THE Watchtower

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The WATCH TOWER and Herald of Christ's Presence

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VIEWS FROM THE WATCH TOWER

THIS WONDERFUL PERIOD

There never was such a wonderful period! We never before knew so much or could do so much. We never experienced an age of equal comfort. No part of yesterday was as glorious as this hour.

The hundred years behind us are jammed and crammed with achievements that outbalance the sum total of progress since the signing of the Magna Charta.

The average mechanic enjoys luxuries that Midas, with all his wealth, could not command. The college freshman has more real information in his little finger than the erudition of the foremost scholar of the Renaissance. We have done more to put existence on a sane, logical and definite basis than the sum total of our ancestors.

A mere hundred years ago even the scientist thought that the atmosphere was simply space—that gas was only a smell.

The first microbe hadn't disclosed his identity.

Metchnikoff's announcement of battling hosts in every drop of human blood would have earned him a padded cell.

The best illumination George Washington could secure came from tallow dips, lighted by striking a spark from flint and steel.

Every piece of fabric was woven by hand.

The only horse-power was four-legged and wore a tail.

The steamboat was still building on the ways of Fulton's brain, and the wheels of the steam engine had only moved in Stephenson's head.

It took Benjamin Franklin two weeks to send a letter from Boston and get a reply from Baltimore.

Abraham Lincoln's angular frame never reposed in a Pullman berth.

Garfield called a 20-day "liner" an "ocean greyhound."

It is hardly a year since the father of antiseptic surgery was gathered to his fathers.

Electric light, trolley cars, bicycles, automobiles, department stores, skyscrapers, 10-cent collars, tinned salmon, airships, penny newspapers, appendicitis and power cranes are infant ideas still toddling in their diapers.

Thirty years ago electricity had never been hitched to a wheel; gunpowder was the most powerful explosive; subways weren't considered within range of possibility.

"Impossibility" is now an old-fashioned word with a definition, but not a meaning. Almost every dream of the past is a reality today.

The magic cities and the fairy kingdoms of your grandmother aren't half so wonderful as the world in which you live.—*The Cincinnati Post.*

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PRESENT DAY INVENTIONS FOREGLEAMS OF MESSIAH'S KINGDOM

The above surely is not exaggeration! What thanks should be rising from all our hearts to God, the Giver of every good and perfect gift! How energetic we all should be to rightly use present blessings and opportunities for our own good, for the good of our families and neighbors—all men!

Thinking people cannot help wondering why so many blessings have been crowded into our day. There is but one answer, and remarkably few seem to realize it. Some are disposed to say that all of these blessings come as a result of another onward step of evolution! Is this reasonable? Do we see signs of excessive wisdom in ourselves or others? How many people do any of us know personally who have ever invented any great, wonderful or useful article of the many which go to make up our wonderful day?

Examining carefully the personality and history of individuals through whom present day blessings come, we may well be astonished. We find that very few of them have been men of great education, and many of them are by no means great men in any sense of the word, except in the one particular of their invention. It is by no means sure that the prodigies of today are any more numerous than those of previous periods, but our facilities for knowing about them have increased a thousand-fold.

Through the printed page the knowledge of an invention, carried before the civilized world, becomes a stimulant to others, furnishing, perhaps, a connecting link for another invention. Many of our great inventors tell us that they merely stumbled on their invention. Our successful air-brake patent, for instance, is merely the development of the cruder thought that water, hydraulic power, could be used to operate brakes. A still brighter mind caught the thought, and realized that air would serve the purpose better.

As an illustration of the fact that mental illumination may be along some one particular line, we remind our readers of "Blind Tom." He was noted for his wonderful skill in playing any tune that he might hear. He had no education; in fact, he was almost idiotic, incapable of receiving an education. But he had an ear for music which made him famous. Can we claim that we or others of our day stand so high intellectually as to be able to look down upon some of the bright minds of the past? Have we many Shakespeares, many Byrons, many St. Pauls, many Ciceros? Have we many Solomons? or are there many who could compare with Moses?

THE MILLENNIUM HAS COME!

We must look in another direction, if we would rightly understand and properly appreciate the meaning of the wonderful inventions of our day. They are coming to us because we are living in the dawning of a new dispensation! They are the foregleams of an Epoch so wonderful as to be beyond our most vivid imagination. Evidently God has been gradually lifting the veil of ignorance from the eyes of human understanding. Gradually he has allowed us to see the power of steam—gradually to learn how to apply it. Later he lifted the veil in respect to electricity. Now its marvels are enlightening the world.

Shortly chemistry will be accomplishing wonders for us—no doubt making unnecessary the mining of coal. From the air that we breathe and the water that we drink we shall doubtless shortly know how to separate the elements necessary to furnish us the light and the heat indispensable to the world's progress. Everything is getting ready for the Millennium! Not only is it coming, but it is here! We are not, indeed, enjoying its full blessings yet; but what we are enjoying is a foretaste of them.

All of our hearts should be attracted more and more to the Lord in thankfulness for his wonderful mercies. More and more we should be studying his divine Word, the Bible. From it we should be coming daily to a clearer understanding of the divine character and plan. This alone will chase away our ignorance and superstition, and bring us love, joy, and peace.

The blessings of God now coming to the world will center in Christ's sacrifice at Calvary. During the past eighteen centuries, His redemptive work has been the gathering of the

church, and now it is to mean the blessing of all the families of the earth, as the Scriptures have promised. Yea, the Scriptures clearly show that these blessings are intended for those who are in their graves, as well as for the living.

IS THERE A LACK OF CONFIDENCE IN THE MINISTRY?

Rev. Chas. E. Newlin addressed the regular monthly meeting of Methodist preachers in Atlanta some days ago, and in the course of his address Mr. Newlin used the words: "I can prove by 99 per cent. of the business men of Atlanta that they lack confidence in the real, true manhood of the preachers of the city."

The Rev. B. Frank White, in leaving the pastorate of the First Presbyterian church, of Connellsville, Pa., is quoted as saying: "A man can't be honest in the ministry and hold his job." As Mr. White expects to remain in the ministry, although seeking another field, the inference is that he prefers a station where he can preach the word in a style more in keeping with his conscientious scruples.

The writer is inclined to believe that both of the assertions above quoted are rather broad, if not more or less exaggerated. We believe that the great majority of ministers are honest and are doing all in their power to advance the cause of religion here on earth; we also believe that there are some in the pulpit who have no right to be there. The vision they saw in the clouds, "G. P. C.," meant not to "Go Preach Christ," as they imagined, but to "Go Pick Cotton."—*South Georgia Progress.*

WHY MINISTERS DESERVE SYMPATHY

Christian ministers deserve considerable sympathy. They are at the present time in a very trying position. It is the conscientious ones who are in trouble. Behind them are the creeds and theories of the dark ages, to which they are chained:

(1) By the vows which they took at their ordination.

(2) By the honor of their position in the sight of their friends and neighbors.

(3) By their financial necessities and those of their families.

Ministers possessed of an education know not only that the creeds of the past are in conflict with each other and with reason, but also that those creeds are in conflict with the Bible. Better translations and older MSS. have shown us the fallacy of deductions made by our forefathers. Every educated minister now knows that the Hebrew word translated "hell" in the Old Testament Scriptures, means the tomb—the state of death—the only hell that was known for four thousand years. They know that in our Common Version of the Bible this word Sheol is translated grave and pit more times than it is translated hell. They know that it never means and never did mean, anywhere, a place of fire and torture.

Baptist ministers have gotten out a new Bible in which they go to the trouble of translating this word Sheol by three English words, "the under-world." This hides the truth from the average mind about as much as the mistranslation hell does. But it helps our Baptist friends a little in dealing with Sheol, for of course, in the grave, in the tomb, is in "the under-world." Of course nobody thinks there is another world of living people in the center of the earth. It is only the dead that are in the under-world—in the tomb.

All educated ministers know further that the word Hades, in the New Testament translated hell, is the Greek equivalent of the Hebrew word Sheol, and likewise means the under-world, the tomb, the state of death or condition of death. The trouble with these ministers is that they know that their congregations are not generally aware of the truth on the subject, and they fear to tell those truths lest they should be accused of having practiced deception in the past, when as a matter of fact they had simply taken from theologians of the dark ages what they in turn gave to the people, without examining the Scripture proof.

HONESTY TO GOD AND RELIGION MOST COMMENDABLE

Another difficulty confronting these ministers is this: For the past twenty years the colleges of the United States, Great Britain, Germany, etc., have been teaching the evolution theory —that man was not created in God's image, that he was not in God's sight "very good," and that he did not fall down from divine favor. It teaches, on the contrary, that he was an evolution from the ape, and instead of falling has been rising in the scale of intelligence and getting nearer to God's image every year, all the time.

Following the evolutionists came the higher critics, declaring that the Bible is really old wives' fables and not at all inspired. Nearly all graduates of colleges and seminaries for the past twenty years have gone into pulpits, consecrated to the preaching of God's Truth from the Bible standpoint, in violation of whatever conscience they have.

These generally are the great and popular preachers of all denominations. They consider not the vows of their ordination, but practically say, "We do not hide our unbelief to any extent. We answer questions of the people with a measure of candor, dodging occasionally; and if they know anything about the Bible themselves, they know that we do not believe in its inspiration. If they wish to continue us as their preachers and to honor us and to pay our salaries, we will continue to serve them. By and by we will get their faith in the Bible thoroughly undermined; and then we will come out into the open. Then we will tell them that we falsified a little for their good, as a mother would tell her babe some fairy story for its entertainment."

The preachers who are in trouble are the conscientious ones who believe the Bible to be true and who have not yet gotten their bearings. They cannot long believe in an eternity of torture, yet are afraid to follow the course of the International Bible Students Association in a thorough Bible study which ignores the creeds. These poor men know not what to believe, and are in great trepidation when a question is asked them by the people who pay them for religious advice. They cannot dig. To beg they are ashamed. And to tell the whole truth about what they know and what they do not know respecting the Bible they are afraid. They have our sympathy.

Our advice to all such is, "Tell the truth and shame the devil!" Take your stand for what truth you see, and seek for more light upon God's Word in this glorious dawning of the new era, in which God declares that He is pleased to give an increase of light on things divine. "The wise shall understand, but none of the wicked [or hypocrites] shall understand."—Daniel 12:10.

It would appear as if we are living in the time of special testing so clearly foretold by the Lord. Everything hidden would be uncovered, he said. He will bring to light the hidden things of darkness. (1 Cor. 4:5.) If we would not be put to shame before him, we must be honest. Who can doubt that honesty, especially in respect to God and religion, is most estimable from the divine standpoint? None of us have anything whereof to boast. But if we are honest with our God, we can look up to him, by faith realizing that we are acceptable through Jesus Christ our Lord.

THE REMEDY FOR INEQUALITY OF CONDITIONS

"The struggle under the competitive system is not worth the effort," wrote the publisher at Girard, Kan., of a widely circulated Socialistic newspaper, just before he committed suicide. Could there be a more mistaken reason for a Socialist's self-destruction?

This man's peculiar creed had been accepted within a few days of his death by a million of his countrymen. A new political party that subscribed to many of his beliefs had polled 4,000,000 votes. If Socialism is a true remedy for political and industrial ills, those who preach it should be filled with confidence and hope.

It is to be feared that it is not a true remedy. Human nature is competitive. No matter how it may be governed, it will not be radically changed.—*N. Y. World.*

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We agree with the Editor of the *World,* that four millions of American voters and as many millions abroad are Socialists from the conviction that Socialism is the proper remedy for the world's difficulties. We agree with the Editor of the *World,* also, that these well-meaning men are deceiving themselves. The only remedy for the inequality of human conditions is the one which God has declared he will provide. Selfishness is so ingrained in humanity that apparently none can be absolutely just when self-interest is in the opposite balance.

God purposes to settle the whole matter for rich and poor in his own way—and his way must be the best way. He purposes to change the hearts of men. In the Bible he tells us that he will take away the stony heart and give a heart of flesh. (Ezek. 36:26.) This signifies that he will make mankind more tender-hearted, more sympathetic. He will restore that condition of things which existed at the beginning, when father Adam and mother Eve were created in the divine likeness, and declared to be very good and acceptable in God's sight.—Genesis 1:26, 31.

The fall drove our first parents from Eden and necessitated the battle for daily bread, against thorns and thistles, etc. Under this influence selfishness has developed and now, after six thousand years, is deep-seated. What a blessing it will mean for God to take away this stony heart and to give the heart of flesh! When that time shall come and that change shall have been effected, Socialism will be a success and surely will prevail throughout the whole earth.

But, you ask, by what mighty miracle can this change of heart be accomplished? How can the whole world be thus converted? The Bible answers that it will be done, not by sudden

conversion, but by a gradual one, which will require nearly a thousand years for its accomplishment.

Are we asked, What power could intervene and force this change of heart upon humanity? The Bible answers that it will be divine power represented in Messiah's glorious kingdom. The second coming of Christ, once supposed to mean the destruction of the world, Bible students now see to mean the very reverse—the blessing of earth, the taking away of the curse, the lifting of the fallen race to all that was lost in Eden, and the destruction of the finally impenitent.

FOREGLEAMS OF MESSIAH'S KINGDOM

We are not to look into the sky to see Messiah come, but rather to remember that his resurrection exalted him to the glory which he had with the Father before he became a man. He will at that time indeed empower earthly representatives, to whom the world will look for guidance and instruction; but Messiah and his glorified church, his bride, will be invisible to men—on the spirit plane.

Many of our readers will be surprised to know that the glorious blessings of Messiah's kingdom will steal over the world gradually, coming through human channels—entirely unaware of being used of the Lord. Bible students are so interpreting the wonderful things of our day. They are foregleams or early dawning of Messiah's thousand-year-day, during which he will roll away the curse and shed forth divine blessings. Whoever can see the matter from this standpoint must be deeply interested in every fresh advance of invention. In another column we refer to some of these present-day wonders which have come in during the last century.

If it be true, as we hold, that these blessings are the foregleams of divine favor through Messiah's kingdom, with what patience should all exercise themselves to wait upon the Lord, and not to seek to disturb too radically any present condition which is at all bearable! Who will dispute that everybody today is much better off than his grandparents were—even fifty years ago? St. Paul by inspiration declares that "Godliness with contentment is great gain." We commend this thought to Socialists and everyone else.

We do not claim that even-handed justice prevails nor do we admit that it would be possible under present conditions. People of superior brain power will not use that power for the public good solely. All still have a sufficiency of selfishness to claim that their superior qualities justly entitle them to superior conditions. Why may we not concede this point, rejoice in the blessings we have, be thankful to God for them, and wait patiently for his kingdom?

Under present (selfish) conditions each workman demands wages according to his skill. Why quarrel with the wealthy, learned, more capables on that score? What great advantages have come to the world thus! Why stop it before God's providence brings us a better rule—the Golden Rule. "Have patience, brethren," be ye peacemakers, not strife-breeders.

1913—A TEXT SUGGESTED FOR—1913

We suggest to all THE WATCH TOWER readers as a special text for the year the words of the Psalmist, "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of the assembly of his people."—Psalm 116:12-14.

The Editor for some months has been trying the plan of calling this text before his mind as his waking thought. He has found it very helpful, and now suggests it to all the readers of this journal.

How appropriate that each day should begin with the inquiry as to what are the possibilities of our service or sacrifices in the Lord's cause! What is more appropriate than that we should remember the benefits which we have received, as well as those which we hope yet to receive from our gracious heavenly Father? What could be more appropriate than that we should resolve afresh every morning to take the cup of salvation, remembering that the cup of salvation is the cup of suffering, the cup of trial—his cup—the cup of communion, or fellowship, in the sufferings of Christ? As the Master said, so should we each say, daily, "The cup which my Father hath poured for me, shall I not drink it?"

What is more appropriate than that we each should take pleasure in following our Master, being made partakers of the sufferings of Christ, that we may also be sharers in his glory? What could be more appropriate than that our waking thoughts should recall the vow which we have made to the Lord, and that those thoughts shall be open to all the congregation of the Lord's people? We will not keep secret the matter of our vow, nor the matter of our obedience, but we will stimulate one another in the good way.

Furthermore, we call upon the name of the Lord for help, assistance, that the words of our mouths and the meditations of our hearts and the conduct of our life throughout the day may be pleasing and acceptable in the sight of our Lord. The day thus begun will surely be a happy day to those who have taken the vows of full consecration to the Lord. And what a happifying thought we have in this connection; namely, that so many of the dear brethren and sisters may at the same time be lifting their hearts in thanksgiving and making resolutions afresh.

THE HARVEST WORK WORLD-WIDE

THE INTERNATIONAL BIBLE STUDENTS ASSOCIATION

This association sprang up spontaneously and gradually during the past thirty years, but particularly during the past ten years. It is composed of thinking Christian people of various ages who are studying the Bible reverently and profitably. There are no limitations as to membership, except such as could be properly applied to any true Christian: (1) Faith in God as the great Creator and heavenly Father; (2) Faith in the Lord Jesus Christ as the world's Redeemer; (3) Faith in the Bible—that it is the inspired message of God, respecting his will and purposes in connection with mankind; (4) A clean and honorable life.

Our Association finds this platform broad enough for all true Christians, regardless of all denominational lines, quirks and frills. We have no bondage, and any one is as free to leave the classes as to enter them. Indeed, following the example of the early church in this as well as in other matters, we avoid any special manner of joining these classes, or any special enrollment, or any special commitment as to faith and practise other than the broad principles already mentioned.

The International Bible Students Association has classes in nearly every city in many countries, and you may also desire to know about these and their relationship to each other and to the association.

Each class of the International Bible Students Association is independent, manages its own affairs, conducts its own meetings, and provides for its own expenses. The association provides public instructors and ministers to lecture on the Bible, and to give suggestions as to the methods of the primitive church, and as to the best means of conducting Berean Bible classes. No class is obliged to have these lectures, nor to have the literature which the association publishes for their assistance. They all do, however, find it very convenient to avail themselves of these helps to Bible study; and when requested, the association provides the assistance to the extent of their ability—subject to the limitations and the accessibility of the classes, and the condition of its treasury funds.

As for the personnel of the classes, they are from all walks of life—laborers and physicians, pupils and teachers, housewives and society people. They are mostly thoughtful, but have been dissatisfied for years, and have been feeling after God, and seeking to satisfy their hungry souls. They are from all denominations—Baptists, Presbyterians, Catholics, Episcopalians, Jews; and a large percentage were once agnostics. These include all nationalities, also: English, Scotch, Irish, French, Italians, Chinese, Japanese, etc. Indeed, we find that all over the world there is an intelligent class who hunger after God, righteousness and truth, and who have nothing satisfactory in any of the creeds, but are now finding a soul-satisfying portion in the Bible itself.

Here, as elsewhere, we are asked if these classes are confined to America. We say, "No, indeed!"

Throughout Great Britain, France, Germany, Ireland, Italy, Greece, Norway, Sweden, Denmark, India, China, Japan, Australia, South Africa, these classes are to be found, as well as in Canada and the United States. Indeed, the original charter of the association was a British one, the office being in London. The international character of the work is the reason for that feature of the association's name.

It is well understood that many of these Bible Students were unsatisfied when they studied the Bible from various denominational standpoints, and that they are now satisfied, and we are asked how we account for this. Do we use the same Bible? or how comes it that Presbyterians, Baptists, Methodists, etc., can gain a clearer light in the International Bible Students Association studies than in their own denominational lines and classes?

There is a difference. Each denomination seeks to uphold

its own traditions of the past, some of which are true and some false. But in our methods all denominational predilections are ignored. We pause not to inquire what Brother Calvin or Brother Wesley taught, nor what others taught before them or since. We go back to the teachings of Christ and the apostles and prophets, and ignore every other teaching. True, all denominations claim more or less to do this, but they are more or less handicapped by their traditions and creeds. They look through colored spectacles. We ignore all those and strive to view the words of inspiration in the light of the context only, or in the reflected light from other passages of Scripture.

There is another reason why our position is blessed of God—the time mentioned in the Scriptures when the wise ones of God's people are to understand is here. The Scriptures show what all people are beginning to realize clearly—that we are in the dawn of the new dispensation. All the wonderful inventions of the last eighty years corroborate the testimony that these are the foregleams of a new dispensation; and that now, when these earthly blessings are increasing, is the time when God promised that he would give special enlightenment respecting his Word and plan, which he declares he purposely kept under a veil, a partial mystery. The mystery of God is to be finished, completed, and the full plan of God is to be revealed in this new dispensation already dawning.

We are also asked, "Is the International Bible Students Association affiliated with any of the regular organizations or creeds?"

It is not. We purposely avoid all such trammels of thought. Nevertheless, we are sympathetic with all Christian people of every creed. We are realizing that the various denominations were organized, not for the purpose of dividing and distracting the Lord's flock, but each with an endeavor to find the light and truth. We urge Christians to ignore all sectarian fetters and fancies, and point out that there is but one church, and that there is but one Head of the church.

Our public meetings are preferably held in large auditoriums, opera houses, etc., for these prove to be common meeting places for people of all faiths, and those without any denominational bias—all who are truth seekers, not satisfied with the husks upon which they have been endeavoring for some time to feed.

We are often told that considerable interest and comment attaches to the fact that our association uniformly advertises its meetings with "Seats free and no collections." This has become quite a trade-mark with our association, because it is so different from the usual practise; and an explanation was requested as to the object of this, and as to how we get along without money, or how money is raised to meet the expenses, which are often quite large.

As thinking people, we have for years noticed that the money question has been the burning question in nearly all religious meetings. The church members are usually assessed up to the extent of their willingness, or more, and the public collections are specially taken to "milk the goats"—to get money from the worldly. We do not find this method to have Scriptural sanction, and we are seeking to follow the teachings and example of Jesus and the apostles.

The work started along the lines of these examples thirty years ago seems to commend itself to all Bible students. They received help freely; they are glad to extend assistance to others without money, without price, without collection. Nor are collections found to be necessary. The association receives whatever contributions are sent in to it for the carrying on of the work. Such moneys are not put up as foundation funds, nor consumed in expensive buildings, but are used promptly, freely, in the dissemination of free literature and in providing free public meetings. The association is content to spend what the Lord thus sends to it, and does not go into debt, or make appeals for more money.

Each local class, in arranging for public meetings, follows the same course. Nevertheless, in the case of the new classes, or those financially weak, the general association helps with the expenses. All meetings conducted by the association's representative speakers, and under its auspices, are strictly free.

"Since you are not gathering people into different denominations, and since your International Bible Students Association has no creed but the Bible, what would you say that your association aims to gather the people into, and what reply would you make if one should charge you with trying to build up a new denomination at the expense of others?" may be asked.

Our association endeavors to bring all Christian people into relationship with the Lord Jesus Christ, as His members. We recognize that the different denominations contain true people of God, and we are in full sympathy with such, and are glad to co-operate with them in any manner, for the furtherance of the Lord's work in harmony with the Scriptures. Our only opposition to sectarianism is that it attempts to divide God's people, insists upon the theories of the dark ages, and refuses to recognize the Bible as paramount in authority. We urge Christian people to stand for the divine character, plan and word, even though this should mean opposition and persecution from those of the sectarian spirit.

The International Bible Students Association labors specially for Christian unity, on the Bible basis, in harmony with the words of the Apostle, that "by one Spirit we are all baptized into one body."—1 Cor. 12:13.

THE PEOPLES PULPIT ASSOCIATION

This is an affiliated association organized to conduct the interests and affairs of the household of faith in New York State, and from that centre, according to the requirement of the laws of that State. It guides the interests of the Bible students as respects the holding of public meetings, supplying speakers and literature freely.

THE WATCH TOWER BIBLE AND TRACT SOCIETY

Is the parent organization, through which the moneys for all parts of the work are supplied. To it all voluntary donations for the work should be made.

Brother Charles Taze Russell is president of all three of these organizations. Newspapers and the public frequently refer to him by the titles "Reverend," "Mr." and "Doctor"; but he prefers to be known as "Brother" or "Pastor," because these are Bible terms.

There are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day.

OUR LORD'S KNOWLEDGE OF HIS PRE-EXISTENCE

"By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. 53:11.

This statement implies that our Lord's knowledge had some very important relationship to his work. Without this knowledge, although he had made his consecration, he might not have been able to withstand the attacks of Satan, and the misinterpretations of the Scriptures which the adversary used to try to turn him aside from that consecration. The knowledge which our Lord had at thirty years of age, a perfect man, was that of his miraculous birth, that in some manner Jehovah was his Father, and that in some manner he was to fulfil the Old Testament Scriptures. This was information enough to lead him up to the point of consecration. With the larger knowledge which came to him later, came testings to prove his loyalty. From the beginning he was loyal in his intention and thought; but we may infer from the Scriptures that there was, at least, a possibility that without the knowledge which he had, he might not have been competent to meet the besetments of the way.

This experience is similar to our own. When we consecrate ourselves, we have a sufficiency of knowledge for that step. As we proceed, we are guided into the knowledge of the truth, which constitutes part of the grace of God to assist us in making our calling and election sure. As the Lord said, "The holy Spirit will guide you into all truth and will show you things to come." (John 16:13) So apparently the holy Spirit guided Jesus himself and showed him both of the future and of the past—made the Plan of God as plain to him as it now is to us. He understood it better, however, because his mind was perfect, while our minds are imperfect.

HIS LIFE PRINCIPLE TRANSFERRED TO A LOWER PLANE

When considering the question as to how and when our Lord Jesus, the man Christ Jesus, came to an appreciation of his pre-human condition, we struggle with a question respecting which we have no direct revelation. We are, therefore, left to deductions, and different minds might draw different deductions from the facts and circumstances of the narrative. Of one thing we are assured, namely, that during our Lord's ministry he had a clear knowledge of the heavenly things, as his words indicate. He said to Nicodemus, "If I have told you earthly things, and ye believe not, how shall you believe if I tell you of heavenly things?" (John 3:12) Again, He said to his disciples, "What and if ye shall see the Son of Man ascend up where he was before?" (John 6:62) On the night of his betrayal he said to the heavenly Father, "Glorify thou me with thine own self, with the glory which I had with

thee before the world was'' (John 17:5), showing that he had knowledge of his pre-human existence. We question then, How and when did he obtain this knowledge?

Reasoning on this subject we see in the Scriptures nothing that says that the Logos, who was with the Father from the beginning, entered into the body of Jesus, and thus used the flesh of Jesus as a veil or covering. On the contrary, the record is that the Logos was made flesh, not that he got into flesh. Hence we disagree with the theory of the incarnation; it is from a deranged theology. The Bible tells us that the Logos was made flesh and that he became the man Christ Jesus, that he humbled himself and took a bondman's form and was found in fashion as a man. (Phil. 2:5-8) The Bible says that he laid aside the dignity and honor which he once had; that he became poor—not that he posed as poor while in the flesh, but that he who was rich became poor for our sakes. (2 Cor. 8:9) The necessity of this procedure we see in the Bible arrangement that, ''Since by man came death, by man came also the resurrection of the dead.'' (1 Cor. 15:21) He came to be a corresponding price for the first man's life and life-rights.

From these Scriptures we are led to the conclusion that the spark of life previously vivifying the Logos was transferred from the spirit plane to the human plane—from the higher plane or nature to a lower plane or nature. This glorious being was begotten of the holy Spirit and ultimately born a human being. The same spark of life, we believe, was maintained. The very fact that his spark of life could not come from the condemned Adamic race, assures us that the same spark of life was transferred to the womb of the Virgin Mary. This child that was born, then, was born like other human children, only that he was perfect, because of the perfect germ of life from which he was developed. He would certainly be a very peculiar boy, and wiser than other boys. We read further that he not only grew in stature, but in wisdom and in favor with God and man. (Luke 2:52) Humanity perceived that he was different from others. The whole matter was pleasing to God, to whom Jesus became more and more pleasing as he neared maturity.

DEVELOPMENT OF HIS SENSE OF RESPONSIBILITY

When he was twelve, Jesus had, apparently, much knowledge. He knew, probably from his mother, that he was miraculously born and that he was different from others. He had also his mother's explanation that he was to be the ''Son of the Highest'' and fulfil the predictions respecting the Messiah. (Luke 1:32, 33, 55) At this time he began to inquire—not by way of showing his precocity, but in sincerity and in truth—whether or not this was the time when he should begin his ministry. He began to consider at what time a man should become a priest—thinking of his responsibilities as a priest. The doctors of the law must have marveled that a child of twelve should think of such questions. We may suppose that a dialogue took place, the result of which satisfied his mind that this was not the time when he should begin his ministry. He did not have this knowledge by any inductive process, but obtained it by inquiry of the Scriptures and of those who were best versed in the Scriptures. The decision was that there was nothing for him to do until he was thirty years of age.

Then we read that he returned home with his mother and her husband Joseph, and was subject to them. He did not then enter upon his work of ministry. He treated himself as a minor, subject to those who had charge over him. This was his condition until he came to John at Jordan. There is not a suggestion anywhere that he had previously manifested any teaching powers. He was a learner, not a teacher. Every Sabbath day he was in the synagogue to hear the Word of God read, to meditate upon it and to know the divine requirements respecting Messiah and the wonderful things prophesied of him. Evidently he was perplexed in the same manner that the Jewish nation was. But he had a different cast of mind from theirs. They wondered and queried as to his knowledge.

HIS KNOWLEDGE AT THE AGE OF THIRTY

At thirty years of age our Lord certainly must have had much knowledge which Adam did not possess when he was on trial. Jesus had a knowledge of what sin is and what the penalty for sin is; of the fact that God arranged for the redemption of mankind, to be accomplished through the great Mediator of the New Covenant—a Savior, a Redeemer, a Deliverer. He knew of the divine law written in the Decalogue; of the inability of others to keep the law and of his ability to keep it. His mother had told him of his miraculous birth, of the message that had come through Gabriel and of the prophecies of Anna and Simeon. This amount of knowledge would be very valuable to him. He had also in mind the prophecy respecting the future of the great Messiah that was to come and deliver the world.

But what he evidently lacked was the knowledge of the deeper things of the Scriptures. He evidently found perplexities in the Bible. While he had not received the holy Spirit, yet he was much better qualified to understand the Scriptures than was the fallen race. But the Apostle says that ''the natural man receiveth not the things of the Spirit of God . . . because they are spiritually discerned.'' (1 Cor. 2:14.) Jesus had not been begotten of the holy Spirit, therefore he did not have the understanding of the prophecies and of the types of the law.

But our Lord did not begin to teach until after he was anointed, when he invited his disciples to join him. They were to proclaim the message without understanding the matter at all, that the kingdom of heaven was at hand and that Israel should try to get near to God, to be prepared for this kingdom when it should be revealed. Our Lord put his power upon them so that they cast out demons; for they had no power of the holy Spirit until after Pentecost.

Similarly, now we see that no one is competent to be a teacher in the church of Christ as an elder except he be fully consecrated, except he come under the terms and conditions necessary to the begetting of the holy Spirit. Apparently the people knew of our Lord's consecration. When our Lord received the begetting of the holy Spirit at his consecration at Jordan, John the Baptist both saw the descent of the holy Spirit and heard Jehovah's testimony, and afterward said that he ''saw and bare record.'' If the multitude had seen and heard, he would not have needed to bear record that Jesus was the Anointed of God.—John 1:32-34.

HIS ILLUMINATION OF MIND AFTER SPIRIT-BEGETTING

After his baptism Jesus himself became conscious of some great change in his own condition and in his relationship to the Father and to spiritual things; for we read that at the time when John saw the holy Spirit descend upon him, ''the heavens were opened unto him.'' (Matt. 3:16) By ''heavens'' here is meant, not that Jesus was given a telescopic view of things beyond the sky, but that the higher things were opened to him—the things which as a natural man he could not receive. No matter how perfect a man may be, he cannot receive spiritual things. As St. Paul says, ''The natural man receiveth not the things of the Spirit of God; for they are foolishness [meaningless] unto him; neither can he know them, because they are spiritually discerned.''—1 Cor. 2:14.

We assume that at the very moment when our Lord received the holy Spirit an impression was made upon the convolutions of his brain which would give him those very recollections of his pre-human condition which otherwise the natural brain could not have. In the natural man, every impression of the mind is recorded in the convolutions of the brain. We can see how the convolutions of our Lord's brain could have been so impressed that they would reproduce the experiences, the knowledge and the very thoughts which he had prior to his being made flesh. We know that that very moment marked the time of our Lord's spirit begetting, and we believe that he then received special knowledge of heavenly things.

Instead of beginning the ministry for which he had prepared for thirty years, he turned aside into the wilderness and studied the Scriptures for forty days. He had already had many times forty days to think over these Scriptures, and if he had had the same power of understanding before his consecration that he afterwards had, he would not have needed those forty days for study, but would have given them for service in his ministry. Very evidently, then, all the years of his life on the human plane had brought him no such perception as he now had through this glow and illumination of mind, received when he came up out of the water. He began to have the full scope and appreciation of the mission upon which he had entered, and everything written in the Scriptures respecting Messiah.

As he now studied the law and the prophets, he saw the terms of the covenant of sacrifice in the light of this illumination; he saw the hitherto hidden meaning of the various types. He began to see that if Messiah would reign it would be by a manifestation of loyalty to God and to righteousness. As soon as he was illuminated, he saw the things pertaining to the suffering through which he afterwards learned obedience in the fullest sense possible. Thus he received the illumination which was so powerful to him—just as it is a great illumination for us to see the terms and conditions of our calling—that we must walk in his steps if we would reign with him. The Scriptures act as an enlightening power to those who are taught of God. Only those begotten of the Spirit can understand the real depth of God's Word.

In bewilderment our Lord saw the meaning of the Atonement day sacrifices and of all the things written in the Book—the things which he had covenanted to do when he entered into

consecration. He had already pledged himself to do "everything written in the Book." But now he was finding out what this really meant—death, even the death of the cross!

HIS FURTHER ILLUMINATION AFTER SPIRIT-BIRTH

We see that when our Lord was raised from the dead a spirit being an equally miraculous work must have taken place; for again he received a change of nature. The One that was raised from the dead was the spirit-begotten new creature, who had all the record of his previous experiences, on both the spirit and the human plane.

How, then, did the Father raise our Lord from the dead a spirit being, and how could this spirit being have any knowledge of the things experienced in the flesh and also of the things of his previous existence before he was made flesh? We answer that this is impossible to understand, except that it is done by divine power. Whatever may have been the operation, after reaching the spirit plane his mind must have been stamped by divine power with recollections of both the earthly and the pre-human experiences. Otherwise all of our Lord's human and pre-human experiences would be valueless.

We see this also respecting the Church. We also are embryo spirit beings. And when we shall be raised in his likeness in the resurrection, we shall not have our fleshly brains for recollection, and we therefore shall be dependent upon the divine power for the memory of all the experiences of the present time. So when we read, "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" (1 Cor. 15:42-44), we have this thought, that the divine power will impress this spirit body with the knowledge of all the blessed experiences of the present time, so that these experiences shall not be fruitless, but profitable to us, making us better qualified and more able for the divine service, as well as for the carrying on of the work of the new covenant.

OUR LORD "THE BRIGHTNESS OF JEHOVAH'S GLORY"

If our Lord had not been found perfect, loyal, faithful, in his pre-human condition, he would never have had the privilege of becoming a man in order to redeem man. He never showed any defects of character to be rectified, therefore, he did not need any of the experiences which aid in making character. His experiences as a man with adverse conditions were given to test his loyalty and obedience to the utmost.

Our Lord was faithful under all the favorable conditions of his pre-existent condition; he was faithful as a man; and having been glorified to the divine nature he is still faithful. We may conclude, therefore, that his experiences on these three planes have all co-operated to demonstrate his character to the very highest degree—"the express image" of Jehovah.

HOW RIGHTEOUS CHARACTER IS PRODUCED

Our will represents our choice, but our choice is made up largely of our impressions and our judgment—or mis-judgment—of things surrounding us. As a child will reach for a finely polished razor or for a light and be cut or burned, so our wills sometimes grasp for things that are not good for us. From the time that we first heard the Lord's voice, therefore, the education of our wills has progressed; for all are defective in their choice, in their views of matters, and in their manner of thinking.

Our soundness of mind increases with our knowledge of the divine plan and of the character of our Lord. When we think of his perfection as the Logos and as the man Christ Jesus, we are enabled to realize somewhat our own imperfection, and we thenceforth seek to eliminate those things which belong to our imperfect judgment. We recall that he was "holy, harmless, undefiled and separate from sinners"—that he was perfect; and we realize, that having a consecrated mind, he entered the "narrow way" with a right will and a balanced mind, which would be accentuated by his experiences in life. With his perfect example before us, we seek daily to train our wills in harmony with the divine will.

The will is the result of a certain combination of mental qualities, or faculties. We may, therefore, change our wills in various ways by having divers combinations of the mental qualities; for instance, one quality of the mind is called acquisitiveness—a desire to get, to control. Another quality of the mind has respect to justice, another to music, another to art, and so on.

If the quality of justice be small or if it be dormant, a person of large acquisitiveness might be led to steal. He would have no quality of justice to tell him that this act is wrong. Some one might be tempted to take money, or one might be willing to do something dishonorable to gratify love for music or what not. On the contrary, if one has a large organ of justice, it would control him. If this faculty were thoroughly awakened and brought into exercise, he would say, "No, it is wrong to steal. In this matter there are principles to be regarded." Thus his desire is not gratified at the expense of principle.

One's will is made up of the organs which control his conduct. If the selfish propensities rule, he will be selfish. In some people the organ of conscientiousness seems to be dormant. Along some lines these people act just as an animal would—without thought as to either their own motives or the effect that their actions will have upon others. If such people should at any time give their hearts to the Lord in consecration, their attention is sure to be called, sooner or later, to their manner of living. If they consult the Word of God for instruction, the Scriptures tell them that God is not pleased with their conduct. As a result of this information, they begin to learn to scrutinize their thoughts and words and doings, and in due time to change their ways.

CONSCIENTIOUSNESS GIVES STRENGTH OF CHARACTER

A person who has large veneration, large spirituality and large conscientiousness has great advantage over one who has small veneration, or small spirituality or small conscientiousness, for as different matters come up, these three faculties naturally agree and say, "This is right" (or wrong, as the case may be). When the thing seems right, judgment would say, "This is a proper thing." This kind of people can be martyrs for anything that they believe is right, for they are strong in three qualities of the mind which give them a force of character for righteousness.

A person who has less conscientiousness would have less of this strength of character. Strong will exerted in any direction produces strong character; bad will, bad character; good will, good character. We are to some extent what we are by birth. After our consecration God instructs us and we are so transformed by the renewing of our minds that we have our minds made up to do right instead of wrong. This making up of the mind is the formation of will.

We should strive to have strong will, strong character, and should put away everything that would be likely to weaken our character. One who builds strong character reasons out what he thinks is God's will—what he thinks is the right thing to do. Then he determines to do that thing and resolves to let nothing interfere with the accomplishment of his purpose. Whoever has a good, strong will has something to help him over every trial and difficulty in life.

THE YEAR BEFORE US

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.
Onward, then, and fear not, children of the day;
For his Word shall never, never pass away.

"I, the Lord, am with thee, be thou not afraid;
I will help and strengthen, be thou not dismayed.
Yea, I will uphold thee with mine own right hand;
Thou art called and chosen in my sight to stand."
Onward, then, and fear not, children of the day;
For his Word shall never, never pass away.

For the year before us, oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and mournful, shall his grace abound;
For the faint and feeble, perfect strength be found.
Onward, then, and fear not, children of the day;
For his Word shall never, never pass away.

He will never fail us, he will not forsake;
His eternal covenant he will never break;
Resting on his promise, what have we to fear?
God is all-sufficient for the coming year.
Onward, then, and fear not, children of the day;
For his Word shall never, never pass away.

THE DELUGE EFFECT

FEBRUARY 2.—Genesis 6:9-22; 7:11-24.

"For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Romans 6:23.

Scientific Bible students are rapidly reaching the conclusion that we are fully justified in laughing at the so-called scientists who have denied the Bible story of the Deluge. The Bible is corroborated by geology, astronomy and history. The oldest records of Babylonia tell the story of the Deluge—of Noah and his ark.

To discredit the Bible, these archæologists declare that the Genesis account was merely copied from the Babylonian records. How foolish! Who does not know that there were no records of ancient times that will at all compare with our Genesis account! None other even professes to give a connected history of the human family, a chronological line of 1656 years from Adam to the Flood, or a definite record, as the Bible does, of just how long it rained, just how high the floods rose and just how long was the period required for the waters to drain off.

"Blind unbelief is sure to err
And scan" God's Book in vain

But, says one, the theory of a deluge, whose waters would cover the hills and the mountains, might be thinkable if the earth were flat; but how could it possibly be true since we know that the earth is a sphere?

Geology comes to the rescue of the Bible student and points out distinctly that there have been several great deluges. It shows us great beds of sandstone, clay, shale, etc., all of which science declares must have been placed where they are as the settlings of great floods. Some of these deposits are hundreds of feet below the surface.

When we ask where such floods could come from, Astronomy answers us, pointing us to Saturn and Jupiter, with their "rings." Scientists declare that these rings consists of minerals and water thrown far off in a gaseous state when the planets were at white heat. They subsequently cooled and formed into various strata or rings. Because of their great distance from the planets their motions are different, and they are held in suspense by the same laws which hold the planets themselves in space. Nevertheless, the superior weight of the planets draws them nearer and nearer.

The ring nearest the planet, and approaching it, is still held off by the "firmanent" of circumambient air. The rotation of the planets on their axis gives least resistance at the poles; and these rings, after spreading out as great envelopes, gradually thin at the center, or equator, and thicken at the poles, until the weight at the poles becomes so great as to overcome the power or the strength of the firmament, and then breaking through from both poles, causes deluges.

NO RAIN ON THE EARTH

The astonishing statement that, prior to the Deluge, there had been no rain on the earth (Genesis 2:5), is in full agreement with what we have seen from the foregoing. The earth once had similar "belts" or "rings." These were precipitated, as we have described, one after the other, at long intervals during the six creative days mentioned in the first lesson of the year. By means of these deluges, our minerals were deposited and our coal beds buried.

God, foreknowing all things, foreknew the necessity of the Noachian Deluge, and hence so timed the features of his plan that the last of earth's "rings" was still unbroken when man was created. But it was no longer in the form of a ring. The waters above had approached the earth and formed a great watery canopy or veil, merely held off by the "firmament."

There could be neither rain nor storm under such conditions. The temperature of the whole earth was equable, the sun's rays acting upon the watery canopy as they do upon the white glass of a hot-house. The temperature was the same at the poles as at the equator. This accounts for the remains of tropical animals and of plant life found imbedded under hundreds of feet of ice in the polar regions.

WHY THE POLAR ICE?

Geology testifies to a glacial period, when great icebergs, carried by floods of water, rushed from the poles toward the equator. Geologists have traced great valleys cut by these icebergs. On their findings they base the theory that the earth was once ice-covered. Instead of attributing the ice to the period of the Deluge, 4,400 years ago, they add a handful of naughts; and the more they add, the prouder they feel of their achievements, because they think that they are getting away from the Bible and discrediting it.

But scientific Bible students are having their faith in God's Word established more and more. Without affecting the torrid zone, the warmer temperature is now extending itself into the frigid zone quite rapidly. "Greenland's icy mountains" will soon be things of the past. The poles are warming up. The ice caps are dissolving. Last winter was called the "straw hat season" of Alaska, because of the higher temperature than ever before known.

"THY WORD IS TRUTH"

The fitting of these facts to the Bible narrative is not only intensely interesting, but conducive to faith in God, in his providences, and in the Bible, and very conducive to a disregard of the wild guesses of "professors," who have no faith in the Bible and are seeking to discredit it.

The sudden break of the canopy of water would not only cause a deluge to come down at both poles, and the flow of great tidal waves toward the equator, as geologists show was the case, but it would also produce a sudden and intense cold at the poles. The water froze so rapidly that out of the solid ice animals have in recent years been dug, which have grass between their teeth.

We have only to put two and two together to have a chain of evidence linking us to the Bible. For instance, is it asked why it was colder at the poles then than now? The reply is: The more direct rays of the sun then, as now, fell on the equator; but the torrid zone was hotter than now, until the trade winds sprung up, which carried the heat and distributed it all over the earth. And the waters of the equator must have been hotter then, as the poles were colder, until the ocean currents set in—which, like the Gulf Stream, carry the water from the equator and distribute it along the shores of America and Europe—and the Japan and other currents, which in the Pacific carry their water warmed at the equator to the poles.

These processes, going on for 4,400 years, are gradually thawing out the polar regions, as all scientists agree; and this it is that has recently been causing larger numbers of icebergs from the glaciers of the polar region to break loose and float down, to the distress of mariners.

Still there remains the question, Why was not Noah's ark carried off by this swift current toward the equator? Why did it apparently remain not far from the place where it was built and come to rest on the top of Mount Ararat? Professor George Frederick Wright has dropped the suggestion which fits well with the Bible narrative. As we understand the professor, the geological evidences are that the swift currents of water, laden with icebergs and rolling rocks, visited various parts of Europe and America, and perhaps Asia, but seemingly avoided the vicinity of Mount Ararat. There, alluvial deposits are of extraordinary depth. The geologists say that while there was a commotion round about, there was an eddy and back water in that particular vicinity.

Is it too much for the child of God to believe that the great Creator, who intended to preserve alive Noah and his family to begin afresh the population of the earth, was fully competent to regulate the currents of that Deluge?

"Faith can firmly trust him,
Come what may."

It is pleasing to us, additionally, to note that the time required for the draining off of the water (Genesis 8:1-14) is reasonable and in harmony with the scientific investigation conducted from the Bible standpoint.

THE CAUSE OF THE DELUGE

We have already seen that physical causes led up to the Deluge. Next let us inquire, Why did divine Providence decree the obliteration of man, except Noah and his family? Why did he who knew "the end from the beginning" purposely allow that last canopy to remain to cause the Flood, instead of precipitating it before man was created?

The answer is that God foreknew the rebellion of Satan and his attempt to become the "prince of this world." God also foreknew that his human son, Adam, would fall before the temptation which would come upon him. He permitted the temptation and the fall solely because he foresaw a way by which, ultimately, good would be accomplished thereby and valuable, instructive lessons be given both to angels and to men. These lessons test the love and loyalty of every creature in heaven and on earth, and when rightly learned, will serve their purposes to all eternity.

All of God's dealings with his intelligent creatures are along the lines of absolute justice, guided by love divine. But while love can guide divine justice, justice must rule, as we read: "Justice is the foundation of thy throne." (Psalm 89:14) The Bible record is that at the time of the Flood wickedness had become so great that the conduct of mankind and the thoughts of their hearts were "only evil continually."—Genesis 6:5.

This great increase of wickedness for 1,600 years is ex-

plained to have come, not merely from human depravity, but by the connivance of some of the angels. These, although created holy, perfect, became enamored of sin, through humanity, until they became disobedient to God, and by their greater intelligence led humanity into depths of iniquity.

The Bible cites many instances in which holy angels have materialized, assuming human bodies and clothing. Thus three spirit beings, naturally invisible, appeared to Abraham as men and did eat and talk with Abraham; and he knew not that they were angels, until afterward. This power appears to have been possessed by all the holy angels before the Flood. It was then that some of them becoming enamored of the beautiful daughters of men, took to themselves wives, and lived in their materialized bodies, preferring to live as human beings.

The Apostle Jude declares that thus they "left their own habitation," or condition as spirit beings, in violation of the divine law. Thus, instead of using their permission to appear as men to help and instruct mankind, they used this power to still more rapidly degrade humanity. Moreover, the children born of those angelic sons of God by human mothers were human beings of a new order—different from Adam's family. We read that they were giants—physical and mental—"men of renown."

The fact that they grew to manhood and became renowned proves that this improper relationship between angels and humanity continued for centuries, because in that primitive time full manhood was not reached in less than a hundred years. Those giant sons of the angels begotten in lust and in violation of the divine law, would not, naturally, be renowned for their virtues or holiness, but the reverse. Therefore, it does not surprise us to read further that those sons of the angels tyrannized over humanity, and that the whole earth was filled with violence.

The time had come when God's displeasure with those conditions should be manifested—not by sending those angels and their giant-renowned sons and the depraved antediluvians of Adam's race to a hell of torture, but by merely overwhelming them in the Deluge. God thus set an example of his opposition to sin and his determination that, eventually, it should be fully stamped out. But neither in this, nor in anything else, did God ever suggest any thought of torturing sinners, or anybody, throughout eternity.

On the contrary, all those antediluvian sinners of Adam's race were as much redeemed by Christ's sacrifice as other sinners of the race at any time. They belonged to the great mass of mankind, with whom Messiah will deal during his Millennial reign of righteousness. They will all be brought to an accurate knowledge of the truth, like the remainder of the race. The object in so doing will be that after lessons of chastisement for any wilful disobedience, they may be, if they will, fully recovered from sin and death, and brought back to all that was lost—human perfection and everlasting life in an earthly Paradise restored—world-wide—at Jesus' cost.

As for the sons of the angels by human mothers, there is no hope for them. Their begetting and birth were not authorized of God. They were cut off in death. They were not redeemed. They will never be awakened nor resurrected.

As for the fallen angels themselves: The Bible tells us that for these 4,400 years they have been exiles from God, restrained "in chains of darkness," "until the judgment of the great day."—Jude 6; 2 Peter 2:4.

We will supply a full treatise of this subject to our readers free, on receipt of a postcard request, addressed to Brooklyn Tabernacle, Brooklyn, N.Y .

GOD'S RAINBOW COVENANT

FEBRUARY 9.—Genesis 8:1-9:17.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Genesis 9:13.

The higher critics refer us to recently excavated clay tablets found in Babylonia as the earliest record of the Deluge of Noah's day. These tablets, in coarse outline, represent Noah and a boat. A few words descriptive of the Flood follow. And we are asked to accept this as a superior account to the one given us in Genesis, of which today's lesson is a part! We are amazed! and recall to mind the prophecy of Scripture which discusses our day, saying, "The wisdom of their wise men shall perish and the understanding of their learned men shall not be apparent."—Isaiah 29:14.

Only the reputation of these men for learning saves them from ridicule; and we, of course, concede to them the right of their opinion. "'Each has a right to his choice,' as the old lady said when she kissed the cow." As for our part, the logical statement of Genesis respecting the particular time when the Flood began, the number of days that it rained, and the increase of the waters, seem reasonable, as does the further account of the cessation of the rain, and of the length of time in which the waters gradually receded, and the length of time in which the surface gradually dried and vegetation manifested itself. Thus the Genesis account of the Deluge is stamped trustworthy—a hundred times more trustworthy than the crude record of the Baylonian! To us it seems evident that divine wisdom guided in the Genesis account, but not in the other.

Naturally Noah and his family might dread another deluge, not clearly understanding the origin of the flood which had overwhelmed the world. Very appropriately God called their attention to the rainbow, when he assured them that never again would the whole earth be overwhelmed in water. We can see the philosophy of this, whereas Noah and his family merely had the matter by faith, not discerning the philosophy. We can see that when the last of earth's "rings" had come down there could not be another deluge, because there were no waters above the firmament to be precipitated. Since the Flood, we merely have the moderate supply of moisture, in the form of clouds in our firmament, and none in the form of a great envelope beyond the firmament.

Now we may see how it was that Noah had never seen a rainbow; because prior to the Flood, when the sun shone through the watery envelope as merely a great ball of fire, its rays did not strike directly through, and hence no rainbow was possible. But since the watery envelope broke, the fine vapors in the direct line of the sun's rays cause, naturally, the rainbow effect. And, as God declares, so long as there is a rainbow, there can never be a flood. God's words and ways are not less reasonable when we come to see their grand philosophy. On the contrary, the more we understand the divine methods and operations the more we appreciate their wisdom.

THE TOWER OF BABEL

Generations afterward, when the family of Noah had multiplied, the meaning of the rainbow as a covenant between God and man—the guarantee against another deluge—was forgotten. The worldly-wise of that time were foolish enough to undertake the building of a great tower, to whose top they could go in the event of another deluge. Since they had neglected the Lord's message and disregarded his promise, He let them alone to make manifest their own folly in labor and sweat of face, which could prove of no avail.

Finally, however, when they were measurably wearied with their herculean task, and when they had, to some extent at least, learned a valuable lesson, the Lord confounded their language so that they could not understand each other, nor co-operate with each other in any such vast enterprise. Separated in tongue and in interest, they scattered. Their interests became diverse, and gradually manners and customs and color of skin, during the centuries, became more and more dissimilar. Thus the various races with their peculiarities of temperament and language had their start.

St. Paul tells us all this was a premeditated plan on God's part, as being to the best interests of humanity and most favorable for the outworking of the divine purposes. He says, God "hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him and find him."—Acts 17:26, 27.

How one part of God's Word sheds light upon another! Thus we are enabled to see how divine wisdom has had a supervision of the ultimate interests of humanity. Even though God has allowed man in his ignorance to become the servant of Satan, He still has protected him in a measure, and shaped his affairs for his ultimate good. That good, as we have seen, is to be fully attained by the world in general at the second coming of Jesus and the establishment then of his Messianic kingdom, which will bind Satan and scatter the power of darkness and sin. It will shine forth as the Sun of Righteousness, to heal and bless and uplift the willing and obedient of mankind.

But the matter of separating the human family into different nationalities has been specially useful during the dark

time preceding Messiah's second coming. More or less the nations have been occupied in watching each other and guarding themselves against each other. The barrier of language for centuries served to keep apart peoples living in close proximity, to hinder the running to and fro which has been going on, particularly within the last seventy years, since steam power became effective for transportation.

The commingling of all nations within the last sixty years is breaking down the national barriers wonderfully. It is fulfilling the word of prophecy, "My determination is to gather the nations, that I may assemble the kingdoms." (Zephaniah 3:8.) The world of mankind is being brought into close touch, barriers of language are breaking down; and the breaking down of these barriers is favorable to human co-operation, either for good or for evil. Since mankind are sinners by nature, their co-operation is most likely to be along selfish lines, and therefore most likely to be evil.

So we find today that rich corporations are building together a great tower of Babel for their protection against every kind of calamity which could come upon their riches. The laboring classes are doing likewise. The mechanics are building up a great tower of Babel of unionism, which they trust will deliver them from all adversity and in which they hope to be safe forever. Had it not been for the dispersion and for the language-barriers, no doubt these world-wide organizations of Capital and Labor would have developed long ago and the final great catastrophe or conflict between these great giants would have come so much the sooner, precipitating all its terrible anguish and disaster on humanity—"a time of trouble, such as never was since there was a nation."—Daniel 12:1.

FIRE, THE NEXT CALAMITY

St. Peter divides the history of mankind into three great epochs, called "worlds" in our common version Bible, but more properly designated three great epochs. The first epoch of earth's experience ended with the Flood, and then the present epoch began, styled by St. Paul "this present evil world," or epoch, because during this time evil holds preponderance of power amongst men, even though they do their best.

The first epoch, or order of things, was overwhelmed and brought to an end by a deluge of water; and St. Peter tells us that the present "world," or order of things, is to be brought to a conclusion by a deluge of "fire." But following the fire, there will be a new "world" or new epoch, or order of things, much better than anything yet experienced by mankind. "The world to come whereof we speak" will be an epoch of righteousness, because it will be under the direct rule and supervision of Messiah's kingdom."—2 Peter 3:10-13.

At first many Bible students were inclined to understand St. Peter's words to signify that the fire which will terminate the present order of things and usher in the new age would be a literal fire, which would consume the physical earth and the heavens. However, closer study reveals the fact that the fire is of symbolic kind, which will merely consume present institutions—everything of the present time that is contrary to the divine will—everything that is unjust, inequitable.

The "elements" which "will melt with fervent heat" will be the capitalistic and labor elements, and the strife between these, the friction, is already great. A little more and it will burst into a flame, as St. Peter prophesied. The "heavens" that will be involved will not be the heavens of God's residence, but the ecclesiastical heavens—the church institutions. These will become involved in the strife between Capital and Labor, and they also will perish in that trouble time. But, thank God! the new dispensation will, in the midst of the trouble, intervene; and it will prove to be as prophesied: "The desire of all nations."—Haggai 2:7.

As Noah and his family were the only ones spared from the physical wreck of the old order of things before the Flood, so St. Peter intimates that Christ Jesus is the Ark of Safety now for all who will be saved out of the present order of things. Christ's faithful followers of all denominations and nations will become, with him, the royal priesthood of the future—the "new heavens"—the spiritual ruling power of the new dispensation, or Messiah's kingdom. Under their supervision, speedily a "new earth"—a new social order—will be inaugurated, in which selfishness will be wholly eliminated, and in which righteousness will prevail. Of this new order of things we read: "We look for a new heavens and a new earth, wherein dwelleth righteousness."—2 Peter 3:13.

Although doubtless, many human lives will be lost in that greatest trouble the world has ever known, with which this age will end, nevertheless the great mass of humanity will still remain. But all their ingenious arrangements of the present time, social, financial and ecclesiastical, will have perished, and everything will have been put upon a new basis by the great Messiah.

The Lord, in the prophecy of Zephaniah, describes the time of trouble that is coming, as a fire to consume; and then tells us that following the fiery baptism of trouble, he will send to mankind "a pure message, that they may all call upon the name of the Lord to serve him with one consent." (Zephaniah 3:9.) This teaches that mankind will not be wholly destroyed by the fiery trouble of that day, but it teaches that the confusion of doctrines given forth in the name of the Lord will all terminate with this present age. The message of divine grace and truth which will be promulgated in the future will be pure, and the blessing to all who will receive it will be great.

INTERESTING QUESTIONS

PROPER COURSE FOR PILGRIMS

Question.—Is it wise or proper for a Pilgrim enjourney to be entertained by those who are out of sympathy with the vow and with the work of the Society in general, even though the host be an elder of the class?

Answer.—Most decidedly not. Furthermore the Pilgrims should make clear to the class that they had greatly erred in selecting such a one for an elder, and should help them to rectify the matter as quickly as possible.

If the class likes that elder who is out of accord with the Society's work, it should not make a request for Pilgrim service. Some of the Lord's dear sheep are very stupid. Meekness and gentleness are commendable; but there are times when they would mean disloyalty to God.

MEANING OF VOICE OF JEHOVAH

Question.—It is said of Adam and Eve, "And they heard the Voice of Jehovah." What is meant by the "Voice" of Jehovah?

Answer.—We suppose that it refers to our Lord Jesus in his pre-human condition. The Logos was a god. The Logos, Word, Voice, of God, communicated with man, as the Representative of God.

SOME INTERESTING LETTERS

My Dear Brother Russell:—

I am a stranger to you, having come into a knowledge of present truth only last spring; but as I had for long been truth-hungry, I accepted all of the SCRIPTURE STUDIES with the avidity and zeal only known to those who have for long been starving for the bread of life.

I have consecrated, taken the vow, and symbolized both by immersion.

At the time I came into the truth, I was talking to a class (of women only) on sociology, having previously given a course of lectures on history, philosophy and philanthropic subjects. Indeed, for the past twenty-five years I have given the most of my time to giving talks on subjects in the line of humanitarianism, to women.

As I am very deaf, and as the only one talent I have is the gift to make clear the subject I am talking on, my friends have believed that my work has been useful and uplifting. Now, at the advice of our dear Sister Calkins, I wish to ask your advice upon a problem I have now for solution. Immediately upon my consecration I testified to my class as to the marvelous light that had come into the darkness of my life, and that as I considered the "kingdom of God" was the one and only solution to the problems of present-day questions, hereafter I could not talk upon any other subject than that of the kingdom.

In pursuance of this plan I invited some of the sisters "in the truth" to come to my house for a study nour, thinking that gradually I would invite those outside who might manifest an interest in our subject. Then, learning of the Scriptural teaching regarding woman's sphere in the church, I felt that I should like your advice as to my future work.

As I was perfectly willing to consecrate all, I had in this also meant my only gift, or talent—but I could not keep still —every one I met I talked to—I gave the "divine plan" into the hands of no less than twenty women; and many people formerly in utter darkness are coming to see the light.

And now, the women of my class of last winter and the winter before are begging me to talk to them again. I may choose my own subject, and I want to give some "Talks on the Bible." I have consulted a dear brother and sister here, and they advise me to give the talks—they think it is a wonderful opportunity. But we finally decided we would submit the question to you.

The situation is, I know, unusual, and as I told Sister C., it is so difficult to make the situation understood in all its details. But I think I have stated the main facts. Of course, my whole object will be to endeavor to have those who listen to me read the SCRIPTURE STUDIES for themselves.

I know, dear brother, you are a busy man, and I am sorry to trespass so much upon your valuable time, but I am so anxious to do whatever work I can at this time; for "the night cometh in which no man can work." And at the same time I do not wish to be disorderly or bring any reproach upon the ecclesia. Now, will you please tell me what I ought to do?

If you would like to have me, I will give you a list of my subjects and a little synopsis of each.

I am praying only to be guided in this and in all things by the spirit of truth. Your sister in Christ,

CHARLOTTE C. HEINEMAN.—*Cal.*

REPLY

Dear Sister in Christ:—

Yours of recent date is at hand and contents are noted. We rejoice with you in the fact that the Lord has found you worthy of receiving a knowledge of the Truth. May his continued guidance and blessing be with you, enabling you to profit by every experience which comes to you.

My thought would be that the Lord would be pleased to have you use the talent you possess. Apparently he has given you a constituency in which you can work and regarding which you have responsibilities toward him. I would recommend, therefore, that after you have thoroughly familiarized yourself with the truth, you resume your lectures to women, discussing nothing but the truth, and stick close to the teachings in the volumes of STUDIES IN THE SCRIPTURES. The restriction that St. Paul makes regarding women's teaching refers to meetings of the church, and these usually include both men and women. The meetings such as you would have would not be meetings of the ecclesia, and to my understanding you would not in any wise come under the restriction mentioned by St. Paul. In such a case, even if some men should take upon themselves the position of women and attend one of your lectures, this would bring you under no condemnation.

Not only would it be proper for you to resume your lectures, but if your finances would permit, and the way should open for you to again meet and address women in other cities, whom you had formerly served, or whom you could reach, I would recommend that you extend your work accordingly.

Praying for you the Lord's guidance, wisdom and richest blessing in your endeavors to glorify his name, I remain,

Your brother and servant in the Lord.

Dear Brother Russell:—

As an encouragement to some who may grow weary in well-doing, we report the instance of a man who said he got PEOPLES PULPITS stuffed into his pockets nearly everywhere he went. We solicited him for STUDIES IN THE SCRIPTURES in his work-place and got his order for six volumes immediately, he saying on sight of the titles that he was just reading a paper about them Sunday. He commended us to three others of his shop-mates with the result of an order for six volumes each. They in turn gave us the names of others yet to be called on, which we trust will likewise result in further sales.

Again, on the train Sunday returning from Bainbridge, we handed out "BRIMSTONE" PULPITS to the conductor and others, having given out 1,000 or more at the above town When we left the train the conductor was still eagerly reading in a corner beyond interruption.

Trusting the multitude of your labors are continually sweetened by reason of the approval from above, and sending Christian love and Thanksgiving-day greetings,

Yours in the Master's Vineyard,

J. G.————,*Ohio.*

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COVENANT RELATIONSHIP WITH GOD ESSENTIAL TO LIFE EVERLASTING

God is not in covenant relationship with the brute creation; for to them he has made no promises, although he has made a general provision for their needs. But we may understand that with all his intelligent creation he has a covenant, or agreement, to the effect that so long as they will do his will they shall possess life. Because of violation of that arrangement, the fallen angels were cast off, "reserved in chains of darkness unto the judgment of the great day" (Jude 6), to receive their final punishment. When Adam and Eve were disobedient, they violated this covenant, and came under the sentence of death. "They like men [Heb. Adam], have transgressed the covenant; there have they dealt treacherously against me."—Hos. 6:7, margin.

Because of Adam's transgression, the world is not in covenant relationship with God in any sense of the word. On the contrary, they are aliens, strangers, foreigners. (Eph. 2:11-13.) To some extent God brought Abraham back into covenant relationship, but not fully so. To the nation of Israel he made certain promises in the form of a Law Covenant, to the effect that whoever kept that covenant would thereby demonstrate his worthiness to receive God's blessing promised to Abraham—that through him should all the families of the earth be blessed.—Gen. 12:3.

The Law Covenant was given to the Jewish nation; Moses was the mediator, for it was impossible to make the covenant with Israel directly. Although they were unable to keep that covenant because of inherited weaknesses of the flesh, yet it brought them a measure of blessing, as St. Paul points out. (Rom. 7:7.) While it lifted Israel above the degradation into which the Gentiles were falling, nevertheless it did not bring the blessing for which they longed. It did not remove the death penalty—it did not give them life.

In the clear light now shining for the people of God, we see that the Law Covenant was only a type of a better covenant to be made with Israel after the church of Christ has been glorified; that Moses himself was only a type of a better Mediator; that the sacrifices of the Law were only types of the "better sacrifices" mentioned in Heb. 9:23, and that their priesthood was a type of the royal priesthood of the Gospel age.—Heb. 7:27.

In the Scriptures, the words covenant and promise are used synonymously. The children of Israel were under the Abrahamic Covenant long before they entered into the Law Covenant. They are still under those covenants. St. Paul says, "God hath not cast away his people whom he foreknew." (Rom. 11:2.) Then he proceeds to say that after the elect church has been gathered from among the Gentiles, the favor of God will return to Israel; for they are still beloved for the fathers' sake. The fathers of Israel are the patriarchs Abraham, Isaac and Jacob. The Jews are, therefore, under the Abrahamic Covenant.—Rom. 11:25-28.

ISRAEL'S COVENANT RELATIONSHIP ACTUAL

An actual covenant relationship is one that is fully established—not merely suggested, or proposed, but accomplished. As Israel approached Mt. Sinai, God proposed to make a covenant with them. When all was in readiness, the covenant was made through Moses as the mediator. The work of mediation was twofold; the first part was the sprinkling of the law, representing the satisfaction of Justice; the second part was the sprinkling of the people, representing the bringing of the people into covenant relationship with God. That covenant was then fully made, and has remained in operation ever since.—Exod. 24:3-8.

With the Israelites, God was making a covenant which was to last for centuries. It was good for only one year at a time, however. For the first year the people were in harmony with God, but at the end of that time the cancellation of sins ceased; for the blood of bulls and of goats cannot take away sin. The whole arrangement was only a type. At the end of that first year, the day of atonement was inaugurated, and sacrifices were made for another year. The fact that the atonement day sacrifices were repeated year by year shows that they were efficacious for only a year at a time, and so never really took away sin.—Heb. 10:1-4.

After the day of atonement, the people made various kinds of offerings. Some of these seem to typify the presentation of the worshiper himself to God, as an indication that he wished to do the will of Jehovah. Others were for sin-offerings, indicating that the worshiper realized that there had been a measure of wilfulness in his conduct. So rigid are the requirements of the Law Covenant that only one Jew, the Lord Jesus Christ, was able to keep them. This he could

do because he was perfect, and the law is the measure of a perfect man's full ability.

That the Israelites were in covenant relationship with God through Moses, the mediator of their covenant, is demonstrated by the fact that Moses said, "He hath declared unto you his covenant, which he commanded you to perform, even the ten commandments." (Deut. 4:13.) Therefore the Jew is bound by the law so long as he lives. (Rom. 7:1.) Although the Law Covenant is not intended to be an everlasting arrangement with the Jew, yet the only ones who have been able to get from under it are those who have come into Christ; the remainder cannot rid themselves of it. But the days draw nigh when the Lord God will make a new covenant with them through a new mediator, The Christ, who will assist them to keep the law satisfactorily and thus to be delivered from the evil features of their covenant.

At the close of the Babylonish captivity, the Prophet Daniel asked the Lord for an explanation of the prophecies relating to his people. The answer to his prayer is given in detail. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most holy."—Dan. 9:24-27.

For an elucidation of this prophecy, the reader is referred to STUDIES IN THE SCRIPTURES, Vol. II, Study III. All these things were to be done in those seventy weeks. Of this period of time, we find that the seventieth week was the most critical, for it was the week during which Messiah was to confirm the covenant. In our Study III, we show that this week began October, A. D. 29 and closed October, A. D. 36—from the beginning of our Lord's ministry until the conversion of Cornelius, the first Gentile to receive the holy Spirit.

THE COVENANT CONFIRMED FOR ONE WEEK

During that period of seven years, God bestowed special favor upon the Jews. At the beginning of that week of years, our Lord, who was then thirty years of age, presented himself to God as a sacrifice. This presentation was the first feature of the antitypical atonement day work, and corresponded to the sacrifice of the bullock in the type. Our Lord began the antitypical sacrifices; as St. Paul says, "Then said he, 'Lo, I come to do thy will, O God.' He taketh away the first, that he may establish the second." (Heb. 10:9.) Our Lord there began to take away the type and to establish the antitype. It was necessary not only to begin the work with the antitypical bullock, but to complete it and take his place as the antitypical Moses, so to speak. This he did not accomplish until after his death on the cross.

Many other features of that antitypical atonement day work are not yet completed. It was a part of the atonement for the High Priest to offer the Lord's goat and to take its blood into the Most Holy and to sprinkle it there. It was also a part of the atonement day work for him to come out and confess the sins of the people on the scape-goat, and a still further part for him to bless the people. During our Lord's ministry, he fulfilled various features of the types. At Calvary his work of sacrificing himself was finished, and the divine acceptance of that sacrifice was manifested.

The Prophet's statement that in the midst of the week Messiah would cause the sacrifice and the oblation to cease, implies that our Lord would there terminate the efficacy of the typical work for Israel as a people, and that they were rejected from divine favor at the time that they crucified him. A few days before his death, our Lord had said, "Behold, your house is left unto you desolate." (Matt. 23:38.) This rejection seems to have been symbolized when the veil of the temple was rent in twain from the top to the bottom, an indication of a breaking down, rather than of an opening up.

This rejection of the Jewish nation does not indicate the end of their Law Covenant. To the church of Christ, who have been given the privilege of understanding the deep things of the Spirit of God, it appears that the efficacy of the typical sacrifices, which were offered year by year continually, ceased at the death of our Lord; and that since that time, as a nation they have had no divine favor; but that the only ones who have had favor since then are those who have come out of Moses into Christ. The typical sacrifices continued until the time when Christ died, for the reason that Jesus himself was under the Law, a part of which he fulfilled, and no feature of which can pass away until all has been fulfilled.—Matt. 5:17, 18.

After our Lord's ascension, it was possible for greater work to be done than ever before. Under the Lord's blessing, thousands of Jews were gathered into the Gospel garner within comparatively a few days. The work of our Lord was cut short nationally, but it increased the opportunity of the Jews individually. There were only five hundred Jews who believed on Jesus until after his death, when there were thousands added to the number. (1 Cor. 15:6; Acts 2:41.) During the three and a half years following our Lord's death, God did not recognize the Gentiles, for he had said that he would give seventy weeks to the Jews, and therefore he allowed no favor to go to the Gentiles until that period had expired.

After the expiration of the seventy weeks of years set apart for Israel, the Gospel began to go to the Gentiles, to gather from among them "a people for his name." (Acts 15:13-18.) During this Gospel age, the antitypical Atonement work has been progressing. Our Lord has already offered the antitypical bullock in the sacrifice of himself. Since Pentecost, he has been offering the antitypical goat—the church class. This work has been in progress for more than eighteen hundred years. As soon as it shall have been finished, the blood will be taken into the Most Holy, to sprinkle the Mercy-Seat and to "make atonement for all the people," as in the type.

THE COVENANT OF SACRIFICE

The Abrahamic Covenant, as it was given to Abraham, is a complete covenant, whose provisions include all mankind; for it reads, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3; 28:14.) Its promise is to the seed: (1) Jesus; (2) The Christ, Head and body; (3) the earthly seed through them. Its provisions extend to all who have the faith of Abraham. The promise of God was that a blessing shall come to all the families of the earth. This promise was confirmed by an oath on the part of God, so that by two immutable things—the oath and the promise of God—the heirs of the promise may be sure of its fulfilment.—Heb. 6:13-18.

The seed of Abraham, which is to bless all the families of the earth, was intended to be a spiritual seed. Since Abraham and his posterity were natural men, the only way by which they could become the spiritual seed was by the sacrifice of the earthly nature and the attaining to the spirit nature. The opportunity for making this sacrifice was first given to our Lord Jesus. By carrying out his covenant of sacrifice, he became the Head of the seed which is to bring the blessing.—Psa. 50:5; 40:7-10.

During the Gospel age, Jehovah has been selecting the members of this spiritual seed, that they may lay down their human life and earthly interests in order to attain to the spirit nature. The selection of this seed has been the work of the Gospel age. Soon the seed will be all gathered; then the work of blessing the natural seed will begin, and through them the blessing will subsequently spread to all nations, as these shall accept the divine favor.

The church will always be in covenant relationship with the Father. The fact that he calls them sons implies that they are bound to him. (John 1:12.) Every father is in covenant relationship with his children, and they with him. Every child has a responsibility to its father, and the father to the child. The fact that God has received the Lord Jesus and the church as sons (Heb. 3:6) signifies that they are in covenant relationship with him. St. Paul says, "We are the children of God; and if children, then heirs." (Rom. 8:16, 17.) His statement not only implies that relationship, but proves it; for the sons have a right to the things which the father has provided for his children.

All who hunger and thirst after righteousness (Matt. 5:6), all whose souls long for God "as the hart pants after the water brook" (Psa. 42:1), and who, having found him, have consecrated themselves to him—these have received the anointing of the holy Spirit, witnessing with their spirit that they are sons of God. (Rom. 8:14-16.) As anointed sons these can discover in themselves the worthy traits of true sons—loyalty, zeal, energy, discretion, faithfulness, obedience.

There are, however, conditions attached to this covenant of sacrifice; there are certain requirements which must be fulfilled. All must become partakers of the sufferings of Christ, if they would participate with him in the glories to follow. But the arrangements for keeping our contract are complete in Christ. Therefore if we put ourselves under his care, this covenant will be everlasting with us, and we shall have "the sure mercies of David."—Isa. 55:3.

COVENANT RELATIONSHIP TO BE RE-ESTABLISHED WITH HUMANITY

In Jer. 31:31-33, we read, "I will make a new covenant with the house of Israel and with the house of Judah . . . after those days." The expression, "those days," we understand to refer to Israel's "seven times" of punishment, promised by the Lord for the violation of their Law Covenant. This New Covenant is to be made with Israel alone; for God never purposed to make a covenant with the Gentiles. The New Covenant will properly be so called because it will take the place of the old Law Covenant, which God made with

Israel and which was broken by them. After Israel shall have been fully established under their New Covenant, all other nations will be privileged to come into this relationship after the manner set forth in the Law. All the world will eventually be blessed thereby.

The New Covenant, then, is to be made with such of Abraham's descendants as are able to receive it. Since the people are not worthy to enter directly into relationship with God, that covenant must have a mediator. The Mediator is the Lord Jesus Christ, and the church, his body. The Scriptures indicate that the Mediator is nearly completed.

The Word of God distinguishes between a covenant and its mediator. A covenant does not go into operation until after it has been fully mediated. When Moses mediated the Law Covenant, he first offered sacrifices; then he took the blood of the animals and, dividing it into two parts, sprinkled both the Book of the Law and the people. (Exod. 24:4-8; Heb. 9:19-24.) After he had done this, the Law Covenant was in force; and it will continue until superseded by its antitype, the New Covenant.

The Mediator of the New Covenant will be The Christ. For more than eighteen hundred years, our Lord has been offering the great antitypical sacrifices of himself and his church. As soon as he will have finished making application of the blood, he will have made satisfaction for the sins of the world. This act will correspond to the sprinkling of the book by Moses. Divine Justice having accepted this arrangement, the Mediator will antitypically sprinkle the people; that is, he will show them how to come back into full accord with God.

The New Covenant will begin to swallow up the old Law Covenant as soon as the kingdom is established. The Scriptures indicate that the first to receive it will be the ancient worthies. Raised from the dead to human perfection, they will form the nucleus of the new arangement in the earth. Next in order will be those who have been known as Christians, but who have not been consecrated to death, and Jews who have been consecrated to the law, but who have been blinded. Gradually the light will come to all who love righteousness and hate iniquity. Sprinkled from all sympathy with evil, they will make their declaration of full loyalty to God. In due time this light will spread to all kindreds and tongues and nations.

CHANGE OF HEART IN THE MILLENNIUM

The Prophet Jeremiah, speaking of the New Covenant (31:34), says, "They shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." The sins and iniquities of Israel will no longer be remembered against them. Christ will have appeared on their behalf and made satisfaction for their sins. They will then be as free from original sin as the Gospel church are. The atonement of the Lord Jesus Christ is the sufficiency for all.—1 John 2:2.

The Prophet Ezekiel tells us that during the next age the hearts of mankind will be changed. He says, "Thus saith the Lord God; . . . A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. 36:22-27.) This change of heart is entirely aside from the making of the New Covenant. It will take a thousand years to remove the stoniness out of the hearts of mankind and to make them stand without a mediator. Those who receive everlasting life must attain this condition; for all of God's creatures who would live forever must keep his law perfectly.

During the Millennium, God will not recognize the people, because of their imperfection, their weakness; but all of their dealings will be through the Mediator, until they shall have been brought up to perfection. At the end of the thousand years, they will be delivered up to the Father, unblamable before him. (1 Cor. 15:24.) God will then receive them as sons, heirs of the earthly blessings which he has provided for mankind—the things given to Adam. The very moment when the merit of Christ is applied for the world is the same moment when they will be turned over to the Mediator. Then they will be in covenant relationship with God, but only through the Mediator, until they shall have reached human perfection and shall enter into his relationship directly with the Father.

The New Covenant will continue everlastingly; and as it is proper to say that Moses mediated the Law Covenant, so we may say that Christ will mediate the New Covenant. But it would not be proper to say that Moses is now the mediator of the Law Covenant; for a covenant does not need a mediator after it has been mediated. So the New Covenant will need no Mediator after the thousand years. But the title "Mediator" may belong to Christ to all eternity, just as one who has been a judge, ever after receives the title of "Judge."

At the end of the thousand years, when the Messiah will have accomplished his work of restitution, he will cease to act as Mediator. But the covenant will continue to stand; for if that relationship with God were to be removed from the people, they would have no blessing of everlasting life. That blessing depends upon covenant relationship with God. Under the favorable conditions of the New Covenant, whosoever will may have an opportunity to become the children of The Christ, the seed of Abraham.

At the conclusion of the thousand years, the willing and the obedient receive the commendation, "Well done," and will be accepted as fit for the condition of everlasting life on the human plane. Those who prove to be unworthy of life will be destroyed in the second death.

DISTINCTION BETWEEN KEEPING AND FULFILLING THE LAW

The question, Did the keeping of the Law Covenant require the death of Christ? is a peculiar and very deep one. On one side it might be argued that the death of Christ was sacrificial, that no law would be just which would require the death of an innocent person; that since God's law is just, it did not require the death of an innocent man, and that therefore it was not necessary for Jesus to die in order to fulfil the law. But this is only one side of the question.

The other side of the argument is that our Lord Jesus, who loved his God with all his heart, soul, mind and strength, and who had consecrated his life to do the Father's will, must do that will and avoid everything contrary to it, in order to live in harmony with his consecration. As soon, therefore, as he learned that it was God's will that a redemption price of a perfect human life should be paid for Adam and the world of mankind, he would present himself in consecration and faithfully carry out all that is implied in that consecration, because he loved God with all his heart, soul, mind and strength.

It would be reasonable, also, to expect that if our Lord knew that the hundreds of millions to whom he had become "neighbor" by becoming human were in great difficulty and could be delivered only by a sacrifice on his part, he would, if he loved his neighbor as himself, want to do something for their relief. This desire would lead him to make the sacrifice.

If to this we add the thought that God would not permit our Lord to perish, but would restore him to life and glory, and that Jesus had in mind the promise that he would not be suffered to remain in death, we at once perceive that he would be willing to die for his unjust neighbor, because he loved his neighbor as himself.

These two views, so directly opposite, nevertheless coincide in that it was left open for our Lord to will what he would do. The Father gave him an opportunity and set before him a great reward; the Father did not entrap our Lord into an engagement from which he could not draw back. When we come to view the subject from this standpoint, we see the reasonableness of the whole arrangement.

In his consecration at baptism our Lord had said, "Lo, I come . . . to do thy will, O God" (Heb. 10:7); I will keep nothing back that you require. Such obedience would have been as much as the Law could require of any one. On the other hand, justice would not require a sacrifice, for justice could not demand it. Willingness to do anything that justice would demand constituted his keeping of the law. This point is so fine that it is almost impossible to explain it in language. We can know, however, that the Father set before Jesus the great reward, and that for the joy set before him he endured the cross and despised the shame.—Heb. 12:1, 2.

GOD'S WILL EXPRESSED IN THE TYPES

There is a distinction between fulfilling the law and keeping the law. The Jews did neither. They partially kept the law and endeavored to do still further than they were able to do. But they could not fulfil the law; for it is so great that it is beyond the power of man to fulfil all of its requirements.

The law consists of two different parts. The one is a regulation of the morals—the duty of all toward God and toward fellow-men. In this sense of the word, the law stands for justice—for what is right. The Jews endeavored to do right and thus to keep the Law, but were unable to do so on account of hereditary weaknesses.

Our Lord Jesus, however, kept the law in this sense. By

so doing He earned the right to everlasting life on the human plane. This the world will do in the next age. They will be enabled to keep the law and will get everlasting life, the reward of obedience to the law. But Jesus did more than keep the law of justice. He also fulfilled that part of the law which was applicable to him, and he is still fulfilling the law.

The other part of the law consists of the ceremonial features, which constitute the types and shadows mentioned by St. Paul. (Heb. 10:1.) These prophetic features of the Law represent the divine will in respect to the means by which mankind will be restored from the plane of degradation, sin and death to divine favor. This prophetic fulfilling of the law consisted in the carrying out in antitype of one important feature—the Passover institution. The killing of the lamb, the sprinkling of the blood and the eating of the flesh, were prophetical—typical.

Jesus fulfilled his part of the type when he was put to death. It was only by virtue of his sacrifice of his will entirely to the divine will that he was able to fulfil the prophecies, for these were not commands to mankind in general. In these was a suggestion of things which were not commanded, but which God desired to have accomplished at some time through some one, and through which the redemption of the human race and the restitution of all things lost by Adam would be effected.

In the performance of the atonement day sacrifices the blood was taken into the Most Holy and typically made satisfaction for sin. Jesus accomplished a part of this work. Since then he has ascended on high and made satisfaction for us, the church class, by means of which we may walk in his footsteps by consecration. (Heb. 9:24.) All down through the Gospel age he has been accepting this class, and eventually will accomplish their sacrifice. This was typified by the killing of the Lord's goat.

Jesus, we see, has been fulfilling the law during these eighteen hundred years, as well as during his ministry. This work will not be finished until the end of the age. Jesus said that he came not to destroy, but to fulfil the things of the law (Matt. 5:17); and He will continue the fulfilment of the types of the law during the thousand years, until all is fulfilled at the close of the Millennial age. Some of these things are future; such as the sprinkling of the blood of the antitypical Lord's goat, the sending away of the antitypical scape-goat, and the appearance of the antitypical High Priest to bless the people. It will take the entire thousand years of Christ's reign to get back all that was lost through Adam's disobedience and that is to be restored to mankind through the merit of Christ.

THAT FEATURE OF THE LAW FULFILLED BY CHRIST'S DEATH

The moral law—the Ten Commandments—and the covenant of which it is a part promised life to those who would keep its requirements. Jesus could have had that everlasting life by doing everything that the law required, for the law demands no more than justice. He could have obeyed every command of the law without sacrificing any of his rights. But the prophetic features of the law could not have been fulfilled unless some one had sacrificed his life, and the one who would do this must be the equivalent of the one who had sinned. Since the one who had sinned was perfect, in the image of God, the one who would be a corresponding price to fulfil the law and to bring out all those blessings to the world that the law prophesies, must be one who could fully keep the law. Only such a person would be competent to make the sacrifice and thus to fulfil the prophetic features of the law.

This requirement was fully met by Jesus, who was "holy, harmless, undefiled and separate from sinners"—everything that justice could expect. He gladly kept the law, and did even more. He proposed to do everything written in the Book; for he had said, "Lo, I come to do thy will, O God" (Psa. 40:8)—everything that had been written. His consecration went beyond the moral law and embraced everything that God had written prophetically. All this he fulfilled. As a result he is the Savior, "able to save to the uttermost" all that come to the Father through him.—Heb. 7:25.

We cannot think that God would be offended with any one who came up to the requirements of the law, but who did not go beyond. Since God had said, "If any one keep all this law, I will do my part and give him everlasting life," Justice could ask no more. If such a one should not go forward to sacrifice, Justice could not be offended, for it could not demand that he do so.

In fact, the Father does not require the righteous of this age to sacrifice, nor will he expect the world to do so in coming to the plane of human perfection. But if God should set before any of the human family an opportunity to offer their lives in doing the divine will, they should esteem this a privilege. The Father would not consign one to death, however, who should fail to do this. But every one who loves the Lord should think, "Here is my opportunity to show my trust, my loyalty to God." In this respect the example of Jesus will stand out for all eternity to angels and to men, so that if ever God gave even a hint of what his will would be, they would hasten to do that will and not hesitate for any consideration.

These is a lesson also of love in the matter. We are not to content ourselves with saying, "I did not lie; I did not steal; I did unto my neighbor as I would wish done unto myself." We are not to stop with this as a sufficiency; no one will get life on any plane if he does no more than this. Our privilege is to anticipate God's will through watching the types of the law and the words of our Lord and Head. We are to count all things as loss and dross in comparison with this opportunity which we have. Nothing else should be counted so great a privilege as that of following in the footsteps of Jesus.

FOR CHILDREN OF BELIEVERS

MORNING PRAYER

Dear Father, hear a little child
Who offers thanks to thee;
Through all the darkness thou hast kept
A watch-care over me.
O Father, keep me through this day,
I would to thee belong;
May love control my little hands,
May kindness rule my tongue.
Thy kingdom come, thy will be done
Upon this earth again;
Dear Father, hear my little prayer
For Jesus sake. Amen.

EVENING PRAYER

Dear Lord, before sweet slumber comes
To close my weary eyes,
Up to thy throne of heavenly grace
My voice in prayer would rise.
For all the blessings of this day
I give thee thanks and praise.
Forgive me, Lord, for Jesus' sake,
For all my naughty ways;
And as I lay me down to sleep
Do thou an angel send
To watch beside me all the night
For Jesus' sake. Amen. —*Rebecca F. Doney.*

BROTHER RUSSELL'S MORNING RESOLVE

MY EARLIEST THOUGHT I DESIRE SHALL BE:

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation and call upon the name of the Lord [for grace to help]. I will pay my Vows unto the Most High."—Psa. 116:12-14.

Remembering the divine call, "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:5), I resolve that by the Lord's assisting grace I will today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh and its interests, that I may attain unto the heavenly inheritance in joint-heirship with my Redeemer.

I will strive to be simple and sincere toward all.

I will seek not to please and honor self, but the Lord.

I will be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all.

I will seek to be faithful to the Lord, the truth, the brethren and all with whom I have to do, not only in great matters, but also in the little things of life.

Trusting myself to divine care and the providential overruling of all my interests for my highest welfare, I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement.

I will neither murmur nor repine at what the Lord's providence may permit, because

"Faith can firmly trust him,
Come what may."

DEATH AND THE RESURRECTION

Death is not a sleep; it is destruction. Dead bodies decay because the work of destruction is progressing in them. We say that mortification sets in; that is, the destruction of the tissues goes on until everything that had life in that body has perished. This process of decay is common to both man and beast, and also goes on in the vegetable world. As the Scriptures say, "That which befalleth the sons of men befalleth the beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast. . . . All go unto one place; all are of the dust, and all turn to dust again." —Eccl. 3:19, 20.

Very few people seem to realize what is meant by the term "soul." The Scriptural teaching is that man is a soul, not that he has a soul. In Gen. 2:7 we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The Word of God speaks of both man and beast as souls. (See Num. 31:28.) Body, soul and spirit are in combination in a living organism.

A dog has a body; a dog has a life— vitalizing principle; and aside from this life-principle and organism, a dog has a personality. One dog differs from another; one may be a bulldog, another, a lap-dog in a fashionable family. Each animal has his own joys and sorrows; but whatever he is, these things go to make up the experiences by which a dog would recognize himself.

So it is with a human being. There is a body and a life principle, the union of which makes the soul. His experiences—his home-life, his education, his environment, his travels, his finances, his private affairs—all go to make up his personality. It is not his body, but his soul that has these experiences. As two dogs under different experiences would have very different personalities, so with human beings. All the different experiences of life help to make them happy or unhappy, learned or ignorant, wise or unwise.

IN DEATH WHAT PRE-EMINENCE HATH A MAN?

What is the difference between a brute soul and a human soul? The human soul has a higher organization of body and brain, which constitutes him an individual of a higher order; and not only has he a better brain by divine appointment, but he was not made like the brute beast to die after a brief period of years. Man was made to live forever.

In Eden, man came under the sentence of death, as the penalty for disobedience. The entire race has been born in a dying condition. Each human being receives a spark of life from his parents, without which the body would return to dust. When man dies, his personality, which is the result of his hereditary and prenatal influences combined with his experiences, perishes; for it cannot exist without a body. As the Scriptures declare, "In that day his thoughts perish"; for "the dead know not anything"; "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."—Psa. 146:4; Eccl. 9:5, 10.

The question then arises, Does man die in the same sense that the brute creation does? We answer that so far as man himself is concerned, he would be as dead as is the beast, if God had not made an arrangement by which humanity will have a future life. God intends to restore to life, not the body, but the soul that died. The soul that went into death is the soul that was redeemed by Jesus.—Psa. 49:15.

Through the resurrection, God has arranged to show his love for the world. It is written, "When the fulness of time was come, God sent forth his Son" (Gal. 4:4); "Who gave himself a ransom for all" (1 Tim. 2:6)—"for every man." (Heb. 2:9.) Every man has gone into death or is going there; and unless a redemption had been provided, there could be no resurrection. So the Apostle Paul explains that, "since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order."—1 Cor. 15:21-23.

This making alive will be the resurrection of the dead —not of those particles of matter which have gone to fertilize a tree and then through its fruit become a part of another organism, but the resurrection of the being—the soul. In the resurrection, "God giveth it a body as it hath pleased him." (1 Cor. 15:38.) To the individual, it does not matter what particles compose his new body. What he is interested in is the resurrection of his soul—his being—his personality. That restoration is the all-important part of the resurrection.

God has given the assurance that he is able to restore mankind; and we who believe his Word do not think of man as dead in the same sense as is the brute. On the contrary, we allow the beast to pass into oblivion, but we think of man. For our dead we raise a memorial, a remembrance, of the body which represented the personality dear to us. Our faith assures us that the personality is not extinct, but that it will have a resurrection. The respect which we show to our friends and loved ones in their sepulchers indicates our faith in their future life through a resurrection of the dead.

ADAMIC DEATH SCRIPTURALLY CALLED SLEEP

In the Scriptures, God sets forth the thought that the dead are asleep. Since he is the one who has the power and the purpose to raise the dead, he can speak of them in this way. Their bodies have indeed gone to dust, but they as individuals are known to God. To raise men from the dead and to give them back the very thoughts which they had before death will be a stupendous work, which only the wisdom and power of the Almighty God can accomplish. Those alone who have confidence in the promises of God can speak of their loved ones as asleep in death.

The Scriptures speak of the ancient worthies as asleep. We read that "David slept with his fathers." (1 Kings 2:10.) The same statement is made of all of the kings of Israel, whether good or bad. St. Stephen, stoned to death, "fell asleep." (Acts 7:60.) St. Paul says, "Them also which sleep in Jesus will God bring with him. . . . We which are alive and remain unto the coming of the Lord shall not prevent [precede—go before] them which sleep . . . and the dead in Christ shall rise first."—1 Thess. 4:14-16.

In the morning of that glorious day when the Sun of Righteousness shall rise with healing in his beams, all that God has promised for that blessed time will come to pass. (Mal. 4:2.) Meantime, the dead are awaiting that day during which "all that are in the graves shall hear his voice [the voice of the Son of Man] and shall come forth." (John 5:28, 29.) In this sense of the word, therefore, we speak of the dead as asleep. Our Lord himself used this word in speaking of Lazarus. He said, "Lazarus sleepeth." When by their reply the disciples showed that they did not understand, Jesus said unto them plainly, "Lazarus is dead."— John 11:11-14.

HEAVENLY PHASE OF THE RESURRECTION

From one standpoint, all mankind fall asleep to wait for the morning of the great Millennial day, when the Sun of Righteousness shall arise. The resurrection will come to every member of the human race; but as no two individuals have been in the same degree of degradation, some will rise more rapidly than will others. The Scriptures seem to indicate that there will be several classes in the resurrection. One of these is designated the "first resurrection," that is, the chief, or most important; and it will consist of those who are to be associated with our Lord in his throne. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6.

This description excludes the great company and applies merely to the little flock, "partakers of the divine nature." (2 Pet. 1:4.) Other Scriptures seem to show us that the great company class will attain to spirit perfection in their resurrection; and therefore we might think of theirs as a second resurrection—second in order, in glory and in preference. These two classes compose the "church of the firstborns, which are written in heaven." (Heb. 12:23.) The difference between them is merely that the little flock were zealous to go forward and perform what duties and privileges they saw, while the great company were less zealous and less loyal in sacrifice, although they would suffer death rather than deny the Lord or his truth.

This distinction is set forth in the typical arrangement of the Law Covenant. As the tribe of Levi was called out from among Israel for a special work, so the church of the first-borns are called out from among mankind, as the antitypical Levites. The priestly tribe of Israel was divided into two classes, the priests and the Levites, and likewise the church is composed of two classes. Of these, only the "more than conquerors" (Rom. 8:37) will become "partakers of the divine nature" and have the preeminence. The great company will not attain to this honor.

We are not able to distinguish who are the "more than conquerors." The great company are identified with the little flock both here on earth and also in heaven. Both classes are of the "first-borns." As the Apostle James says, we are "a kind of first-fruits of his creatures." (James 1:18) To illustrate this thought, let us consider a bed of strawberries: These berries are among the first fruits of the season, yet even among them we find that some berries ripen sooner than the rest of the crop. These early-ripe berries may be said to be the first-fruit of the first-fruits. So with the little flock.

EARTHLY PHASE OF THE RESURRECTION

In the Scriptures, a third class of faithful servants of God are mentioned. Many of these are called by name in the Epistle to the Hebrews. We refer to the ancient worthies, who lived and were found faithful before the coming of our Savior. These did not have the opportunity of walking in the footsteps of our Lord and so did not have the "high calling." These are said to receive "a better resurrection" than will the rest of mankind (Heb. 11:35)—better, not in the sense of belonging to the spirit plane, but in that it will be an instantaneous raising to human perfection, whereas the remainder of the race will require a thousand years during which to come back gradually to the original condition lost by Adam.

At the beginning of the reign of Christ, the ancient worthies will come forth perfect human beings—mentally and physically—that their bodies may correspond with their moral development. If they had scars, these will be theirs no longer; if they had blemishes, these will have disappeared. It is not easy for us to picture to ourselves a perfect man, for we have never seen one, and all around us are various degrees of imperfection. But we know that a perfect human being will be perfect in form, feature, voice, sight, hearing, taste, and in all other organs, as well as in mind.

Last of all, "the residue of men" will come forth, "every man in his own order." (1 Cor. 15:23) Their awakening will merely bring them forth from the tomb in the condition in which they entered it; for in the grave, "there is no work, nor device, nor knowledge, nor wisdom." (Eccl. 9:10) This awakening is not the resurrection, but merely the preliminary step toward it. The Greek word rendered "resurrection" is anastasis, and means literally "a standing up again." Adam fell, and ever since "the world lieth in wickedness"—literally, "in the wicked one." (1 John 5:19) The standing up again is, therefore, a return to the perfection lost in Eden; for the world of mankind the resurrection is the restitution.—Acts 3:19-21.

During the thousand years of Messiah's reign, the resurrection of the world will be in progress. The work will not be done by the Father directly, but will be committed to the Lord Jesus (John 5:28, 29), and will require the whole thousand years for its completion. At the end of that Millennial reign the world of mankind will be perfect, as was Adam in his creation. All God's work is perfect.—Deut. 32:4; Gen. 1:31.

As previously stated, the ancient worthies, as a reward for their faith in God, will come forth to a better resurrection than will other men. The remainder of the race will come forth in practically the same condition in which they went into death. They will know nothing more, nothing less than when they died; their personality will be the same. As for their bodies, we cannot suppose that these will be perfect, for if mankind were thus brought back from death, they would not know each other. If all should be brought forth of one color, or if all should have the same style of features, they would not be recognized. On the other hand, they will come forth, neither gasping for breath, nor in fragments, as if blown to pieces by an explosion or eaten by an animal, but in what formerly was their usual health.

Mankind recognize each other by certain physical traits as well as by mental and moral characteristics. If in the awakening a man were given a perfect form or a properly balanced brain, he would not know himself on coming forth from the tomb. His very thoughts would be different; there would be nothing by which memory could identify him. Humanity will be raised from the tomb in the condition suggested by our Lord when he said to the man with a withered hand, "'Stretch forth thine hand!' And he did so; and his hand was restored whole as the other" (Luke 6:10)—complete—not in the full sense of the word, but enough so to have a new start in the new life.

SHAME AND CONTEMPT WILL BE PURGED AWAY DURING THE MILLENNIUM

The Savior makes an atonement for the sins of mankind for the very purpose of giving them a trial for life, an opportunity to demonstrate whether, under the favorable conditions of the Messianic kingdom, they will choose righteousness and life or unrighteousness and everlasting death. The Scriptures seem to imply that there will be a great deal of shame and contempt properly attaching to those who will not have come into full accord with God.—Dan. 12:2.

During the thousand years of trial, very many will purge themselves of this shame and contempt. Thus we may suppose that, as the years go by, the shame will gradually cease and the contempt will die away. We see this point illustrated in the case of Saul of Tarsus. When he learned that he was fighting against God, he was very much ashamed of the course which he had taken. As gradually he manifested his loyalty to God, he purged himself of this shame and contempt. St. Paul's valor and zeal in the service of the Lord offset the things which he did ignorantly as Saul of Tarsus. His shame, therefore, has passed away.

The world will awake from the dead in this condition of shame and contempt. But gradually the obedient will arise from this state to the original perfection of the image of God. The wilfully disobedient, on the contrary, will not rise. They will sink lower, until finally they will go into everlasting destruction, or as St. Peter says, "As natural brute beasts . . . shall utterly perish in their own corruption."—2 Pet. 2:12.

At the first advent our Lord did most of his healing on the Sabbath day, thus foreshadowing the work of healing which he will do for the world in the great antitypical Sabbath—the Millennium. Mankind will come forth from the tomb free from their previous condemnation, with human bodies in proper condition, so that their friends will recognize them as formerly; but they will have weaknesses—physical, mental and moral.

God has provided everything necessary for the resurrection of mankind—not only the ransom-price, but also Christ's mediatorial kingdom. The uplifting influence of the incoming age will be open to every member of the race, whether great or small, rich or poor. But their acceptance or rejection and the rapidity of their progress will depend upon their personal interest in the matter. Those who refuse to advance and who show no desire for their own development, will be cut off in second death.

There is no reason why those who will not make progress should be allowed to live on indefinitely. The same justice which declares that only those who are in perfect accord with God shall have everlasting life, will not permit those to live forever who continue to be imperfect. Such will indicate by their attitude that they are not in harmony with righteousness, and will be justly classed as wicked. Of these it is written, "All the wicked will he destroy."—Psa. 145:20.

QUIETLY MINDING ONE'S OWN BUSINESS

"But we beseech you, brethren . . . that ye study to be quiet and to do your own business."—1 Thess. 4:10, 11.

There is a quietness that appertains to sloth and indolence; but this evidently is not what the Apostle means in our text; for elsewhere he urges us to be "not slothful in business." (Rom. 12:11.) There is another quietness that appertains to peace—a composure which is the opposite of nervousness, giddiness and childishness. This condition we believe to be that which the Apostle has in mind. The Lord's people are to study to have a mind that is well balanced. This composure is not natural to the majority of people and is, therefore, something to be studied and attained. We are in the school of Christ to learn such lessons.

This desirable quietness represents the graces of the holy Spirit—meekness, gentleness, patience and brotherly kindness. While we are to be "fervent in spirit, serving the Lord" (Rom. 12:11), we are also to be obedient to the instructions of the holy Spirit, in meekness, quietness and love. We are to endeavor to take a proper estimate of the affairs of life, and not to allow trivial things to excite us. This course, if faithfully pursued, tends to produce a quietness of spirit.

To mind one's own business is a very important lesson to learn. Surely every Christian has observed that much of the trouble in the world results from interference one with another. In every difficulty, one or both of the persons involved failed to mind his own business. Some people are always seeking to find fault with others, and seem to think they are commissioned to correct the whole world. We find no authority given in the Bible for such a course.

A busybody is a person who meddles with the affairs of others with which he properly has nothing whatever to do. Sometimes he fancies that it is his duty to advise, criticise, investigate, chide and reprove others. The Golden Rule will prove a great help in deciding what is one's duty in any case. This commandment of the Lord prohibits everything akin to busybodying. Each member of the new creation should educate his conscience to discriminate between brotherly-love and busybodying, and should learn to apply the rules of justice and love to every act, word and thought, so far as in him lies.

Where a matter is one in which we are personally con-

cerned, however, we shall not be meddling with other people's affairs, but minding our own business, when we give it proper attention. There are times, places and circumstances which the Bible points out as proper for correction, reproof, etc. A parent may correct a child; a teacher, a pupil. It is not meddling for a parent to have knowledge and direction of all that is going on in the house, nor for the teacher to be in touch with the affairs of the school. The personal rights of the members of a family or of a school should never be lost sight of, however. A householder and those who are serving a house come under the same rule as do parent and child, teacher and pupil.

One of the greatest lessons of life is to learn that one who spends considerable time in correcting others, even though it be properly done and well, is prone to forget himself. One's first duty is to bring himself into harmony with the divine arrangement and to keep himself there.

BUSYBODYING AN EVIDENCE OF UNBELIEF

To keep ourselves in the love of God, we should cultivate the fruits and the graces of the holy Spirit. There are not a few who can discourse learnedly on those qualities, but who seem not to be able properly to apply their knowledge to the affairs of every-day life. They seem to be unable to realize where meekness, gentleness and love should be shown in their own experiences. There are some things which we can teach others better by example than by precept. If we show in the little things of life that we are governed by the principles of justice and love, and if when under trial we exhibit meekness, gentleness and other fruits of the Spirit, our influence for good will be greatly increased.

Observation in life leads one to believe that fully one-half of the world are meddle-some busybodies, and that many of their trials result from this weakness. It would appear that in nearly every family there is some one, perhaps a husband, perhaps a wife, perhaps a child, who takes advantage of the kindness and generosity of the others and rules the house. Usually in such cases there is much injustice done. Those who take this position often attempt to justify their course by saying, "If I did not take the reins in hand, things would not run properly." Such do not perceive that they are busybodies.

This course of conduct demonstrates a lack of faith in God. We should do our duty and leave the rest to the Lord. There are people who in the future will find that they have lost much because they have not been subject to the divine arrangements. Any one of the Lord's people who thus practises injustice is not making progress as a new creature. Whether it be the husband, the wife or the child who rides rough-shod over the rights of others, this course is contrary to the divine law and the spirit of love. Some day these will realize that they made a grave mistake.—Col. 3:18-21.

The head of a house and of a family has a responsibility which he should recognize and which it is his duty to exercise. But he should do so with loving interest, looking out for the welfare and the preference of those whom he directs. The responsibility of a husband in his home, therefore, means the obligation which the divine law has laid upon him and which often requires the sacrifice of his own time and preferences in the interest of his family. It is his duty to discharge this responsibility.—Eph. 5:25-33; 6:4.

The Scriptures also describe the proper place for the mother in the family. This position is a noble one. But every woman who usurps the place of the head of the household is surely doing injury to herself and the best interests of her family, even though she may seem for a time to prosper in her wrong course.—1 Pet. 3:1-6.

There are many who are impatient and unkind in their dealings with the members of their own family, but who to outsiders seem to be models of deportment. It is hard to see how they justify their course, especially when we recall that they have a particular responsibility toward their family for mental, as well as physical sustenance. It behooves each one who would have the approval of God to study his conduct, not only toward the world and the brethren, but also toward the members of his own family, that he may be sure that he is minding his own business in every sense of the word.

"YET THERE IS ROOM"

"Hold that fast which thou hast, that no man take thy crown."—Rev. 3:11.

The question is sometimes asked whether it is possible for one to consecrate himself and to be accepted at this late hour in the Gospel age, unless there is a crown reserved for such a one. Certainly it would be possible for one to consecrate himself. Consecration is always proper. Long before the Gospel age began, Abraham and the prophets made consecration of their lives. St. Paul informs us that these ancient worthies showed that their lives were consecrated to God and righteousness; for they suffered—many of them—painful and ignominious deaths for his sake. Thus they demonstrated that the world was unworthy of them.—Heb. 11:33-38.

The fact that a person has offered himself in consecration does not, however, obligate the Almighty to accept the offering. While it is true that "God is no respecter of persons" (Acts 10:34), yet his favor was given first to the Jews and then to the Gentiles. This favor is the most wonderful ever offered to beings on any plane of existence—that all who will accept the terms may come into the church, which is the mystical body of Christ, until a sufficient number shall have been found, until the fore-ordained number shall have made consecration and shall have made their calling and election sure.

While the Scriptures indicate clearly that we are living at the very close of the Gospel age, yet it is not for us to know when the full number shall have consecrated themselves. It is our belief that in a general way the outward call ceased in 1881, A. D.

Our thought is that in 1878 there were a great many consecrated persons who had not passed their trial in full; and that there were in the nominal churches many thousands who had made full consecration to walk in the footsteps of Jesus. From 1874 to 1881, there was a great number of evangelists preaching both in this country and abroad. Of these, Evangelist Moody was perhaps the best known. He seemed to make a great many converts; and his preaching seemed to be very different from that of the majority of evangelists. He preached forgiveness through the precious blood of Christ, and full consecration to God.

During that revival period, many made a full consecration, had their names tentatively written in heaven, and filled up the number required. But when the testings came, many were found unworthy of a higher reward than that of the great company. Others took the places of the failures and were also tested and sifted. Vacancies occurred; and still others came in for an opportunity. We see evidences that this work has been going on for the past thirty years; and we believe that it is true that some names are now being listed and that there are crowns awaiting such.

OUR REASON FOR THIS THOUGHT

People who have not been interested in religion and who have not heretofore consecrated themselves unto God, have quite recently made full consecration of themselves and have received that evidence which seems to indicate that God has accepted them. Not only have the eyes of their understanding been opened so that they can see the spiritual, or deep things of God, but they are given opportunities to sacrifice. While we make a covenant that we will sacrifice (Psa. 50:5), yet it is for the Lord to give us the opportunity to do so. The fact that some of the recently consecrated are receiving and using opportunities to sacrifice, implies that when they made their consecration there was a place open and that they are filling it.

The fact also that so many have been thus accepted since 1878 seems to imply that there has been a considerable vacancy in the list of the elect, and that it is gradually filling up. It is not for us to say how much of a vacancy remains, or just when it will be filled. We fully believe, however, that it will be filled before the close of "the times of the Gentiles," which we think will end with October, 1914.

As for others who have not yet consecrated themselves, we can say with St. Paul, "I beseech you, . . . brethren, by the mercies of God, that ye present your bodies a living sacrifice." (Rom. 12:1) Do your best. It may be that there is an opening and you may get in. Consecrate your time, your talents, all that you have, to the service of God. He is a good paymaster; whatever reward he may give you will be a prize.

We realize, however, that all who will be accepted as members of the body of Christ must have trials both of faith and of loyalty before being assigned to a definite place in the kingdom. Those who become reprobates will constitute the second death class. Others may be assigned to the great company. All such will be counted out of membership in the royal priesthood. As each is put out as unworthy, his former place be-

comes vacant and his crown released. Such vacancies, we understand, are now being filled from among those who offer themselves.

This condition has obtained since 1881, when we believe—as before stated—the general call ceased. When a vacancy occurs, it is reasonable to believe that from among those who are in a waiting attitude the one would be chosen who is the most highly developed and most fully in harmony with the Lord.

"The Lord be with you!" steals the benediction
With solemn splendor like a falling star;
In morns of joy and midnights of affliction,
It breathes its echoed sweetness near and far.

"The Lord be with you!" when the shadows hold you;
And prove his loving power to soothe and bless;
When dangers darken and when fears enfold you,
"The Lord be with you!" in his tenderness.

ABRAHAM AND THE HEBREWS

FEBRUARY 16.—Genesis 12:1-9.

"I will bless thee, and make thy name great; and thou shalt be a blessing."—Genesis 12:2.

"Father of the Faithful" is one of Abraham's titles in the Bible. He is one of the greatest characters in history. The most enlightened peoples of the earth look back to him as the divinely-appointed channel through whom all their religious hopes and prospects have been received—Jews, Christians and Mohammedans. God's promises made to Abraham constitute the foundation of faith for all these peoples, although many of them are not aware of the fact.

The Jews are Abraham's natural descendants through Isaac and Jacob, while the Mohammedans represent specially the Ishmaelite and Esau branches of Abraham's family. Christians profess that they have become heirs to the chiefest blessings promised to Abraham's seed, by becoming associates and joint-heirs with Christ Jesus, whom they consider the antitype of Isaac and the Heir to all things.—Galatians 3:29.

The New Testament claim is that the church of Christ—partly from the Jews and partly from the Gentiles—is the antitype of Rebecca, Isaac's wife and joint-heir. As such, the church is to be the bride and joint-heir of Messiah in his kingdom. In this picture Abraham typified Jehovah God, Isaac typified Jesus Christ, and Rebecca typified the church. The New Testament claim is that this spiritual seed of Abraham is yet to be God's agency in blessing natural Israel and all the nations. But, alas, much of the New Testament teaching was lost in the darkness of medieval times.

Christians forgot their high calling, forgot that they were to be joint-heirs in Messiah's kingdom, forgot that that kingdom was yet to bless all the families of the earth. Instead, they got the narrow view that merely the saintly elect would be saved at all, and that they to all eternity would look over the battlements of heaven and see all others of mankind in torture, and to all eternity hear their groans. Only now are Bible students gradually getting freed from the creeds and back to the teachings of God's Word. Only now are we learning the true import of St. Paul's words to the church, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise [made to him]."—Gal. 3:29.

One would think that under such circumstances every Jew, every Christian, every Mohammedan, would have absolute confidence in the fact that Abraham once lived. Indeed, it has been merely their confidence in the promises of God made to Abraham that has held the Jews together as a nation and that has gathered Christians from all nations to be heirs of that same promise. Yet, strange to say, the learned Jews and Christians of our day are turning higher critics. They are rejecting Abraham and the promises of God made to him as merely mythical legends. How strange that they do not recognize the inconsistency of their position! It is like the tail of a dog disowning its head.

What excuse would Jews have, living in every nation and speaking fifty different languages, for still keeping themselves Jews at all, if they repudiate the peculiar promises of God which relate to them as a people and which caused them originally to remain separate from every other nation, according to divine instructions, and in hope of a blessing ultimately? The Jew or the Christian who repudiates Abraham simply makes himself foolish in the eyes of all intelligent thinkers. Such would do themselves credit to renounce all claim to Judaism and to Christianity, and thereby they would benefit those whom they would leave.

GOD'S CALL TO ABRAHAM

The name Abraham signifies father of a multitude. It was given to him after he had responded to God's call and showed his faith and obedience. Originally, his name was Abram, which signifies exalted faith. The name Abraham occurs in the New Testament seventy-four times. Jesus referred to him nineteen times. The promises of God made to Abraham constitute the foundation for all the theology of the New Testament, as expressed by the Lord Jesus, by St. Paul, by St. Stephen, St. Peter and others.

Abraham's birthplace was Ur of the Chaldees, one hundred and twenty miles to the north of the Persian Gulf, and was known as the richest portion of Asia. His father, Terah, was a heathen. Polytheism prevailed—the worshiping of many gods. Jewish legends respecting Abraham tell that as a boy he loathed the vices with which he was surrounded. When only fourteen years old, he refused to join with the family in idol-worship, and on one occasion destroyed seventy-two costly idols.

From Ur the family migrated to Haran, about five hundred miles northwest and in the direction of Palestine. There Abraham remained until his father Terah's death. Then he removed to the land of Canaan. God's dealing with Abraham, according to St. Stephen's account (Acts 7:2, 3), began while he was still in Ur. God called him out of the midst of the evil surroundings to be the founder of a new nation that would be holy and obedient to God. The words of the call are not fully given, nor are we informed of the manner in which it was conveyed. It is sufficient for us that Abraham recognized the message as from the Lord, and that he obeyed him.

Evidently the Lord fixed no earlier date than the death of Terah for Abraham's going to Canaan. Otherwise Abraham would not have been justified in delaying the matter. Doubtless Abraham had something to do with the migration from Ur to Haran. It took them away from the idolatrous scenes of the metropolis to the quieter conditions of pastoral life, and would be recognized by Abraham as a step in the right direction—toward Canaan, so that, on the death of his father, he could be prepared to quickly enter upon the divine arrangement.

SEPARATE YOURSELVES FROM IDOLATERS

A portion of the call is stated: "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth [injureth] thee; and in thee shall all the families of the earth be blessed."—Genesis 12:1-3.

It was in harmony with this divine call that Abraham, seventy-five years old, at the death of his father Terah, took up his journey to the land of Canaan. There were no landed estates then. The Henry George idea of free land prevailed. Sometime before this, Abraham's elder brother, Nahor, had married and set up an establishment of his own. His brother Haran had died, and Terah. Abraham with the remnant of the family—and his half-sister Sarah (princess), who became his wife, and his nephew Lot, the son of his elder brother Haran—took their flocks and herds to Canaan, so called because inhabited by sons of Canaan.—Genesis 10:18.

ABRAHAM'S GREAT FAITH IN GOD

The Bible makes a clear distinction between faith and credulity. Abraham was not credulous, in the evil sense of that word, but he was full of faith. This feature of his character specially endeared him to the Almighty, who, because of it, styled him his friend. As St. Paul writes, "Abraham believed God, and it was accounted to him for righteousness." (Galatians 3:6) It is not claimed in the Bible that Abraham was perfect, nor that any man is perfect. The reverse of this is declared: "There is none righteous (perfect), no, not one." "All come short of the glory of God." (Romans 3:10, 23) None measure up to the glorious image of God, as first it was represented in father Adam.

Neither was Abraham the friend of God because of his great education, nor because of any wonderful intellectual powers. None of his attainments are held up to us as a basis of special favor from God and relationship to him. Nevertheless, we see that Abraham had intellectual powers. The fact that he was very rich indicates that he was a good manager. His skill as a leader of men and as a general was shown at the time that Lot and all the wealthy Sodomites and their possessions were taken captive by King Chedorlaomer

and his associates. In the most commonplace language we read that Abraham promptly armed 318 of his own servants, pursued the victors, by strategy routed them and recovered the spoils.

But it was not for his skill as a general, nor for his generosity in dealing with the spoils, nor for his generosity on other occasions, that God loved Abraham. The special quality that God esteemed in him is repeatedly mentioned in the Bible as having been Abraham's faith. "Abraham believed God." He did not believe his own imagination, nor the imaginations or dreams of other men.

CHILDREN OF ABRAHAM

Abraham's children, from God's standpoint, include only those who have faith in God. The original evidence of this faith and obedience was circumcision of the flesh, which figuratively represented a turning away from sin, to be obedient to God, and to be inheritors with Abraham of the promise made to Abraham and his seed. Circumcision has become largely a ceremony to the Jews—a ceremony in which they have little or no faith. Such faithless circumcision entitles them to no special favors of the Almighty. But all Jews who still trust in Abraham and the promises made to Abraham are subject to divine favor and, to our understanding of the Bible, will soon be recipients of marked evidences of divine blessing at the hands of the glorious Messiah, who soon is to set up God's kingdom.

St. Paul explains that all true Christians, coming either from the Jews or from the Gentiles, become the spiritual seed of Abraham—heirs of certain spiritual promises, as the natural seed are heirs of certain earthly promises not yet fulfilled. But St. Paul tells us that as the natural seed must maintain their faith in circumcision to mark their separateness from the Gentiles, so the spiritual seed of Abraham must have an antitypical circumcision of the heart—still more effective, separating them from the world and from sin—marking them off as God's peculiar people zealous of good works.

We exhort both Jews and Christians to honesty and faithfulness—to obedience to God: the one class, that they may inherit the heavenly promises; the other class, that they may be ready for the inheritance of the earthly promises, which will be theirs as soon as the heavenly, spiritual seed of Abraham shall have been completed by the "change" of the first resurrection.

1913—OUR YEAR'S TEXT—1913

We have gotten out a motto card bearing this year's text, with a pretty design of grapes, the cup and the loaf, and with our text, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and will call upon the name of the Lord. I will pay my vows unto the Most High."

We believe that nearly all of our readers will want one or two copies of this motto for their own use. Some will want a copy in each room. We suggest that so far as possible, Classes order these together, thus saving packing and carrying charges. The price singly will be 5c., by the dozen 30c., postpaid.

ABRAHAM WAS VERY RICH

FEBRUARY 23.—Genesis 13:1-18.

"The blessing of Jehovah, it maketh rich, and he addeth no sorrow therewith."—Proverbs 10:22.—R. V.

The Bible declares that there are not many rich, not many wise, not many learned, who enjoy God's special favor, but chiefly the poor of this world, who are rich in faith. But whoever concludes from this that God is prejudiced against the rich, or that all the rich are iniquitous and have gained their wealth through fraud, errs grievously. What it does teach is that God is no respecter of persons. Whether one be rich or poor, learned or ignorant, God's estimation of him is from the standpoint of the heart. There are both good and bad rich men, just as there are both good and bad poor men.

Abraham, though the youngest son of the family, at the death of his father Terah doubtless inherited all that remained of his possessions, including the share of Sarah, his wife, who was his half-sister. The chronology of the narrative agrees with this; but some have erred in the study of it. Abraham is mentioned first amongst his brethren because of his greater prominence, and not because he was the elder.

Added to Abraham's rich inheritance was the blessing of the Lord upon him. After he had accepted the divine call and left his homeland to become a wandering shepherd and herdsman in Canaan, his flocks and herds increased greatly. He was, under God's blessing, very rich. Others also of God's servants in the past were greatly blessed with riches—for instance, Job. We are not, however, to apply our Golden Text in this way at the present time. The blessing of the Lord very rarely makes wealthy his saintly people during this Gospel age. Jesus and the apostles and the specially saintly all down through the age and today are poor in this world's goods.

It may be asked, Why this change in God's dealings? The reply of the Scriptures is, that in the past, up to the time of Christ, God's blessings were to men as men; but since the time of Christ, God's saints are "new creatures in Christ." The terms of discipleship are that they exchange all earthly favors, riches and blessings, and sacrifice their claims to these in order that they may become heirs of God and joint-heirs with Jesus Christ, their Lord, to the heavenly inheritance—and share in the Messianic kingdom and its glory, honor and immortality.

God dealt with Abraham as a friend and gave him earthly blessings and promised him earthly blessing in the future life. Jesus and his followers God accepts not earthly, but as sons. His promises to these are not earthly, but heavenly, spiritual privileges and hopes in the present life, and spiritual glory and immortality—far above angels—in the life to come. God's favor to this house of sons, of whom Jesus is the Head (Hebrews 3:6), is manifested often in the trials, difficulties, chastisements and earthly losses and afflictions which they experience, all of which are designed to work out for them "a far more exceeding and eternal weight of glory." The beauty and harmony of the Bible can be understood only by those who thus "rightly divide the word of truth" and differentiate between the blessings and promises to the ancient worthies as distinct from those which appertain to the followers of Jesus.

ABRAHAM'S FRIENDS NOT JOINT-HEIRS

Lot was a man of nearly Abraham's age, his nephew, the son of his brother Haran. They were friends and companions. God did not call Lot, nor any other of Abraham's relatives, but merely himself, to be the recipient of the promises—the channel through whom they would be fulfilled. This did not hinder Lot from being with his uncle, but indeed permitted him to share the blessings of divine providence, which guided Abraham's affairs. God's covenant and promises were not made with Lot, but with Abraham only. Similarly the spiritual children of Abraham alone are the heirs of the Abrahamic promise, and not their friends or relatives, although the latter may share a reflex blessing of spiritual influence through association with them.

These spiritual children of Abraham, Christ and his consecrated followers, are particularly specified as the heirs of the Abrahamic promise by St. Paul. (Galatians 3:29) They all have a faith similar to that of Abraham, and a spirit of obedience similar to his. Jesus is their Head, Captain and Leader, as well as their Redeemer, and they become his disciples by a covenant of sacrifice similar to his own. His promise to them is, "To him that overcometh will I grant to sit with me in my throne"—the kingdom which is to fulfil all the gracious promises which God made to Abraham—to Jews and Gentiles.

RICHES OFTEN BRING TROUBLES

God's blessing upon Abraham, shared by Lot, led on to more or less of ambition and strife, not between the two men themselves, but between their servants. Abraham loved peace, and perceived that it would be wise that the two families should part company. Lot assented. Abraham gave him his choice as to the section of country; and Lot chose the most fertile—the plain of Sodom, in the valley of Jordan, and the plain of Sodom, afterward devastated as a judgment from the Lord, is now the valley of the Dead Sea.

Lot made his home in Sodom while his herds and flocks were pastured in the fertile regions surrounding. Doubtless Lot's wife had to do with the choice. She loved a beautiful home. To her the surroundings of Sodom were very attractive. The family lived there three years, although the riches of the country had a debasing effect upon the people. Lot's righteous soul was vexed, more than offsetting the charm of the country which his wife so loved. Looking back with longing heart at the time of its destruction, she was overtaken in the catastrophe which her husband and daughters escaped.

Abraham, on the contrary, fixed his heart and hopes upon the gracious promises of God, which appertained less to the present and more to the future life. Sarah, his wife, was a real helpmate, who shared her husband's hopes and desired to co-labor with him faithfully for their accomplishment. In these two families, both well-intentioned, we see illustrated the difference between seeking chiefly the divine approval and seeking chiefly earthly welfare and ease.

Many Christian people today make similar mistakes to that which Lot made. They allow conflicting earthly interests to separate them from the blessings of God's greater favor. They thus involve themselves and their families in the snare of the wicked, while at heart preferring righteousness.

The Master's advice should be remembered, "Seek ye first the kingdom of God and his righteousness." Do that which is in harmony with that aspiration and leave to God the oversight and care of earthly interests, that he may give you the lessons and experiences most helpful for you. Those who follow his advice find peace and joy which the world can neither give nor take away—"the peace of God, which passeth all understanding."

GOD'S BLESSING MAKES RICH

Whoever has the Lord's blessing is rich indeed, regardless of the amount of this world's goods which he possesses. Of what value is all the wealth of a Croesus if it bring not peace, joy and happiness? Wherever we go we find all—rich and poor—seeking pleasure, seeking the springs of joy; but how few of these seekers ever find it! Alas! it seems impossible for the world to understand the great fact that the blessing of the Lord constitutes the true fund of riches and pleasures forevermore—more than the life that now is, and the coming one!

Those whom the Lord makes rich with his promises and his favor, his guidance and his blessing, have the joy which others are vainly seeking. These true riches during this Gospel age are obtainable by all who have the "hearing ear," and who learn of God's favor in Christ. In Christ are hidden all the treasures of divine wisdom, love and power.

The only ones who obtain a share of these blessings at the present time are such as become followers of Jesus through faith and consecration of their lives to his service. Nevertheless, in him are also restitution blessings for the world of mankind, which will be dispensed during the thousand years of his reign, which will begin at his second coming. St. Peter tells us of this, and points us to the fact that it has been "foretold by all the holy prophets since the world began."—Acts 3:19-21.

God's covenant with Abraham is several times repeated in slightly different form. One of these presentations is a part of today's study; but as this will be the topic of our study next week, we will here merely allude to it and ask the reader to note that it was not a heavenly promise, but an earthly one—"all the land which thou seest"; and that it was to an earthly people—"I will make thy seed as the dust of the earth." These are wholly different promises from those which appertain to the spiritual seed of Abraham, as our lesson of next week will show.

INTERESTING LETTERS

Dear Pastor Russell:—

Just about eighteen months ago I wrote to thank you for the great happiness your books had brought to my husband and self. Today I write to tell you that he finished his course—on September 25.

It was truly as St. Paul says, "In the twinkling of an eye." He had been out, and was telling me something he had seen—and stopped in the middle of a sentence.

In your answer to my last letter you said you noticed we were anxious to spread the truth, and that perhaps we should be given more opportunity. He was. He became mate on the ferry here, and as it is quite a big thing, he had many opportunities of talking to people, and I don't think he ever missed one.

Last year people used to laugh, but this year they were either annoyed or said, "Well, we can all see there's something coming, and perhaps you're right—hope you are!"

Several, I know, thanked him for telling them of your books, and said they were just what they were wanting. He always said he wasn't nearly good enough for the "little flock," but it seems to me he was just the sort you describe in Vol. V, page 237. He hated the thought of the "great company," as he did anything that was half and half; and he certainly never turned his back on the truth.

His death was a great shock to everybody in the town, for he was considered one of its healthiest inhabitants, and he was only forty-three. As he lay there, I said to the doctor (who did not know him personally), "He never played a mean trick on anybody in all his life," and the doctor said, "You've only to look at his face to see that, Mrs. Childe."

People who knew him always said he was the most absolutely honest man (very often to his own detriment) they had ever met. His deck hands have told me he was the nicest man they ever worked for—so fair and just, and always ready to stand up for them if anyone else tried to down them; and I would rather have that than a good word from the king—one doesn't put on company manners for one's deck hands.

It may interest you to know that my husband tried twice (before we heard the truth, and principally for the protection of myself and the children) to join a secret order. Each time—in different towns—the same men black-balled him. They had injured him, and so hated him. Since he knew the truth, he has been asked to join (which is much against their rules, I believe), not only that order, but several others. They said it would make things so much easier! Of course, he stood clear, and was not in any "bundle" whatsoever.

We were left with almost no money—had lost all we had a few years ago. I have three children—11 and 9 years and 10 months old. I hadn't a relative nearer than 2,000 miles away. I left it all with God, knowing "our bread and water were sure," anyway. And now we are provided for, for at least two years! There was no appeal made—just everybody wanted to help. Ah!—

"I read from the past that my future shall be
Far better than all my fears!"

They all respected my husband for his character, though many thought he had "queer views." I should so value a word from you at this time. I don't know what I should do without the truth now; I should be despairing. But now every newspaper I take up tells me I shall soon see him again! Thank God! I can say—

"The billows that guarded my sea-girt path
Carried my Lord on their crest!"

He has been as good as all his promises.

With many thanks for the comfort (under God) you have given me in this, my greatest trouble, I remain,

Yours sincerely,

ELEANOR I. CHILDE.—*B. C., Can.*

Mr. Editor:—

Enclosed herewith please find clipping from the *Gospel Messenger*, December 14, 1912, issue, containing an article entitled "Hell and Damnation," by B. E. Kesler, River Bend, Colo. This paper is a Dunkard paper, or more properly is the mouthpiece of "The Church of the Brethren."

You will note that Mr. Kesler makes the charge that Pastor Russell makes all kinds of fanciful translations of the Scriptures in order to sustain what he designates your "theories." It is another case of "throwing dust" into the eyes of the people. I don't understand how any one can write such an article without knowing that he is misrepresenting the facts, and in proof note what he says respecting 2 Peter 2:4. Here he makes you say that God cast the angels that sinned down to the fires of Gehenna, whereas you plainly show in the pamphlet, which he evidently read, that the Greek word here is not "Gehenna," but "Tartaroo." This I find is what the Emphatic Diaglott, as well as Strong's Exhaustive Concordance of the Scriptures, reveals it to be.

Is it not now time in the Lord's providence to answer the charge, "It is a peculiarity of his writings, generally, that he doesn't seem to find his theories taught in any of the commonly accepted translations of the Bible, and so he makes bold to make his own translation as he goes, and in this way tries to cover up his assumed prerogative, to condemn as 'heretics' and 'hypocrites' all who do not bow at his shrine and accept his theories"?

I will not now take the time to call attention to other discrepancies in this article of nonsense, but will leave it to your judgment of the Lord's will in the matter. Surely now is the separating time; and all who are professing to be the Lord's people are most surely now taking their stand for either truth or error, as never before.

We surely can never appreciate the present truth enough, nor render unto the Lord sufficient praise or thanks for the anointing of our eyes with the "eye salve" of truth through your faithful ministry.

Yours in the Beloved, M. L. WOLF.

* * *

Thanks, dear friend! It is saddening to find religious teachers striving to throw "dust" in the mental eyes of their

followers. Some are "blind leaders of the blind," while others apparently are "willingly ignorant." Like the Pharisees of old, some have taken away from their too trustful followers the "key of knowledge," and are grieved that the people are now being taught better. However, the result is that some are getting awake and learning to think, and to study the Bible for themselves, who otherwise might have slept on. It is God's "due time" for his faithful to be awakened and to come to a knowledge of the truth; and for aught we know he is using the wrath of man to praise himself.

A still more despicable course is followed by some claiming to be ministers of Christ. Unable to controvert Pastor Russell's teachings they slander him shamefully. Professing to be Christians, they insinuate and come as close as possible to infracting the lowest standards of human law respecting slander and libel. They that preach the Golden Rule and profess to believe that everybody who breaks it is going to everlasting torture, do they forget the words of St. John that their course is in the sight of our Lord really "murder"?—1 John 3:15.

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THE COST OF DISCIPLESHIP

"Being reviled, we bless; being persecuted, we suffer it."—1 Cor. 4:12.

Since God himself is love, the very highest ideal of perfection which he has given to his people is the standard of love. We cannot imagine a higher standard than this, nor one more difficult to attain. It is the special characteristic without which none will get the prize of the high calling of God in Christ Jesus. This mark of perfection was stamped on our Lord. He delighted to do the Father's will in all respects, even to the extent of laying down his life for those who, on account of Adam's sin, were under the sentence of death.

Our Lord did not, however, need to run toward this mark of perfect love; for he was always perfect—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26) The church, on the contrary, are naturally imperfect and fallen by heredity; but we have been washed from all stain of guilt in the blood of the Lamb. The mark of perfect love we attain gradually. We first reach perfection of heart intention, and then we pass through experiences which crystallize our characters in righteousness. In all of these trials and difficulties, we must demonstrate that, if our physical organism were perfect, we would always do God's holy will.

As we see this quality of love in our Lord Jesus, we appreciate it, even though we realize that we are not up to the standard which God requires. Nevertheless, our great desire is that we have perfect love for everything in harmony with the will of God. After we have reached perfection of heart intention, the test is no longer upon us of attaining the mark, but of pressing down upon that mark until our character has been crystallized. As the Apostle Paul says, "Having done all, stand." (Eph. 6:13) We do not progress beyond perfect love; for no one can do more than to have a full desire that God's will be done in him. He could do no more, whether he lived five years longer or fifty years. Perfect love is the mark toward which he pressed, and he can attain no higher standard.

While one stands at the mark of love, the tests grow stronger. We pass through experiences—often trivial enough—which tempt us to malice, envy, anger and strife. If we are overcome by these tests, and fall away from the condition of perfect love, we shall lose the prize for which we are running. (Phil. 3:14) One who thus falls away may get into the great company for development; but if he were to lose all love, he would go into the second death. In either of these cases, the person has moved away from the mark of perfect love, the only standard for those who desire to be in the kingdom and to participate in the glorious things which God has in store for those who love him supremely.

GENEROSITY AND BENEVOLENCE CHARACTERISTIC OF GOD'S PEOPLE

Our Lord desires to see in his followers the disposition to overcome the weaknesses and tendencies of the fallen condition and to follow in his footsteps. Of him it is written, "Christ also suffered for us, leaving us an example, that ye should follow in his steps; . . . who, when he was reviled, reviled not again; when he suffered, he threatened not." (1 Peter 2:21-23) To be reviled is to be made to appear vile, to be evil spoken of, slandered. The natural tendency of all is to resent injustice, to render evil for evil, to give as good as we get—and a little more if possible. This is the natural inclination because we are in the fallen condition, unbalanced in our minds.

Our Lord's teaching is all the opposite of the spirit of reviling. No matter how much we are reviled, we are not to revile in return; no matter how much we are persecuted, we are not to persecute in return. This is the law of the new creation. Instead of reviling again, we are to bless. This does not mean that when one has said a slanderous thing of us, we are to say, "God bless you"; but that if the person is in difficulty and needs help, we are to overlook altogether what he has done to us, and be just as ready to help him as any other person.

This spirit of generosity and benevolence should be the spirit of the Lord's people. We are to bless those who revile and persecute us by doing them good and by explaining to them, if possible, the situation, which evidently they have misunderstood. We are to bless them by helping them, if opportunity offers, out of darkness into light.

Our faith is greatly strengthened by considering the course of our Lord and noting the similarity between his experiences and ours. Both he and his apostles were persecuted by the Jewish household of faith. The whole Jewish nation professed to be God's people; and our Lord recognized them as his own, as it is written. (John 1:11) Yet when "he came unto his own," they received him not, but persecuted him and even crucified him. Later, they persecuted his apostles and their followers.

Apparently the household of faith has had a monopoly of persecutions. All down the Gospel age, those who have professed to be God's people have persecuted others. Both Catholics and Protestants have persecuted each other and the Jews, God's chosen people. The majority of persecutions have been by those who professed to be the people of God, many of whom really thought they were.

The persecutions of today are of the same kind. They come from those who profess to be the Lord's people. In harmony with this fact is the Scripture which says, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." (Isa. 66:5) This statement applies also to the members of our own families, who are not in sympathy with the truth; that is to say, any persecutions coming from the members of our families are usually from those who profess to be Christians. As a rule, their opposition is not for personal reasons, but on account of some doctrinal point, which they do not see in the same light as do those whom they persecute.

It behooves the Lord's people to look with great sympathy upon those who may be their persecutors. We recall instances where persecution has been carried on with the thought that the persecutors were doing the will of God. Those who persecuted the Lord Jesus were to some degree ignorant of who he was. In Acts 3:17, St. Peter says, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." St. Paul says, "Had they known it, they would not have crucified the Lord of glory." (1 Cor. 2:8) When Saul of Tarsus persecuted St. Stephen and others of the early church, he verily thought that he did God service, as he himself afterwards tells us.—Acts 26:9-11.

FIDELITY TO THE TRUTH A CAUSE OF PERSECUTION

All down through the Gospel age, those who have been faithful to the truth of God have been put "out of the synagogue." The creeds of men have been barriers to keep out those who understood the Word of God. There was a time when many were excommunicated as heretics because of conscience. One of these was Michael Servetus, a brother Christian, whose horrible death at the stake was brought about by John Calvin. This course of conduct literally fulfilled the Scripture which says, "They shall put you out of the synagogue: yea, the time cometh, that whosoever killeth you will think that he doeth God service."—John 16:2.

Those who had charge of the synagogues were not always bad people, but they were mistaken, as was Saul of Tarsus when he haled men and women to prison. (Acts 8:3) The same conditions exist today. The darkness hateth the light. When any become enlightened in the Word of God, they are told, "If you stay with us, you must not present these matters." Those who are loyal to God are in this way forced out of the synagogues.

Our day has a peculiarity, however, that other days have not had. The divine plan is so beautiful that by its light we see that others are in darkness. The voice of God, the voice

of conscience, of enlightenment, calls the people of God out of Babylon, which is misrepresenting God's character, plan and word. Instead of feeling like bringing vengeance upon our enemies, we should feel sympathy for them—not with them, but for them. We should realize that with them it is very much as it was with the Jews of our Lord's day, who, had they known what they were doing, would have been very much ashamed of their course.

The persecutions of today are different from those of any other period of history. Many faithful followers of the Lord are reproved and slandered for their loyalty to the Word of God. Our Lord's words, however, warrant us in expecting that those who are faithful to him will be evil spoken of, even as he was. With his words before our minds, we should not be surprised at false charges and false insinuations made against his true followers in proportion to their prominence as his servants.

Our Lord's warning that men "shall say all manner of evil against you falsely for my sake" (Matt. 5:11), does not imply that those who malign the true Christian will say, "We do this to you for Christ's sake, because you are one of his followers." We have never heard of any one who was thus persecuted, and therefore such a course cannot be what our Lord meant. Evidently his meaning was that his followers, honorable, moderate, truthful, honest, virtuous, possessing the spirit of a sound mind, like himself, would be highly esteemed amongst the nominally religious, were it not for their loyalty to the Word of God. Because of faithfully pointing out popular errors, because of fidelity to the truth, they are hated by those prominent in churchianity.

THE GOLDEN RULE A TEST TO CHRISTIANS

These conditions are testing the adherents of churchianity along the lines of the Golden Rule; and when they speak evil through malice, hatred, strife and opposition, they are condemning themselves under that rule; for well do they know that they do not wish others to speak evil of them—either through hearsay or through concocted lies or through malice.

These conditions are also a test to the Lord's people, to prove whether they are willing to endure these persecutions and oppositions cheerfully, as a part of the cost of being disciples of Christ. If under the pressure they revile in return and slander and backbite, they are thus demonstrating their unfitness to have a place in the kingdom. If, on the other hand, they receive these lessons with patience and long-suffering, they will develop more of the character-likeness of their Redeemer and thus become more worthy of a share with him in the future glory.

Our Lord's declaration, "Ye are the salt of the earth," may very properly be applied to those of the followers of the Lord who give heed to his teachings and who cultivate his character-likeness. As salt is useful in arresting decomposition, so the influence of these faithful ones is preservative. At the time of the first advent, the world was in a condition in which it would probably have hastened to degeneracy and decay, but for the introduction of the preservative influence extending from the members of the body of Christ. That influence is still manifest in so-called Christendom.

Even today, although the truly consecrated believers in the great Redeemer are confessedly few in number, yet the saltness from the teachings of the Savior has a wide influence upon the world. Without it, doubtless, corruption and a complete collapse would have come long ago. In spite of it, we see very corrupting and corrupt influences at work everywhere; and the wider our horizon, the more general our information, the more we realize the truth of this statement. When the last member of the body of Christ shall have passed beyond the veil, the salt will be gone. Then corruption will take hold swiftly, and the result will be the great time of trouble such as never was since there was a nation.—Matt. 24:21; Dan. 12:1.

The Scriptures point out the fact that the Lord's consecrated people belong so completely to him that in all their afflictions he is afflicted. (Isa. 63:9) When Saul of Tarsus was persecuting the early church, our Lord called out to him on the way to Damascus, and said, "Saul, Saul, why persecutest thou ME? And he said, Who are thou, Lord? And the Lord said, I am Jesus, whom thou persecutest." (Acts 9:4, 5) Saul was not persecuting the glorified Savior directly, but he was persecuting the followers of Jesus—not the new creatures, but the flesh. Since, then, our Lord adopts the flesh of his followers as his, the church is said to be filling up that which is behind of the afflictions of Christ.—Col. 1:24.

Throughout the Gospel age, the world has been blind to the fact that it has persecuted the church of Christ—those whom God has chosen to be joint-heirs with our Lord Jesus Christ. (Rom. 8:17) When later the eyes of mankind shall have been opened, they will realize what they have done, and will be very much ashamed of their conduct. After Saul of Tarsus saw that he had been fighting against God, his whole course of life was changed.

THE ANTITYPICAL BURNING OUTSIDE THE CAMP

As our Lord suffered in the flesh, so will also those who are members of the church, which is his body. (Eph. 1:22, 23) St. Peter admonishes us to expect this, saying, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves with the same mind." (1 Peter 4:1) It is the flesh, not the new creature, that suffers. While we are suffering in the flesh, we are also being developed in the spirit.

In Psalm 44:22, we read, "For thy sake we are killed all the day long; we are counted as sheep for the slaughter." St. Paul shows that this statement is a prophecy applicable to the entire membership of Christ, of whom our Lord Jesus is the Head. (Rom. 8:36) The day to which reference is made is the Gospel age (2 Cor. 6:2), the antitypical day of atonement. As on the typical atonement day the typical sacrifices were offered, so all down the Gospel age the antitypical "better sacrifices" have been made. (Heb. 9:23; 13:11-13) These "better sacrifices" began with our Lord and continue with his body, which is the church.

The antitypical sacrificing began at the time of our Lord's consecration, which was his full surrender of his life to God, to be used in any way that the Father saw fit and that his providences might direct. The church follows in his steps. Our consecration is our death to the world, to earthly hopes, aims and ambitions. In our Lord's case, we see that his sacrificial death not only meant the giving away of his physical strength in healing, teaching, etc., but included also the suffering resulting from the opposition of those about him. Even from members of his own family he experienced ostracism. So Jesus died **daily.**

In proportion as we are faithful to our heavenly Father and to the terms of our consecration, we shall have similar experiences. Faithfulness to our covenant of sacrifice will bring upon us opposition from the world, the flesh and the devil. Particularly will our persecution come from those Christians who are not developed sufficiently to appreciate matters from the proper standpoint.

St. Paul, in speaking of his own case, says that he was dying daily. (1 Cor. 15:31) This statement applies to all who are laying down their lives in the Lord's service. Sometimes it is by the expenditure of physical strength; sometimes it is by a stab from some one who has hurt us, wounded us, injured us with his tongue. In the type, this kind of experience is represented by the burning of the flesh outside the camp, a place which typifies the outcast condition.

The faithful servants of the Lord will be ostracised by the world, as our Lord foretold. (Matt. 24:9; John 16:1-3) Their attitude of full consecration to do the Father's will is not appreciated; for to the world it seems to be foolish. It is a reproof. As our Lord said, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."—John 3:20.

To be faithful unto death is a part of the covenant of sacrifice. In some instances, death may come early; in others, it may come late. St. Stephen was faithful unto death, which came early in his Christian experience; St. Peter was also faithful, but met his death after a long lifetime. The promise to the overcomer is, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10) "If we suffer, we shall also reign with him."—2 Tim. 2:12.

1913—MEMORIAL SUPPER—1913

The proper date for the celebration of the Memorial Supper this year will be Thursday evening, March 20, after 6 p. m. This is the beginning of the 14th of Nisan of the Jewish Calendar. The 15th of Nisan marks the full of the moon following the spring equinox. The moon symbolized the favor granted to Israel. It was at its full the day Jesus died—thereafter it began to wane, symbolical of the Jewish favor having ended at that time.

We commend to all of the Lord's people the celebration of our Savior's death, in harmony with his request, "As oft as ye shall do this, do it in remembrance of me." We understand this to be an injunction to an annual celebration, and that the appropriate time is the anniversary of the first celebration. We give notice thus early because subscribers to this Journal as far away as Alaska, Japan, Australia, China and India are interested with us in this precious memorial of our Master's sacrifice for the sins of the whole world. It is to us a remembrance also of our covenant to share with him in his sufferings and of his promise that the faithful shall also be partakers of his coming glory in the kingdom.

REPORTS FROM FOREIGN BRANCHES FOR 1912

BRITISH BRANCH REPORT FOR 1912

Dear Brother Russell:—

The figures giving the British Branch report for the year ending October 31 have been sent to the office. We trust they duly reached you.

It has been a year of progress in all directions. The chief factor is the devotion of the colporteurs. In nearly all cases they have considerably increased their sales; and the numbers of the colporteurs have also increased, through the encouragement they are now getting. We believe there is more work possible in this part of the field than ever. Record sales are being effected. And it is still the case that in places colporteured once or twice the books are as salable as ever. The volunteer literature has gone out at a rather lower rate than last year, but the class extension work has absorbed a good deal of volunteering energy.

The class extension work is proving a great blessing to the brethren as well as to those who have ears to hear. In London both the Tabernacle congregation and the Forest Gate church have met with much encouragement. The class extension committee of the Tabernacle report 18 new week-night classes formed during the year through this work, and two existing classes greatly augmented, out of twenty-one series of meetings held—results which are gratifying. These results, we believe, are largely due to a careful following out of the suggestions given in the pamphlet. Other classes also report progress, some good, some not so good, but it is noticeable that the best results follow when the suggestions given are accepted and adhered to. After three chart talks and three lectures, with the same brother as chairman through all the meetings, the people are generally found willing to form a class for further study.

The pilgrim service has been greater this year than any previous year. The visits of the pilgrims are much appreciated by the classes, who, everywhere, show a desire to use the occasion for a public witness. These meetings, with the class extension work, have of necessity proved a considerable tax upon the finances of the brethren, yet the donations to the Tract Fund show an increase. The book-loaning, which has been tried by some classes, has not made much advance during the year. It has been a blessing to those who have engaged in it, and has been used of the Lord in some instances to bring some into the light of the truth. Especially is this the case in Forest Gate, London. Altogether the outlook is good. People, aroused by the "present distress," felt both in the churches and in domestic life and politics, are paying more heed to the message of the truth; they are more ready to listen and to read. The general spreading of our literature and the publication of the sermons are having an effect upon the country, and the evidences are that there are many "open doors" for service awaiting us all. We believe there are splendid opportunities for colporteur work and class extension work awaiting those who have liberty and grace to work while it is yet day. The spiritual health of the classes is good, though, we regret, some of the dear brethren are allowing themselves to be tried by dissensions sowed by the enemy.

We are rejoicing in the privilege of service, and daily we pray for the Lord's continued blessing upon all the work, both here and abroad, and also upon your own.

Yours in his grace and service,

BRITISH BRANCH,
Executive Committee.

OUTPUT OF STUDIES, BOOKS AND BOOKLETS

STUDIES IN THE SCRIPTURES in cloth	96,922
STUDIES IN THE SCRIPTURES in Karatol, leather, India, and foreign tongues	3,955
STUDIES IN THE SCRIPTURES, Vol. I in magazine form	5,220
Total	106,097
Books (Manna, Poems, Manual and Hymnal)	3,224
Booklets	13,592
Grand Total	122,913

This shows an increase over the output of last year in STUDIES of 32,338 volumes; in books, of 1,286; whereas there is a loss in the numbers of booklets and Volume I in magazine form.

Circulation of PEOPLES PULPIT and EVERYBODY'S PAPER	7,356,869
Tracts	316,000
WATCH TOWERS on Hell	53,115
Total	7,725,984

This represents, figured in the usual tract pages, 117,709,904, 1,912,000, and 3,399,360, a total of 123,021,264. Practically a million more copies of PEOPLES PULPIT and EVERYBODY'S PAPER were distributed this year than last.

SUMMARY OF CORRESPONDENCE

Letters and cards received	19,639
Letters and cards sent out	19,501

REPORT OF AUSTRALASIAN BRANCH FOR 1912

Dear Brother Russell:—

We are glad to think that the report which we have now the pleasure of sending along for the year past will be pleasing to you. We continually realize that what is done is "not by power nor by might, but by my Spirit, saith the Lord," and that what has been accomplished is through the Lord's Spirit in his people, energizing them to more and more earnest zeal in his service, and with desire that every grain shall be garnered in this part of the harvest field.

While we are rejoicing that many have been brought to a knowledge of the truth during the year, there is still the more pleasing feature, if that is possible, that those who have been longer associated with the harvest message have certainly increased their joy in the Lord, their love for the truth and their appreciation of the means which the Lord has particularly used for bringing these matters to the household of faith. A corresponding increase of zeal is manifest all along the line, and you will notice that the donations to the Tract Fund by way of Good Hopes, etc., have greatly increased, as though the friends had made up their minds to try to meet the expense of the work in this field if possible.

When one thinks of the 724,000 PEOPLES PULPIT and EVERYBODY'S PAPER that have been sent out, mostly by mail, it represents a beautiful amount of patient, steady plodding by those who have been able to do it. Some have written the wrappers by the thousands and sent them to us; while others have been able to wrap the papers for the post; and so the work has gone on. We cannot but think that the Lord will be pleased with the diligent efforts, specially of some, in this matter.

The colporteurs have had a good year, and there is an increase in the output of volumes over last year of about 33 1/3 per cent.; and although the ground had all been previously gone over, the prospects are still good, and we are glad that some others are endeavoring to so arrange matters as to be able to enter the work even at the eleventh hour. Some of the workers have had specially interesting times and wonderful evidences of the Lord's favor and guidance and blessing.

We think that it is just possible that some may not be realizing opportunities in this service. Though unable to give all their time, they may be able to spend a few hours a week. There must still be some that need the sealing in their foreheads, for the winds are surely to be let loose when this work is finished. And it always seems to me that it is a wonderful joy to take the water of truth to the thirsty soul, to search out the Nathanaels, and get them to "come and see" and realize the presence of Messiah.

Brother Nelson will report on his travels; he seems specially to have been a means of assistance and blessing to the Sydney class, who undertook to pay his expenses and also co-labored with him in the extension work. Their hard work in circulating the numbers of EVERYBODY'S PAPER has been rewarded, not only by blessing on themselves, but by a nice addition of new members to their class.

We believe that the convention that was held there last Easter was the beginning of better conditions for the church in Sydney. The convention at Melbourne takes place at Christmas, and we are looking forward for the best one yet. We hope to be able to report it so. Certainly it was a good one on the last occasion.

There are evidences that the prosperity of this country, which has been so pronounced for the past year or two, has reached its zenith. Among the thoughtful, whether religious or not, there is a general impression that some sort of crisis is being approached and that things cannot continue as they are very long.

We are still hoping that you may come over and help us. The friends have had so much disappointment twice in regard to yourself, and then also in respect to Brother Hollister. We hope that when you do come it will not be for too short a time. We are sure that much good would result, not only in stimulating the friends, but also in appealing to the Christian community generally. While still hoping along this line, we desire that you will join with us and all the dear friends in these parts that the spirit of love and zeal may dwell richly with us all, that the work may go forward to the glory of God.

With Christian love, yours in the service of Christ,

R. E. B. NICHOLSON.

PUBLICATIONS CIRCULATED

Copies of STUDIES IN THE SCRIPTURES	12,388
Copies of STUDIES IN THE SCRIPTURES in magazine form	666
Copies of booklets	1,800
Total	14,854

FREE LITERATURE

PEOPLES PULPIT and EVERYBODY'S PAPER	724,323
Sample WATCH TOWERS, debates, etc.	14,369
Low estimate of sermons in newspapers	3,532,233
Total	4,270,925

These, represented in the usual tract pages, would be about 17,386,176; 1,162,776; 12,144,700 and 30,693,652 respectively.

CORRESPONDENCE

Letters and cards received	3,096
Letters and cards dispatched	4,486

REPORT OF WORK IN GERMANY FOR 1912

Dear Brother Russell:—

Enclosed please find the report for the last quarter of our fiscal year and the trial balance sheet for the year. I had the pleasure to be at the Hamburg convention and took part most of the time—Sister Koetitz accompanying me. The friends enjoyed themselves very much and confessed to having received a great blessing. About seventy took part, half of which number was from a distance. We had a nice hall and sent invitations to the addresses we had received through colporteurs. There was also a notice in the paper. The result was that on the first and last days of the convention (being Sunday and a holiday, respectively), more than a hundred strangers attended, and quite a number of these showed considerable interest.

At the first Hamburg meeting after the convention, eighteen new friends attended. The convention remembered you kindly and passed a resolution to send you heartfelt greetings and best wishes in the Lord. These conventions are certainly a great blessing.

Having heard of the resolution on Hell passed by the Washington convention, the Hamburg convention wished to go on record, and unanimously adopted it in German translation, voting that it might be sent to the German newspapers and clergy of the continent. The *Hamburger Fremdenblatt* reported the matter on the second day following. And other newspapers later.

Now let me give a brief report of the work during the past year. I would mention first the circulation of literature, as follows:

Volumes of STUDIES IN THE SCRIPTURES	11,056
Volume I in TOWER form	11,230
Various booklets	35,555
Regular issue of the German WATCH TOWER (12 numbers)	43,200
Sample copies of German WATCH TOWER (12 numbers)	24,000
"Hell" TOWERS	8,842
PEOPLES PULPIT, EVERYBODY'S PAPER, Yiddish papers and Old Theology tracts	2,919,050

The last item, of free literature, together with the above-mentioned sample TOWERS and TOWERS on Hell, represent in tract pages 83,817,600.

These figures include the circulation of nine hundred volumes in the Hollandish, Polish and Hungarian languages, some Polish and Hungarian P. P., and 500,000 Hollandish P. P., sent to Holland, South Africa and America.

Comparing these figures with those of last year, you will find a considerable increase in the number of volumes and booklets circulated. We received 5,886 letters and cards, answering 3,977. About 200 friends were immersed during the year.

As for the general spirit of the friends in the truth, I consider that it is very good, although it seems that we do not come up to the standard of freedom (from earthly cares), liveliness and success set us by our American brethren in the harvest work. However, the Lord knows our hearts and makes allowance for different conditions and circumstances in this country. I feel that the friends may be credited with having done about all that they could, and I am surprised that the net results are so large. And I rejoice, praising the Lord for his blessings which have crowned the efforts of the dear German friends—of Germany, Switzerland, and part of Austria and Russia—with such success. I should mention also with appreciation the encouragement given and the assistance rendered by the German friends in America who have written to us and obtained literature from here.

Your visits in this country were a great inspiration to all who had an opportunity to see and hear you, and we look forward to seeing you soon again if the Lord will. We have entered the new year of our labors, with political and social disturbances upon us and ahead of us, as you are aware from the newspapers. We must gird up the loins of our minds, as the Lord and the apostles suggest, and be sober and hope to the end, daily, for the favor to be brought unto us finally.

With these brief remarks let me close my this year's report, with the happiest greetings to yourself and the Brooklyn Bethel Family, and to all who are in Christ Jesus and one with us in the same hope, from the German Bible House Family, and from your humble brother and fellow-servant in Christ,

O. A. KOETITZ.

SUISSE-GERMAN DEPT. REPORT FOR 1912

(Included in the Foregoing)

DISTRIBUTION OF LITERATURE

STUDIES IN THE SCRIPTURES and MANNAS	1,602
STUDIES IN THE SCRIPTURES Vol. I, in magazine form.	1,391
Booklets	2,303
Copies of WATCH TOWER	6,000
EVERYBODY'S PAPER and Tracts	94,000

REPORT OF WORK IN SWEDEN—1912

Dear Brother Russell:—

By the Lord's grace we have passed another year in his blessed service, and are now so much the nearer to the end of this harvest period; and by his favor it is my privilege to send you the report of the Swedish work for the last fiscal year.

As the following figures will show, the work has been richly blessed of the Lord, and a considerable general increase also is shown this year, although not in every branch, as we would have wished to have it. We have also the very best reasons for our still greater expectations for the year before us. The friends over here realize more and more the importance of the present privileges opened up for us by the present Chief Reaper, and a large part of the "common people" seem to be hungering and thirsting for the truth as never before. Indeed, we can see how "the field [still] is ripe unto the harvest"—and more so now than ever.

Our hearts rejoice, while we at the same time feel greatly humbled when we realize some of the mercies shown us in connection with this wonderful time of preparation for the setting up of the kingdom; and we are most earnestly decided, by the Lord's help, to be faithful to him and to his special channel, until the end, using every remaining opportunity in the best way possible.

One of the most remarkable increases is shown in the number of books sold, which is not very far from twice as large as the corresponding figure the preceding year, depending, we believe, to a large extent upon the publishing of the new-styled, revised Swedish versions of all the different volumes of STUDIES IN THE SCRIPTURES, which also has been done here during the year. The large editions (of 30,000 copies altogether) of the first three volumes published in June this year, have during these few months melted down to such a degree that we have found it wise to already begin the printing of new editions in the same quantities. More than thirty dear brethren and sisters have labored as colporteurs during the year. A few of these have just recently received the truth, and have joined in the work with great zeal.

The free distribution of tracts has also increased, as you will see. A large part of the issue of "*Eko fran talarstolen*" —PEOPLES PULPIT—of which we now regularly print about 150,000 copies every month—has been used in connection with the advertising of public meetings in various parts of the country.

The regular pilgrim service has been richly blessed and used of the Lord. We have had two general conventions (the first in Orebro with not less than 500 truth friends present, and the second in Stockholm—when we had the joy of having you—yourself—in our midst, and had the privilege of listening to your helpful and loving words to us), and a large number of well attended and profitable local conventions in nearly all parts of the land. Besides this, 81 extra public meetings—of which many were in places where we have never before had any meeting—have been held by myself all over the land during the year.

These extra meetings have had a total attendance of 31,150 adults, which as a rule have given the very closest attention to our presentation of the good message for fully two hours and more each time. At the close of these meetings, we have sold between two and three thousand volumes of the STUDIES, etc., and we have also in connection with them distributed nearly one-half million "*Eko fran talarstolen.*" 417,500 of that number have been put in the homes of the people before the meetings, advertising the same, by

brethren who voluntarily have given their time in this way to serve the cause we all love so dearly.

The number of subscribers to the Swedish WATCH TOWER has increased by only 142, but we hope it will increase more during the year before us. The voluntary donations to the Tract Fund show again a considerable increase, which is specially remarkable when one considers the limited financial conditions in which most of the friends here live, as well as the fact that a large part of their savings has been used in connection with the hundreds of meetings held all over the country, and of which the expenses have not been reported to us.

We daily commend you, our beloved Pastor, and all your faithful co-laborers everywhere, to the Lord's grace, and are glad to know that we also are remembered by you.

With much Christian love from ourself, and on behalf of the Swedish brethren,

Yours in the service of our Redeemer,
AUGUST LUNDBORG.

SUMMARY OF THE WORK

Copies STUDIES IN THE SCRIPTURES circulated	27,780
Vol. I in Magazine edition, sold at cost	12,650
Total	40,430
Various other books and booklets, MANNA, TABERNACLE SHADOWS, etc	25,557
Total	65,987
Eko fran talarstolen (PEOPLES PULPIT), issued free	753,000
Other free tracts and sample TOWERS	126,036
Total	879,036
Expressed in usual form of tract pages	14,124,128
Number of subscribers to the Swedish WATCH TOWER	1,881
Old sets Swedish TOWER, cloth-bound and unbound	700
Bibles sold	109
Number of meetings held under the auspices of the Society	1,395
Number of miles traveled in preaching tours	73,571
Letters and cards sent out	5,320
Letters and cards received	4,118
Total number of various sendings, by mail and by railroad	27,567

REPORT FROM THE NORWEGIAN BRANCH FOR 1912

SUMMARY OF THE WORK

Number of STUDIES IN THE SCRIPTURES and MANNAS sold	2,179
Number of booklets sold	2,069
Total	4,248
Tracts and Norwegian PEOPLES PULPIT distributed	123,625
These estimated as tract pages	1,978,000
Subscriptions to the Norweg. PEOPLES PULPIT	1,066
Subscriptions to the Dano.-Norweg. WATCH TOWER	265
Letters and cards received	1,502
Letters and cards sent out	1,214
Parcels sent out	11,598
Number of public meetings	42
Number of parlor meetings	148
Number of attendants, approximately	14,500

ANNUAL REPORT OF DANISH BRANCH FOR 1912

Dear Brother Russell:—

I hereby submit the report of the work done in this country, in our endeavor to spread the good tidings of the kingdom so near at hand. Although the figures are small, yet in one or two branches the work has widened somewhat. More tracts have been distributed than formerly, and although no regular pilgrim service has been taken up, more work has been done in that line than previously, and both public and private meetings have been held in different parts of the country. Lately we have taken up a work on Sundays, in different towns and places, from which we have been able to get back to Copenhagen the same day. Early on Sunday mornings, some twenty of the friends of the class here have started out for some such place, and throughout the morning and forenoon they have distributed tracts announcing a public meeting held in the afternoon. These meetings have also been announced in the local papers, and have been well attended. A number of the books have been sold at the close of the meetings, to those who had become interested through the tracts or the meeting. In various places we see indications of spiritual growth amongst the friends, and great joy in the Lord, and in his wonderful message. We trust that through the Lord's grace we shall be able to do more in all branches during the next year, and we are very grateful for our privileges in connection with the work.

With Christian love, and best wishes,

Yours in our dear Redeemer,
CARL LUTTICHAU.—*Copenhagen.*

SUMMARY OF THE WORK

Output of STUDIES IN THE SCRIPTURES	2,938
Output of various booklets	1,927
Total	4,865
Tracts free	234,400
Letters and cards received	1,125
Letters, cards and parcels sent out	1,125
Copies of Danish WATCH TOWER sent out monthly	876

REPORT OF JAMAICA BRANCH FOR 1912

Dear Brother Russell:—

It is our privilege and pleasure to report to you the work as it progresses in this part of the harvest field, and our many blessings while sharing in its labors, which are of much value to us in our Christian development and also highly appreciated.

Nearly all our efforts during the past twelve months have met with success, and we believe the dear Lord has signally directed all our services, the dear friends in the main being of one heart and one mind throughout the island. And in our experiences with the various ecclesias we find them loyal to the truth and to its source.

There are many becoming interested at this time, and as a whole the truth is being well established in the island, although we are putting out more literature in other parts (other islands) at present. Owing to a drouth which has continued in Jamaica for several months, causing a financial strain, and also owing to the fact that the island has been thoroughly canvassed in the past two years, there is less literature being circulated here; but other points seem to have some virgin soil and additional opportunities for the blessed truth to spread.

The colporteurs labor under many difficulties in the West Indies, Colon, etc., and some find it very difficult to meet expenses; however, they are doing good work. As you will observe by the annual report, there has been a large number of volumes placed in the hands of readers within the past year, which will undoubtedly serve their purpose in due time.

With much Christian love, I am,

Your brother and fellow-servant in Christ,
ROBT. R. PRICE.

SUMMARY OF THE WORK

Total number STUDIES IN THE SCRIPTURES sold	6,944
Total number STUDIES IN THE SCRIPTURES magazine form	525
Total number other books sold	1,250
Total number booklets sold	1,012
Total number PEOPLES PULPIT and EVERYBODY'S PAPER	315,000
Estimated in tract pages	5,040,000
Public lectures	27
Estimated total attendance	9,449
Average attendance	350
Semi-public talks and class lessons	159
Total attendance	5,467
Average attendance	35
Letters and cards received	887
Letters and cards sent	1,805

THE GOSPEL IN SOUTH INDIA

My Beloved Brother Russell:—

I have been anxiously waiting to hear from you. We praise the Lord for the blessed privilege of laying down our lives for the Lord's cause. The work is spreading rapidly and there are wider scopes for extending the work in different places. In all we have about fifty-odd congregations or Bible Study classes now, and we must have some teachers in each of these places. Then only will the message of the hour reach those of the surrounding places.

If we may spend monthly at an average of five rupees on each class, the work will have greater effect. No matter how deeply the poor friends are interested in a place, without our frequent visits all the wolves and foxes gather and howl and tear them to pieces. Really, it is a hard thing to keep them away, without some one on the spot. When we start a class in a place, immediately the sectarian people go there and say all manner of evil things about you, and all the workers, falsely, and try their best to discourage the poor people. It seems we have to take a paternal care over these poor friends until they are well grounded in the truth and strength-

ened in spirit and in faith. "They were grieved that the people were taught."—Acts 4:2.

Brother Carmichael is the one who spends his entire time distributing tracts now. Other friends also do it, but they give only part of their time. Brother Joseph is in North Travancore starting classes. He also finds much opposition in those parts.

Here in almost all the vernacular missionary papers there is some slanderous report about me and the work—almost every issue. They call me Anti-christ, dog, devil, and I know not what all. I don't have time to look or listen, as the pressure of the Lord's work is heavy and the time is so short.

The latest development is that some of the literature of the enemies of the truth in America has found its way to Travancore, and some sectarians are glorying over it and are translating and publishing it in the vernacular languages.

At the instigation of so-called "Christians," we are drawn into Court, not for committing any crime, but for putting up sheds and teaching the people the Gospel truth. The reason is that there is a law here that no shrine or temple shall be built by anybody without the permission of the Government. These people know well that it is not at all our purpose to put up shrines and temples, and yet they want to scare the poor people and put us to unnecessary trouble and expense.

There is a case pending at Quilon in which I am one of twelve accused. The accusation against us is that we have violated the law of the State in building a Christian church. This is the place where Brother Pyles and Dr. Jones went for the night meeting, when you and Brother Hall and myself went to the English school at Nellykakuzy, where Dr. William lives. We all, the twelve accused, went to Quilon for the case, and some of the witnesses did not appear; hence it is posted for next Friday. Of course it will not amount to anything, yet there is trouble and unnecessary expense in connection with it, and loss of time. These are the things our enemies delight in. Such is the spirit of the missionaries, who have come to the heathen to preach about Christ.

The tract, "Problem of the Ages," is translated and printed in Malayalam and Tamil, in small quantities of 25,000. As the funds are not sufficient, I am waiting for your instructions in the matter.

Friends in Royapuram want me to go and spend some time with them, and there are many places that could be worked for the glory of the Lord. The Federated Malay States constitute a very good field, as there are many educated Indians there who already show some interest through the tracts I have been sending through the mail.

If I could travel for two months visiting some of these places, I am quite sure there would be much interest aroused in those parts. I only make this suggestion. I think about 500 or 600 rupees would be enough for the entire trip.

I could go from here to Madras, and after spending a few days there, go to Burmah, and then to Penang, and to the Malay States. There are many Tamil and Malayalam people in those plces. I think until I come back Brothers Theophilus and James may be able to go on with the work here.

Herewith I enclose the monthly statements and the receipts of the 53 catechists and teachers, for the help they have received.

Dear Brother, I know it is hard for you to spare even a few moments for me, yet I beg of you to drop a few lines to encourage and cheer me up and direct me with your counsel, at least once a month.

I die daily, not only for the cause of the Master, but also for the servant of the Lord. You know that whatever arrow is shot at you by enemies, first pierces me through my heart. May the Lord give you, dear brother, more strength, more courage, more wisdom and love, every passing day.

With love and prayers, your brother and fellow-sufferer for the cause of the Lord,

S. P. DAVEY.

REPORT OF WORK IN SOUTH AFRICA FOR 1912

Volumes STUDIES IN THE SCRIPTURES circulated....	1,409
Other books	185
Booklets	1,818
English PEOPLES PULPITS.....	28,808
English EVERYBODY'S PAPER.....	30,000
Dutch PEOPLES PULPITS.....	3,000

(These last three items figured in tract pages are equivalent, respectively, to 460,928, 480,000 and 48,000.)

Mail dispatched	1,716
Meetings held	309

WORK FOR THE BLIND

During the year 1912 the efforts of the Gould Free Library for the Blind show as follows:—

Books loaned out, postage free.....	876
Tracts sent out, free.....	2,698
Representing in tract pages.....	37,044
Letters received	652
Letters dispatched	483

Your Brother in Christ,

F. B. GOULD.

ABRAHAM'S AGE ON ENTERING CANAAN

We are in receipt of a number of letters, calling attention to what seems to the writers an error in the Chronology given in STUDIES IN THE SCRIPTURES, Vol. II, relative to the date of Abraham's birth, his entrance into Canaan, etc. For the sake of these, as well as others who may have the same difficulty, we here enlarge upon what is stated in Vol. II, pages 44-47.

Gen. 11:32 says that at his death Terah's age was two hundred and five years. Acts 7:4 says that then Abraham removed into Canaan. And Gen. 12:4 states that Abraham was seventy-five years old when he departed out of Haran. Hence Terah's age at Abraham's birth must have been one hundred and thirty years.

But is not this out of harmony with Gen. 11:26, which says, "And Terah lived seventy years and begat Abram, Nahor and Haran"? We answer, No. The point of confusion is in the fact that Haran, the eldest, is mentioned last, while Abram, the youngest, is mentioned first—possibly because of his greater prominence in the narrative, or possibly, as a little stumbling-block to hinder us from seeing the facts except as guided by the Lord, in his due time.

That Haran was the eldest of the sons of Terah is quite evident from the recorded facts. His son Lot was old enough to be the companion of his uncle Abraham. Lot and Abraham were probably nearly of the same age, as each had his own flocks and herds and herdsmen. When Sodom was destroyed Lot had two daughters of marriageable age and others already married. This was before Isaac was born, Abraham being then ninety-nine years old.—Gen. 17:24; 18:1, 16; 19:8, 14.

Again, notice the likelihood of Haran's being much the oldest of Terah's sons, and Nahor the second, thus: Nahor married one of his brother Haran's daughters, Milcah (see Gen. 24:15), whose grand-daughter, Rebecca, became the wife of Abraham's son, Isaac.—Gen. 24:67.

Our reckoning as given in the STUDIES is, therefore, sustained by all the known facts, as well as by the exact statements of Scripture.

THE OATH-BOUND COVENANT

MARCH 2.—Genesis 15:5-18.

"He is faithful that promised."—Hebrews 10:23.

In various terms the Lord eight times repeated to Abraham his covenant. Today's study directs our attention to God's oath, whereby that covenant was confirmed to Abraham. And St. Paul calls our attention to the fact that these numerous repetitions and specifications of the covenant, as well as God's oath attesting, were intended specially for us—for spiritual Israel—"that . . . we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us [in the Gospel]; which hope [expressed in the covenant made with Abraham and confirmed with an oath] we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Hebrews 6:18, 19.

Thus the Apostle declares that this covenant has not yet been fulfilled and that Christians, no less than the Jews and the whole world of mankind, are vitally interested in its fulfilment. We may have wondered, Why did God repeat the promise so frequently to Abraham, and then confirm it to Isaac and to Jacob, etc.? But when we see that this promise, as a nutshell, contains the entire plan of God for human redemption and restitution, as an acorn contains an oak tree, this explains to us the divine particularity. It explains to us also why this promise made to Abraham is continually referred to by the Apostles in their presentation of the hope for the church and for the world.

The promise primarily was to Abraham himself—"Lift up now thine eyes, . . . to the north, and to the south, and to the west, and to the east; all the land which thou seest, to thee will I give it, and thy seed after thee." Although God's providence led the children of Israel into that land, and although it was given to them by Joshua to be their inheritance, this did not fulfil the conditions of the promise. The Israelites did not have permanent possession of the land. Time and again it passed under the rule of the Philistines, the Egyptians, Assyrians, Babylonians, etc.; and now for many centuries it has been under the rule of the Turks.

The Jews have now no more right to that land than had the Canaanites, Amalekites and others whom they drove out, except through this great oath-bound covenant made to Abraham. How foolish, therefore, do those intellectual Jews appear who disclaim Abraham as a mythical character, and who wholly distrust God and the promises that he made to Abraham, and who, nevertheless, claim the land of promise! It is not their land of promise, and never will belong to any except those who hold to the promise.—Romans 4:11-14.

ABRAHAM'S THREE WIVES TYPICAL

While Abraham and his wives were all real personages, their affairs were so supervised by the Almighty that they became types. Thus Abraham was a type of God, and Isaac a type of Messiah. Isaac's wife, Rebecca, typified the church, the elect little flock of this Gospel age, for whom God has provided joint-heirship with the Redeemer in his great kingdom, and through whom, as the seed of Abraham, all the families of the earth will be blessed.—Galatians 3:29.

As Abraham was a type of the Almighty, so his wives were types of God's three great covenants, through which all of his blessings will come by and by. St. Paul explains that, as Sarah was barren, so the primary, or chief, covenant of God was barren for a long time—until Jesus came. Meantime, Hagar representatively became the wife, and attempted to bring forth the heir of promise but failed. St. Paul declares that in this Hagar typified the covenant made with Israel at Sinai, which failed to bring forth the real seed of Abraham, competent to bless all the families of the earth.

As Hagar was a bond-maid, she typified the bondage of the Law Covenant; and her child Ishmael, Inspiration points out, typified the Jewish people. They were indeed related to God, but as children of a covenant of bondage. As later on, the barren Sarah brought forth the son of promise, so, St. Paul explains, God's original covenant in due time brought forth the true heir, Jesus—Messiah.

In one figure, all the followers of Jesus are reckoned as his members, under him as their Head, as the Apostle says, "We, brethren, as Isaac was, are the children of promise." In another figure, Jesus is pictured as a Bridegroom, and his followers a bride company. This picture is shown in Rebecca, who became Isaac's wife, and joint-heir with him to the riches of Abraham and the promises to his seed. In the type Sarah died prior to the time that Isaac married, which signifies that this primary covenant of God, made with Abraham, will reach its fulfilment in the bringing forth of the completed Messiah, Head and body, Bridegroom and bride. These will be the seed of Abraham, through whom all nations will be blessed.

ABRAHAM'S ALL GIVEN TO ISAAC

In the type Abraham gave all that he had to Isaac, through him making provision for Ishmael and for his other children by his third wife, Keturah. In the antitype God bestows all his fulness upon Christ, The Messiah, and through him makes provision for the natural Israelites and for all the families of the earth—all who are to be blessed through the antitypical Isaac—The Christ.

The inspired interpretation is that Hagar and Sarah were types of the Law Covenant and of our covenant of this Gospel age, which gives us assurance that Abraham's third wife, who was taken after the death of Sarah and who bore him many children, typified the New Covenant, which the Bible declares will soon be inaugurated—at the close of this Gospel age. Under that New Covenant and at the hands of the spiritual seed of Abraham, The Christ, during the thousand years of the Messianic reign, all the families of the earth will be blessed. Such is the length, the breadth, the height and depth of God's love for humanity, and his provision for their future!

Thus seen, God's promise to Abraham had only a partial beginning at Mount Moriah, and the development of the real seed of Abraham had only its start in Jesus, and the real seed which is to bless the world, according to his promise, is not yet complete. Our hope is that this spiritual seed will soon be completed by the first resurrection. Then, the secondary part of the promise, which relates to the natural man—the world in general—will begin to be fulfilled; because then the Messiah class, the spiritual seed of Abraham, in power and great glory beyond the veil, will set up a kingdom—begin to exercise Messianic power and authority and thus begin to bless the world.

Messiah's reign, according to the Scriptures, is to last a thousand years. Its effect will be the binding of Satan, the restraining of sin, the scattering of ignorance and superstitution, and the general enlightenment of mankind. Under that enlightening influence, the "knowledge of God will fill the whole earth as the waters cover the great deep," until none shall need to teach his neighbor, because all will know, understand and appreciate the divine arrangement and the privileges then possible to them.

Under that reign, not only the living will be blessed and led back to health, perfection and everlasting life, but all that are in their graves will be awakened and come forth to similar knowledge, privileges and opportunities. Only thus could those families of the earth be blessed who died, before Abraham's time and since, in utter ignorance of God and his glorious arrangements.

AS THE STARS AND AS THE SAND

Only of late have Bible students discerned that Abraham is to have two seeds, exclusive of the Ishmaelites of the Law, or Hagar Covenant. "Thy seed shall be as the stars of heaven, and as the sands of the seashore." The stars of heaven fitly picture to us a glorified Christ and his church, the spiritual seed of Abraham, changed from human nature to divine nature, from earthly conditions to heavenly conditions. These are the heirs of Galatians 3:29, and are referred to by St. Paul again when he says, "As star differeth from star in glory, so is the resurrection of THE dead."—1 Corinthians 15:41, 42.

But God's glorious plan will only begin its accomplishment in the glorification of the church. All the families of the earth, like the sands of the seashore, will be privileged to come into relationship with God under Messiah's kingdom. All who will then knowingly and wilfully reject the divine arrangement will be cut off in the second death. But all who then will accept the terms of Messiah's kingdom and become obedient thereto will be gradually brought to perfection, and because of faith and obedience become identified with God and become the earthly, or human seed of Abraham, blessed with human perfection and everlasting life in an earthly Eden.

GOD'S OATH TO ABRAHAM

Professor Dods has ably pointed out that the procedure of cutting animals in two parts and passing between them was an ancient form of solemn obligation or contract—an oath. Thus God adopted the strongest possible symbolism for assuring Abraham and all his posterity that his covenant to bless Abraham and his seed will never be broken. Incidentally, a prophecy was made, showing that it would be four hundred years before Abraham's posterity would have even a semblance of divine favor, and that meantime they would be under the yoke of bondage to Egypt, and then would be brought forth.

St. Stephen, evidently voicing the sentiment of all the apostles, noted the fact that God's promise to Abraham had not been fulfilled up to that time, even though the Israelites had possessed Canaan off and on for centuries. The promise reads that the land shall come to Abraham and to its seed after him. St. Stephen noted the fact that Abraham never owned enough of Canaan to set his foot upon. His reasoning is that after Messiah and his bride shall be glorified as the kingdom, then Abraham will come forth from the dead to inherit the land and bestow it upon his posterity. But the antitype, we have seen, will be larger; for the whole earth shall be the paradise of God, and the land of Canaan, to all who shall return to harmony with God, and through faith and obedience be accepted as the seed of Abraham.

HOPE FOR THE SODOMITES

MARCH 9.—Genesis 19:12-17, 23-29.

"Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing."—2 Corinthians 6:17. (R. V.)

When Abraham was ninety-nine years old—about the year 1900 B. C.—his encampment was at Hebron. There the Lord and two angels appeared to him as men. He knew them not, but entertained them, and they did eat and talk with Abraham. St. Paul, noting this, urges that the Lord's people should be hospitable to strangers, and reminds us of how Abraham entertained angels unawares.—Hebrews 13:2.

The one in this case called the Lord was doubtless the

Logos, chief Messenger of Jehovah, who subsequently was made flesh that he might be man's redeemer and restorer. The Lord on this occasion told Abraham that Ishmael would not be the heir of the promise, but that very shortly Sarah would have a son, notwithstanding her advanced age. Isaac was born the next year.

It was as Abraham walked with his angelic visitors a little distance that he learned who they really were, and that the destruction of Sodom was imminent. Nobly and generously the heir of the promises petitioned God's mercy on the Sodomites, to spare them from destruction if there were fifty, forty, twenty or even ten amongst them doing as well as they knew how. The Lord gave assurance that if there were ten in the city thus righteous it would be spared.

THE WICKEDNESS OF SODOM GREAT

God's policy has been to allow mankind during this reign of sin and death to try their hand at self-government, etc. He has interfered to cut off with destruction only those whose iniquity became very pronounced and whose fond enjoyment of life's privileges would be injurious to themselves and others. Thus of the Sodomites and the antediluvians God made illustrations of the great lesson, "All the wicked will He destroy."

We are to remember, however, that these are not illustrations of eternal torment, but illustrations of destruction. We are to remember, also, that these merely passed into destruction a few years sooner than they would ordinarily have done. We are to remember, further, that the death sentence was upon all of Adam's race from the time when he was cast out of Eden.

We are to remember, further, that Christ Jesus, by the grace of God, tasted death for every man; and that in him all the families of the earth will be blessed. This means that all of Adam's children, under the reign of sin and death and the weaknesses of heredity, will eventually come forth from the tomb through the merit of Christ's sacrifice. And that sacrifice included the Sodomites as truly as it includes any of us, as this lesson will show.

"AND DELIVERED RIGHTEOUS LOT"

The Apostle Peter informs us that Lot was not in sympathy with the evils of Sodom, in the midst of which he lived. (2 Peter 2:7, 8) His family apparently had been all girls. These, except two, had intermarried with the Sodomites. Quite possibly it was the thought of marrying the daughters to prosperous husbands that, under the guidance of the mother, induced the family to settle in Sodom. How many others like Lot and his wife have made the serious mistake of claiming more for the physical and temporal interests of their families than for their intellectual and moral welfare! The story of the flight of Lot, his wife and two unmarried daughters is simply told in our lesson.

Geologists declare that the region of the Dead Sea, the former site of Sodom and Gomorrah, was a gas and oil and asphalt deposit, with a deep crevice which led down to subterranean fires; and that the connection established between these by an earthquake or by a lightning bolt would have resulted in the manner described as the experiences of Sodom. The gas, throwing burning oil and asphalt into the air, would have produced a rain of fire and brimstone—a death-dealing terror. But had there been no such reservoir of inflammables, the Lord would have been quite able to accomplish the same results by other means, or in such a case perhaps accomplished the destruction in another way.

The intimation of the 29th verse is that God's mercy toward Lot was because of his relationship to Abraham. This view is consistent with all the Bible statements. Adam's entire race was condemned to death because of his disobedience. Hence divine justice owed nothing to any of them. Divine mercy entered into a special covenant of favor with Abraham, after he had demonstrated his faith, loyalty and obedience; but the covenant did not extend to any others except to his seed. There was therefore no reason why Lot should be considered more than others except as stated—that God would show favor to him because of his relationship to Abraham.

"THERE'S A WIDENESS IN GOD'S MERCY"

This does not signify that God is merciless to our race, but merely that, having provided a way, or channel, through which he will exercise his mercy, he will but rarely exercise it outside of that foreordained channel.

The channel of all of God's mercy is Christ Jesus, who declared, "No man cometh unto the Father but by me." Of him also St. Peter said, "Neither is there salvation in any other, for there is none other name under heaven given amongst men, whereby we must be saved." (Acts 4:12) Since no one could be saved except through Jesus, it follows that no one was saved before Jesus came. To some this may at first seem astounding, until they perceive that it is the clear teaching of the Bible, and the key which unlocks the wonders of God's grace.

In proof of this, note St. Paul's words respecting the salvation which God has sent to mankind through Jesus. He says, "Which salvation began to be preached by our Lord and was confirmed unto us by those who heard him." (Hebrews 2:3) Again, we read that Jesus "brought life and immortality to light through the Gospel."—2 Timothy 1:10.

Abraham and all the Hebrews had the intimation of coming blessing through the promises made to Abraham; but an intimation is one thing, and the blessing itself another. The promise said that the people's blessing would come through Abraham's seed. (Galatians 3:16, 29) Hence it could not come before. We should rid our minds of the thought that Abraham, Moses, David and others of the holy ones of the past went to heaven, and the remainder of mankind to eternal torture. The Bible most distinctly declares that the ancients, good and bad, were gathered to their fathers and slept with their fathers. They are sleeping still, waiting for the time when Abraham's seed will be complete, and will set up God's kingdom in the earth, overthrow all the powers of sin and death, and deliver all the captives from the prison-house of the tomb.

THE FIRST, OR CHIEF RESURRECTION

The first resurrection began with our Lord Jesus and is not yet completed, because all of the faithful elect bride class are called to share in his sacrificial death, and to share also in his glorious resurrection to the divine nature. All sharing in that first resurrection, the Bible declares, will reign with Christ a thousand years, and as the seed of Abraham, fully empowered, will bless all those redeemed by the precious blood of Calvary.—Rev. 20:4.

St. Paul emphasizes this point in Hebrews 11:38-40, declaring that, while Abraham, Isaac and Jacob and all the holy ones of the past received indications of God's favor, nevertheless that favor can come only through Christ. Consequently they cannot reach perfection in the flesh and everlasting life until the body of Christ, the spiritual seed of Abraham, shall be completed—"that they, without us, should not be made perfect." Jesus also attested that the ancient worthies had not gone to heaven, saying, "No man hath ascended up to heaven." (John 3:13) St. Peter specializes in the Prophet David's case, and declares, "David is not ascended into the heavens."—Acts 2:34.

HOPE FOR THE SODOMITES

The hope for the Sodomites is exactly the same as the hope for all the remainder of Adam's race, except a few who, during this Gospel age, have come into relationship with Christ as members of the spiritual seed. The hope of all the world is the Messianic kingdom, and the deliverance from the power of sin and death which it will effect. With the setting up of that kingdom the work of salvation will begin, so far as the world is concerned, for the salvation of the church to a heavenly condition is a separate salvation from that which God has provided for the world in general. The sacrifice at Calvary, however, is one sacrifice for all—the basis of all our hopes. We were all condemned to death through Adam; and justification to life can come to none except through the Redeemer.

Jesus tells us that it will be more tolerable for the people of Sodom and Gomorrah in the day of judgment (the thousand years of his Messianic reign) than for the people of his day who heard his message and rejected it—the people of Capernaum, Bethsaida, Chorazin. (Matthew 11:20-24) It will not be intolerable for the people who rejected Jesus; but it will be more tolerable, the Master said, for the Sodomites, because, he explains, "if the mighty works had been done in Sodom and Gomorrah, they would have repented," and would not have been overwhelmed.

This shows us clearly that the eternal fate of the Sodomites is not sealed. When we turn to the Word of the Lord through Ezekiel the Prophet, 16:46-63, we have abundant testimony that the Sodomites will not only be awakened from the sleep of death, but when awakened will be brought to a knowledge of God and to an opportunity of obtaining everlasting life, through The Messiah, by willing obedience.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

ABRAHAM'S FAITH TESTED

MARCH 16.—Genesis 22:1-13.

"I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea 6:6

Today's study tells us of one of the reasons why Abraham has been styled the "Father of the Faithful." His entire life history, as sketched in the Bible, was a life of faith, a life of trust in God, reliance upon the divine promises. But the final test, which we study today, was terribly severe and marked the tested one as very high, according to any and every standard—divine and human. Evidently Abraham's faith grew stronger and stronger as the years of his acquaintance with God multiplied. The faith recorded in our lesson is so colossal as to amaze us. Only a person very intimately acquainted with the Almighty, very sympathetic and trustful, could possibly have endured such a test.

This test came through the divine command that Abraham should take his son, his only son, Isaac, in whom was centered the promises, and should offer him a sacrifice to God on Mount Moriah. To appreciate the situation, we must remember that Abraham at this time was 125 years old, and that Isaac was the son whom the Lord had indicated would be the channel for all the blessings promised.

We must go back of this, and remember the long years before Isaac's birth, when for fourteen years Abraham had been thinking that possibly Ishmael might be the channel of God's blessings. We must go still further back, and remember the long period before Ishmael's birth, in which Abraham wandered as a stranger and waited for the fulfilment of God's promise, only to realize that his wife was absolutely sterile, barren. Now after half a century of waiting and trusting, could it be that God wished him to sacrifice all this to demonstrate his loyalty, his faith? It was so. He had positive assurance of the command. It was no imagination. It was no whispering of witches or wizards. It was no dream.

To one of Abraham's character, the divine command meant prompt obedience. Forthwith he started. "Whatsoever he saith unto you, do it." Forthwith he made ready for the journey, accompanied part of the way by his servants. Then leaving them, Abraham and Isaac journeyed to the top of Mt. Moriah, which long centuries afterward, in the time of Solomon, was the site of the Temple. The very rock upon which Isaac is supposed to have been bound, became the very location for the Brazen Altar.

We looked with great interest upon this rock recently, when visiting Jerusalem. We thought of the wisdom of God manifested in the sending of Abraham to the very spot which he had foreordained should be the Temple site. The rock is surrounded by an iron fence; and it may be seen, but not touched. In its center is a hole, which, tradition says, was a drainway for the surplus blood of the sacrifices, carrying the blood away.

Well we remember how the features of today's study came before our mind! The grand old man, Abraham, accompanied by his loyal son, the heir of the promises, and well acquainted with them, came to this spot. There the wood was placed; and then the father, with faltering lips, but determined heart, told his son of the divine command. There he offered up his son, even though the knife did not strike the fatal blow. The offering was complete in the sight of heaven, and the hand was stayed opportunely and, as the Apostle explains, "Abraham received his son from the dead, in a figure."—Hebrews 11:19.

THE ANTITYPE OF ALL THIS

These incidents of olden time had their own effect upon the actors; but to God's people, enlightened by the holy Spirit, they have still further meaning. We have already seen that Abraham serves as a type of the Almighty, and that Isaac serves as a type of The Christ—Head and body. Here then we have the antitype. The heavenly Father freely offered up his Son on our behalf, for the sins of the whole world. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." "God gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life"—that in him all the families of the earth might be blessed.

God's great sacrifice of his Son did not mean his eternal death—his destruction. It meant merely that Christ should die to earthly interests, hopes, aims and ambitions, but should be begotten by the holy Spirit to new hopes, to new aims, to new ambitions and to new conditions—beyond the veil.

So God left not his Son in death when he freely offered Jesus up for us all; nor did God leave him in the human condition of sacrifice. He raised our Lord from the dead, on the third day, to the glory that he had with the Father before the world was—yes, with and to an added glory, "far above angels, principalities and powers and every name." Here we have the antitype of Abraham's offering up Isaac.

"IF WE SUFFER WITH HIM"

But there is more to the antitype. In God's providence he arranged that Jesus should be the Head to the church, which is his body. Hence the sufferings of Christ, accomplished by Jesus the Head, which ended nearly nineteen centuries ago, were only a part of the sufferings of the antitype of Isaac. Here the Apostle declares, "We, brethren, as Isaac was, are the children of promise."—Galatians 4:28.

The church which God has been calling out of the world since the day of Pentecost is required to prove her loyalty and faithfulness and worthiness of sharing in the first resurrection, by being made conformable to Christ's death. "If we suffer with him"—as his members—"we shall also reign with him"—as his members. The cup which the Father gave to him of suffering and ignominy was a test to prove his faithfulness and loyalty. The same cup he has passed on to his followers, saying, "Drink ye all of it," following my example in demonstrating your love and loyalty to God and for his cause, even unto death.

That the Lord Jesus guards his sheep is distinctly stated by himself. When he reproved Saul of Tarsus for the death of St. Stephen and for troubling the church, he declared, "Saul, Saul, why persecutest thou me? . . . I am Jesus, whom thou persecutest." Saul of Tarsus never saw Jesus personally in the flesh to persecute him, but whatsoever was done to the least of his disciples was done to Jesus. This still is true, and will continue to be true until the body of Christ, which is the church elect, shall have been completed and glorified. Meantime, he that harms one of the least of the Lord's little ones, and he that gives a cup of cold water to one of the least of these, does it to the Lord of Glory himself.

THE RAM IN THE THICKET

When God through the angel stayed the hand of Abraham from accomplishing the sacrifice of his son's life, a ram caught in the thicket was provided as a sacrifice instead. Thus a ram in sacrifice became a symbol of the seed of Abraham, and an indication of a part of the process by which reconciliation of divine justice will be made on behalf of all the families of the earth, to permit of their being blessed by the Messianic kingdom.

We are to remember that this same thought was kept up in God's subsequent dealings with Israel. Thus the Passover lamb was slain, and its blood, sprinkled figuratively, typically, foretold the fact that there could be no church of the firstborn saved during this Gospel age, except through the slain Lamb, "the Lamb of God which taketh away the sin of the world." Similarly, the sin-offerings and burnt-offerings of Israel spoke of the necessity for a redemptive work to be accomplished before any blessings could come to Israel, or through them to other nations, peoples, kindreds and tongues.

Amongst the many lessons which Christians may learn from the testing of Abraham's faith are these:

(1) The necessity for the death of the One through whom the blessing will eventually come to all mankind. If Jesus had not died for our sins, there would have been no remission of them. Hence there would have been no resurrection from the dead, and in that event death would have been more than a sleep. It would have meant extinction.

(2) Let us be sure that if Jesus had not faithfully consummated his part of the agreement and laid down his life, neither would he have shared in the grand consummation and exaltation to the divine nature. St. Paul declares this, saying that he was faithful unto death, "even the death of the cross, wherefore [on this account] God also hath highly exalted him."—Philippians 2:8, 9.

(3) We are to remember that the same rule applies to all of the church. It is not sufficient that we consecrate our lives. We must show our loyalty and faithfulness by laying them down, by taking up the cross, by drinking of his cup, by being immersed into his death. Only these will share Messiah's throne of glory. "If we suffer with him, we shall also reign with him; if we be dead with him, we shall also live with him."

Be patient and submissive; each disaster
Will bring thee nearer to thy loving Lord.
These trials make thee like thy blessed Master,
Who knows them all, and will his grace afford.

Be patient and submissive; strength is given
For every step along the weary way.
And for it all thou'lt render praise to heaven,
When dreary night gives place to perfect day.

SOME INTERESTING LETTERS

Dear Brother Russell:—

I am writing you a few lines to tell you I am one happy man now.

My wife bought the first three volumes of STUDIES IN THE SCRIPTURES and read them and proved them to be Bible truth. She wanted to read them to me, but I would not listen to it. I had been converted, but had lost all faith in so-called preachers, that claimed to be called of God, and I believed you to be a false prophet. The light had almost gone out of my heart, and I told my wife I did not want your stuff in my house.

As the time went on I was like a mad man. At last I went with my wife to the class, still believing they were deceived and deceiving us; but they told me you were just pointing out the Bible truths to us. I had persecuted them, but God soon melted my hard heart and I repented of my past sins and made it right with my brethren. Now we are dwelling together in unity and love.

I feel I have also persecuted you, for which I am very sorry and ask your pardon. When "one member suffers all suffer with it"; and, "Inasmuch as ye have done it unto one of these, ye have done it unto me," says our Lord. So this has troubled me, and I want to stand clear before God. I may never see you in the flesh, but expect to meet you when we pass beyond the veil.

Will close, waiting at the bar for pardon. May God's Love and blessing be with you now and forever.

Ever your brother and co-laborer in the harvest work,

JOHN WELCH.—*Mich.*

Dear Pastor Russell:—

I cannot hope to express much of my gratitude to the Lord or much of my regard for you, as the channel through which he has so wonderfully blessed me, with light and knowledge and peace such as I never thought to possess.

For ten years an officer in the Salvation Army, engaged in "rescue" work, my heart has been terribly burdened, not only with my own inability to live up to the divine standard, but also with the apparently hopeless condition of others less favored than myself.

Dissatisfied for a long time, and having lost almost all faith in God and in the Bible, I did not know what to do or what to believe. In my extremity I continued to pray like this: "O God (if there is any God) help me! Help me now! Send me a little light (if there is any light). Let me know what is the truth—the truth (if anything is true)." And in his infinite love, he answered that prayer, by sending me the STUDIES IN THE SCRIPTURES. Since that time the language of my heart is expressed exactly in the words of the hymn, beginning—"My life flows on, in endless song."

I made the vow my own some months ago. How glad I am of anything that helps me to carry out my consecration vows. Your sister by his grace, M. STROUD.

Dear Brother Russell:—

We think it proper to write you, to tell you we have taken the vow, and to tell you of the many blessings we enjoy as a result of your labors as the Lord's honored servant.

Three years ago, by the Lord's arrangement, we commenced reading Vol. I, STUDIES IN THE SCRIPTURES, finding it gave us a view of God's character and Plan that enabled us to "comprehend with all saints the height and depth and length and breadth of the love of God." We were attracted and drawn onward to feast more and more on the truth.

Before then we were Socialists, full of discontent. How thankful we are that we were unable to buy the books that we then so much desired, for these very writings would no doubt have only ensnared us more, by leading into evolution, higher criticism, etc.

We pray the Lord's continued blessing upon you and all the dear friends, having much comfort because of our share of interest in the prayers of all the Lord's people.

Yours,

FRED AND LIZZIE MYERS.—*Okla.*

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A GENERAL VIEW OF THE MESSIANIC KINGDOM

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven."—Rev. 21:2.

Through the Prophet Daniel and others, the divine promise was given to Israel that at some future time the God of heaven would set up a kingdom on the earth; that this kingdom would be world-wide—"under the whole heaven"; and that it would last forever. (Dan. 2:44; 7:27; Isa. 2:2-4; etc.) This Messianic kingdom is to be established to meet the exigencies of the case of fallen humanity and to bring mankind back into harmony with the divine arrangement. This kingdom will intervene between the divine government and mankind, because the fallen race of Adam in its weak condition is unable to meet the requirements of the divine law.

The great Emperor of the universe, Jehovah, has given the Messianic kingdom to our Lord Jesus, who was the first representative of that kingdom. While on earth, our Lord was treated with violence and ignominy. All down the Gospel age, his disciples have been used in a similar manner. Yet the kingdom which they represent will surely be established. Already the Father has appointed our Lord as king (Psa. 2:6), and will soon deliver to him the power and glory of his office.

The object and purpose of this kingdom is clearly set forth in the Scriptures. When it shall have been established, some of its subjects will be asleep in death and others will be awake. At that time none of the fallen race will be recognized of God as having any life whatever. The control of the whole world will be in the hands of our Lord, as the One who purchased it with his own precious blood, and who is competent to bless it, according to the promise made four thousand years ago to Abraham, that in him and in his seed shall all the families of the earth be blessed.—Gen 12:3; 22:18; Gal. 3:8, 16, 29.

The kingdom of heaven, as foretold by our Lord, will come about without manifestation—outward show. (Luke 17:20, margin) But with all these suggestions, let us not suppose that the kingdom is to be an earthly government. On the contrary, the Scriptures instruct us that those who inherit it must become spirit beings before they can enter into it. (1 Cor. 15:50-52) The living members will all be changed in a moment, in the twinkling of an eye, and the dead members must be raised to receive their change before they can be forever with the Lord.

The Lord and the glorified church will all be spirit beings, fully able to administer the world's affairs and yet be unseen by mankind. They will be manifest in the rewards, punishments and judgments of that day. The difference between the king and the kingdom is, that the king is the person who has authority; but the kingdom includes both his dominion and his associates. In this case the latter are the church, who will sit with him in his throne.

The church will always be in the heavenly condition. Nothing in the Scriptures indicates that she will be restricted to one place rather than to another. The intimation is that after the church has experienced her change, she will be absent from the earth for a while and will be brought into the presence of Jehovah, the great King. She will be arrayed in glorious clothing of wrought gold—"in raiment of needlework." (Psa. 45:13-15) These statements are figurative expressions indicative of the beautiful character wrought out in all who become actual members of the body of Christ.

THE SEAT OF DIVINE GOVERNMENT

Whether the new creation are afar off or on the earth, they will ever be of the spirit nature. Their particular place is on the divine plane. The various orders of spirit have each its own sphere, but the church of Christ has no place among them. She is invited to occupy a position next to her Lord, who is on the right hand of the Majesty on high (Heb. 1:3)—higher than all other planes of spirit being.

At the time of the first advent, this place had not been prepared for the church, although the Father evidently had it in mind. Our Lord ascended on high in order to prepare that place. (John 14:2, 3) This he did by making an imputation of his merit on behalf of the church, thereby permitting them to become participators with him in the sufferings of the present age, that they may also become sharers with him in the glories to follow. Thus he has prepared the way for the church to enter the highest of all planes.

We are not sufficiently informed respecting the spirit condition to know just how possible it will be for the Lord and the church to remain in the Father's presence and at the same time maintain the government of the earth. While this may be possible, yet perhaps it may not be a wise arrangement. Perhaps it will be necessary for them to be absent

from the immediate presence of the Father, and approximate the earth.

Our thought is that The Christ will be very closely associated with the earth, just as Satan's kingdom is. Satan's seat of government is in Tartarus—the atmosphere. He and his associates, the fallen angels, are near the earth, whither they were cast down, separated from their own plane because of sin. They are invisible to mankind, however, amongst whom they have done an evil work. Satan has also his human agents—wicked men and women, who are under his control, sometimes through ignorance and superstition, and sometimes through mesmeric influence. The Scriptures inform us, however, that shortly Satan is to be bound for a thousand years; and the place which he has occupied will then be vacant.—Rev. 20:1-3.

St. Paul informs us that the church is to be caught up to meet the Lord in the air, during the time of his second advent. (1 Thess. 4:15-17) This does not necessarily mean, however, that they will occupy Tartarus. We are told that they will be forever with the Lord; wherever he is, there the church will be also, in harmony with the divine will and executing the divine purposes. Men will not see the Lord and the church, even as they do not see Satan and the fallen angels. The Christ will be very closely associated with the earth—as before intimated—though invisible to mortal eyes. They will be doing a good work, a powerful work on the spirit plane. They will be kings and priests unto our God, and they shall reign on the earth.—Rev. 5:10.

With The Christ will be various agencies. The great company will undoubtedly be associated with them. Then there will be the earthly agents, just as Satan has his assistants. These agents of The Christ will be the faithful ancient worthies, who will render intelligent and willing service in the kingdom of Messiah.

FUTURE SUFFERINGS OF THE ANCIENT WORTHIES

In Isaiah 11:9, the statement is made: "They shall not hurt nor destroy in all my holy mountain." Comparing Daniel 2:35 with verses 44 and 45 of the same chapter, we perceive that in prophecy a mountain is the symbol for a kingdom. Isaiah's statement, therefore, seems to imply that under the Messianic kingdom there will be a restraint placed upon all who do wrong. At the same time we are to remember Daniel's statement that the kingdom is to grow. The prophecy is that the stone became a great mountain and filled the whole earth. Many years will doubtless pass before the prophecy will be fulfilled.

As soon as the kingdom shall have been set up in power, the ancient worthies will be raised from the dead as perfect human beings. Psa. 45:16 evidently refers to these faithful servants of God, who are to be princes in all the earth. Presumably they will have a great work of instruction to do for the rest of humanity. While they will have this service to perform, nevertheless they will have great honor in doing it; for it is always an honor to serve the Lord.

The service which the ancient worthies will be given will be more than God would ordinarily entrust to a perfect human being. It will be a part of this service to deal with the imperfect, fallen creatures and to help them up out of sin and imperfection. While in one sense of the word this work is desirable, yet it is not what a perfect human being would prefer. These ancient worthies will come forth from the tomb perfect; but during the entire Millennium, they will be amidst imperfect surroundings. The world of mankind will be imperfect then as now, although gradually these imperfections will come to an end.

Adam was seated perfect. After he had sinned, he was cast out of Eden to delve in the imperfect earth, and to struggle with the thorns and thistles until he returned to the dust, whence he was taken. Surely he must have suffered because of his surroundings. Our Lord Jesus was perfect. Not only did he leave the heavenly glory, but for thirty-three and a half years he was amidst imperfect surroundings, constantly witnessing the pain and sorrow of the fallen race. To be in such surroundings must have comprised a large share of his sacrifice; for the fact that he was perfect would increase his sufferings.

In the case of the ancient worthies, who as perfect human beings, will be in an imperfect environment for a thousand years, it would seem as if they will undergo much suffering. Knowing what we do of our heavenly Father, we are inclined to believe that, if they are faithful in serving the Almighty, he will abundantly reward them, more than they could have asked. Should any one inquire, What reward will the Father give them, if they maintain their obedience? we answer, During the Millennium they will receive no special reward for their service, so far as we can see; but we think that from God's standpoint, theirs will be a meritorious service which he will be pleased to reward. This seems to be his method of dealing with his faithful servants. Although our Lord Jesus delighted to do the Father's will, yet God rewarded him. Our God is gracious!

We cannot think of any greater reward than to bestow the spirit nature upon these faithful ancient worthies. Long ago they proved their loyalty by choosing to suffer rather than to indulge in sin. There is nothing in the Scriptures, however, which says distinctly that they will ever be made spirit beings. Whatever we may suggest on this subject is purely inferential.

FUTURE REWARD OF THE FAITHFUL PRINCES

A part of the evidence leading to the deduction that the ancient worthies will be made sharers of the spirit nature and become members of the great company class is built upon the fact that they seem to be represented typically by the tribe of Levi. The fact that this tribe had no inheritance in the land seems to imply that the ancient worthies will have no earthly inheritance. We might think that their exaltation to be princes in all the earth (Psa. 45:16) would be an abundant reward; but inasmuch as God will give the spirit nature to the great company, who passed through no more severe experiences than did the ancient worthies, and inasmuch as the lowest form of life on the spirit plane is higher than the highest form on the human plane, it follows that the great company would receive at the hands of the Lord a greater blessing than would the ancient worthies.

Since the heavenly Father has been pleased to arrange for the great company a place on the spirit plane, and since he is operating according to some general principles of righteousness, we are inclined to think that he may have something more for the ancient worthies than will come to the remainder of mankind. So far as we can perceive, the great company have not demonstrated that they are any more loyal to him than were the faithful ancient worthies. When Abraham was called upon to offer up his son Isaac, he exhibited a degree of loyalty greater than the great company will be called upon to manifest.

Furthermore, in Gen. 17:8, God said unto Abraham, "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Two thousand years later, St. Stephen said that God never gave Abraham so much as a foot of the promised land (Acts 7:5); but he implied that Abraham will yet receive that land and afterward leave it to his posterity. If the land is to be given to Abraham and his coadjutors, and then to be left to his seed and mankind in general, the thought would seem to be implied that the ancient worthies will pass to the spirit nature.

This same thought seems to be pictured in the Revelation. At the end of the thousand years, Satan will be loosed, that he may go forward to test the people that are on the earth, to manifest to what extent their hearts are loyal to God and to the principles of righteousness. The result of this test will be that some will fall away.—Rev. 20:7-10.

We read, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." (Rev. 20:9) The "beloved city" is the New Jerusalem, the church in glory, not the church in the flesh. The rebellion incited by Satan will be not only against the earthly princes, but also against The Christ.

By that time having reached perfection of organism and powers, the people will assert themselves in thus going up to encompass the camp of the saints. That the church cannot be meant is evident from the fact that human beings could not attack an unseen force of spirit beings, as the church will then be. Just as in Great Britain, the people have gone to Parliament to protest, so the rebellious faction of mankind will protest against their faithful princes. We fancy that we hear them say, "It is time that this government was turned over to us. We protest against your remaining in power any longer." In rebelling against the earthly phase of Messiah's kingdom, however, they are rebelling against the Lord. Consequently divine judgment will overtake them—"fire from heaven."

Since this rebellion is to occur at the close of the Millennial age, and since mankind will at that time have reached perfection, therefore, this separation of the ancient worthies from the rest of the world seems to imply that God has some special purpose in respect to them. The term camp itself implies that theirs is only a temporary condition or arrangement, and that God has some better thing in store for them.

If our surmise that the ancient worthies will some day attain the spirit nature be true, we can readily see that it

will not be necessary for them to die in order to attain that plane of existence. If those members of the body of Christ, who are living in the time of his second presence can be changed "in a moment, in the twinkling of an eye," so could the ancient worthies have their change. If they were thus changed from the human plane to the spirit plane, they would be exchanging a perfect human nature for a perfect spirit nature as a reward for faithfulness in the service of the Lord.

THE GLORY OF THE LORD THE LAUDABLE AMBITION IN THE KINGDOM

Under the beneficent rule of the kingdom, we may be very sure that the Lord's arrangement will be an equitable one—a fair chance for every one of the human race. It is reasonable to suppose that the general line laid down in the Scriptures will be followed respecting the earth. It is written, "The earth hath he given to the children of men." (Psa. 115:16) The race as a whole will have possession of the earth. God has not made any allotments. Every man will have a share in the commonwealth.

The changes will come about gradually. There will be inequalities of brain and muscle; but the kingdom will even up these differences. There will always be some kind of incentive to energy. Either there will be an impetus of some sort, or else there will be some sort of punishment to help people along. The Lord will hold out certain inducements to those who are willing to co-operate along the line of advancement, and will impose stripes, punishments, to assist those who will not be induced otherwise. Both rewards and punishments will be in operation during the Millennium.

Looking back over the history of the world, we see that selfishness has been a great evil; yet at the same time it has worked wonders. If it were not for ambition and acquisitiveness, man would not be much above the animals. We are, therefore, to consider these qualities to be great blessings, when rightly exercised. Under the rule of the kingdom, all possible blessings of mind and body will be held out to the obedient, so that the trend of selfishness will be offset by a more laudable ambition than at present; and as mind and body develop, the standards of humanity will rise higher, and selfishness will be more and more seen to be contemptible. When perfection is attained, everything will be done for the glory of the Lord rather than for earthly name and fame.

Gradually all mankind will come into fellowship with the kingdom, and indirectly become associated with the kingdom itself. Just as any good man helps the government, so all mankind will be blessed in proportion as they approve and uphold the divine arrangements. Thus the kingdom will be spreading for the thousand years, not only from one individual to another, but gradually back to full perfection. We read that "of the increase of his government and peace there shall be no end." (Isa. 9:7) It will conquer everything before it; nothing shall stop it. After every evil thing has been destroyed, every creature in heaven and in earth will be heard praising God. (Rev. 5:13) Every knee shall bow and every tongue confess (Phil. 2:10, 11), and his kingdom shall be without an opponent "from the river unto the ends of the earth."—Psa. 72:8.

FUTURE WORK OF THE CHRIST

After the thousand years shall have been finished, the kingdom will cease in the sense that Christ will deliver the authority over to the Father. (1 Cor. 15:24) This will not mean, however, that law and order will be disregarded as they have been during the reign of sin and death. The Messianic kingdom will by that time have helped mankind out of their fallen condition; and therefore it is the divine purpose that Messiah relinquish this subordinate kingdom, in order that it may merge into the empire of the great Jehovah, of which it will ever after be a part.

Justice then will operate. Mercy will no longer be required; and the heavenly Father will not then be pictured as a merciful king to his creatures. They will by that time be perfect so that they will need no mercy; and they will be glad to meet all the requirements of the divine government, and in so doing will be blessed.

Having terminated this work of the restitution of mankind to the plane of human perfection, our Lord and the church will not be left without an occupation. Our Lord will continue, according to the Scriptures, to be at the right hand of the Majesty on high—next to the Father. After he has relinquished the oversight of earthly affairs, he will assume once more the position of Associate Administrator of the universe, in connection with the heavenly Father.

We are not to suppose, however, that the Father and the Lord will be kept busy hearing and deciding cases and in administering justice. Nothing of the kind will be necessary. The equilibrium will be such that there will be no necessity for deciding cases. The government of the universe will go on so smoothly as to be practically without a head, and yet there will be the Head—Jehovah himself. Next in authority to the Father will be the Son, and next to the Son will be the church. What work will thenceforth progress is not revealed to us, except in a very indefinite manner.

Through the aid of the telescope, we understand that the fixed stars are suns, each of which seems to have its own planetary system. It is only reasonable for us to infer that, if God made this earth a planet to be inhabited, all other planets will sometime be inhabited also; and that they will be under obligation to the heavenly Father as a part of his wonderful universe. So far as we can understand, the power of Jehovah is boundless. When we consider the hundreds of millions of suns and planets beyond the power of human mind to comprehend, then it is reasonable to assume that the work of The Christ will be limitless; and that some such work for creatures yet unborn will be their blessed privilege to all eternity. We wonder in amazement at the magnitude of God's goodness to us, who has lifted us up from our low condition and who will exalt to future glories interminable those faithful ones who make sure their calling and election to glory, honor and immortality.

THE ARCH-ENEMY OF THE PEOPLE OF GOD

"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."—1 Peter 5:8, 9.

The Authorized Version of the New Testament makes frequent use of the word devil, and leaves the impression that there are many devils; but this thought is not borne out by the Scriptures in general. In the New Testament two Greek words are thus translated, daimonion and diabolos. Of these two words, the first should be properly rendered "demon"; and the second "devil." The demons are the unclean spirits, the familiar spirits, the fallen angels; while the devil is Satan. The term Satan signifies adversary, opponent; for the devil is the opponent of righteousness and of Jehovah.

Whoever has failed to discern that there is a devil is all the more liable to come under the influence of this great, malevolent being, who is portrayed in the Scriptures as the greatest foe to God, to men and to righteousness. St. Paul speaks of the "wiles of the devil" and warns the church that her warfare is with "wicked spirits in the heavenlies." (Eph. 6:11, 12, margin) He also mentions "the prince of the power of the air" (Eph. 2:2), and intimates that it would be impossible for us really to contend with him; for he is too wily, too wise for us.

There is an evil influence constantly exerted in the world, operating against truth, righteousness and purity, and therefore operating against God. The Scriptures inform us that this influence is exerted by the devil, Satan, who was once a holy angel. It was by permitting pride and ambition to gain control of his heart, that Satan became an opponent of God and of righteousness.—1 John 3:8; 1 Tim. 3:6; Isa. 14:12-14.

Although mankind cannot see Satan, yet he can see them, and by means of mental suggestion can gain control of them. He has a variety of ways by which he exercises his influence. The most potent way is through human agents—using one person against another. His favorite method of operating is by putting darkness for light. This he does by making the good appear evil, the true, false, and the right, wrong.

St. Peter tells us in our text that Satan goes about as a roaring lion, seeking whom he may devour. The lion has a very stealthy walk. On his feet are soft cushions, which enable him to come very near to his prey before his approach is recognized. It is said that, at this point when the beast is about to spring upon his prey, he roars so loudly that the victim is paralyzed with fear and thus is easily caught.

Satan, the adversary of the church, is strong and lion-like, vigilant and fully awake. As the Apostle Paul declares, he seeks to use every opportunity against us. He lies in wait, seeking to devour us. Although he is alert, yet he never approaches us with a roar, but creeps stealthily upon us in some unlooked for place or time, to devour us, to overcome us, to crush out our spiritual life, and particularly to destroy our faith in God. As those whose ears are trained to detect the footfalls of the lion will hear his steps, while those who are

unfamiliar with his habits will not hear the slightest sound, so may we, whose ears the Lord has opened, and whose eyes have been anointed with the eyesalve of consecration and submission to the Lord's will, be of quick perception to recognize the approach of our arch-enemy and to resist him. Let us stand, clad in the full armor which the word of God supplies, and in his strength wielding the Sword of the Spirit.

St. Paul shows that the most subtle attacks of the adversary are to be expected through human agencies. Satan works in the hearts of the children of disobedience; and the more honorable they are, and the more closely identified with the Lord and his people these children of disobedience may be, the greater service they may render to the adversary. For this reason, Satan presents himself as an angel of light, and not as a messenger of darkness; for well he knows that error and sin will repel the children of light.—Eph. 2:2; 2 Cor. 4:4; 11:14, 15; Eph. 6:11, 12.

Satan uses various methods against those whom God is seeking and calling. As an angel of light, he has done much harm. His constant endeavor is to lead the people of God astray from the Lord and from their covenant of sacrifice. While we know that God is able so to succor his people that the adversary could not touch them, yet his providences inform us that this is not his way. He permits Satan seemingly to gain a great triumph over the Lord and his people; but in no way does this seeming interruption affect the divine plan of the ages.

By this we do not mean that God is co-operating with Satan and his evil work. God is testing his people, by permitting those conditions that make the way so narrow that only the faithful will walk perseveringly to the very end. All others will sooner or later fall out of the way.

PROPER METHOD OF RESISTANCE

The Christian's warfare is a fight of faith. St. James' statement, "Resist the devil and he will flee from you" (James 4:7), does not mean that we are to battle with him in order to confound him. Whoever thinks that he is able to battle alone with Satan surely must possess great self-conceit, or else must overestimate his own ability and underestimate that of the adversary. In any contention, Satan would surely gain the victory.

Malice, envy, hatred and strife, the Apostle says, are the kind of works which Satan supports and into which he endeavors to lead mankind. (Gal. 5:19-21; 1 John 3:8) His methods are deceptive. His suggestions come along the line of pride and self-conceit. The mental suggestion, "You can do it; you are a person of great ability; do not be afraid; show people what is in you," has led to the downfall of many.

In order to deceive the children of light, Satan transforms himself into an angel [messenger] of light; for well he knows that he would not deceive them, if he were to present himself as a representative of sin. Ever since the fall of Adam, the devil has sought to entrap mankind. Particularly for the past eighteen centuries, he has been endeavoring to introduce error into the church, in order to produce false Christians—Christians who would be a detriment to the cause of Christ. Evidently he has had much to do with formulating the creeds of Christendom.

The Lord's people are to resist the devil by not allowing his seductive arguments to have weight with us. We have the sure word of prophecy and the instructions of our Lord and of his apostles; and if we love the Word of the Lord, we shall seek to be guided by it. "He that is begotten of God keepeth himself, and that wicked one toucheth him not."—1 John 5:18.

The experience of our Lord in the wilderness affords a good example for all the people of God to follow. He did not seek to keep up the controversy, the discussion with the adversary; but when the evil thought was presented, he promptly resisted it. Satan was well versed in the Scriptures, portions of which he presented with a view to misleading our Lord into taking a wrong course. Jesus did not say to the devil, "Merely because that is a Scripture, I yield to your argument." On the contrary, he immediately thought of the principle involved, and showed the adversary wherein he was mistaken. When prophecies were quoted out of order, our Lord made very positive statements to that effect.

This course is a very good one for us to follow. If one of the Lord's people should be drawn by Satan into a discussion about some Scriptural text, and if he should recall, or if another brother should suggest, a text which would answer right to the point of discussion, he should decide, "The Scripture which tells me to 'resist the devil' is the proper guide to my course of action. I will not stop to discuss what I do not understand." Thus he would "resist," and at the same time rebuke the adversary.

St. Paul urges the Lord's people to put on the whole armor of God, that they may be able to withstand the wiles of the devil. His statement seems to imply that none will be able to withstand Satan without divine aid. The Apostle points out that fact that these are the days when the whole armor of God will be necessary. (Eph. 6:13-18; Rev. 3:10) The question may be asked whether those only who are furnished with the whole armor will be able to stand. The answer is that the Lord is supervising the affairs of his people and that he will see that all who are putting their trust in him shall have opportunities for putting on the whole armor of God.

Many devote to frivolity the time which they could employ in putting on the armor which God has provided for his people. The Lord is so arranging the matter that such will not be able to withstand the darts of the adversary; for he wishes none to stand in this evil day except those who are thoroughly consecrated to his will. To these he will render assistance, so that all things shall work together for good to them. His grace is sufficient to carry all through who have come to a knowledge of him and have made a consecration to him. This grace may be supplied through the Scriptures, through reading matter, through a service or through a hymn; but the protection will be along the lines of the truth. When we lose the Sword of the Spirit, we lose our only protection against error.

THE LESSON OF CONFIDENCE IN GOD'S WISDOM AND LOVE

The adversary's method of attack is well illustrated in the fall of our first parents. Mother Eve should have resisted the suggestion which came to her through the serpent—that God had forbidden that which was for their highest interest in life. She should have said, "I will not entertain such a thought; for to do so would be disloyal to my Creator." When the suggestion to eat came to father Adam, apparently the thought came also, "You may as well join with her in the partaking of the food. It will be better to die together, for there will be no pleasure in life without her." Adam stopped to reason on the matter, but he did not have a sufficiency of knowledge to permit him to do so successfully. He should have said, "God knows; he arranged it. What he has said is enough for me. I will be true to him, and trust the results to his wisdom and love."

Obedience is the lesson for us to learn from the experience of Adam and Eve. We have not a sufficiency of knowledge with which to reason on some subjects, even if our reasoning faculties were fully developed. Consequently when a suggestion of evil of any kind is made, our only proper course is to say, "No! The Lord our God has said that we must not touch it, lest we die." Mother Eve allowed reasoning to come in and thus was persuaded. We should profit by her mistake. A proper confidence in God and a recognition of our own lack of wisdom should decide us immediately. There should be no controversy. We should say, No!

Evidently God is seeking those who are in this attitude of mind. Christ and the church have been called for this very work of bringing mankind back to perfection of character. Many times the divine plan may not seem to us to be the wisest course; and if we should not learn the lesson of absolute trust in the divine wisdom, justice, love and power, we could not trust God in everything. The Father seeketh such to worship him as will do so in spirit and in truth, and who have perfect confidence in him as the One who is all-wise and all-loving to direct and guide their affairs. Those who do not learn this lesson of trust, will not be fit for the responsibilities to be put upon the glorified church. Let us learn this lesson and be very positive in our endeavors to be in harmony with God.

Faithfulness in trial will develop the overcomers. The Lord does not wish to have in the little flock any who are disloyal in any sense of the word. They may be weak in many of the essentials of character, but they are all loyal to God. The Lord is seeking those who will remain loyal under trials and difficulties, and thus develop characters pleasing to him. These are not alarmed at Satan's onslaughts, which are seen to be an occasion for an increase of faith; for greater is he that is on our part than are all that are against us!

In Pilgrim's Progress this inability of the wicked one to touch the faithful people of God is very beautifully pictured. While walking in the narrow way, Christian beheld two lions; and for a moment he was terror-stricken. Christian studied the situation and decided to go forward. When he came near the lions, he found that they were chained. So it is with our adversaries. They can do no harm to the children of God. Although they may roar, yet they cannot injure them.

The new creature may develop even when the outer man is perishing. Satan succeeded in having the chief priests and

Pharisees cause the death of our Lord; but this was the very means by which he entered into glory. In his dealings with our Lord the Father has given us an illustration of his dealings with us. So we may know that even if Satan should appear to get the victory over us, these "light afflictions" will, as we are told, "work out for us a far more exceeding and eternal weight of glory."—2 Cor. 4:17.

We know that we have no power with which to oppose Satan. None is sufficient for these things except the Lord. But he is greater than are Satan and all his angels. We are looking forward with the eye of faith to the things that are unseen. So it behooves us to be steadfast, immovable, full of faith, and therefore able to meet whatever the Father permits to come upon us.

ST. PETER'S EXHORTATION TO THE ELDERS

"Humble yourselves . . . under the mighty hand of God, that he may exalt you in due time."—1 Peter 5:6.

As those who have received divine grace and the knowledge of the divine purpose, the Lord's people have certain ambitions which are right and proper, and which should be rightly exercised, regulated and governed. No one should be without a laudable ambition. We cannot imagine God to be without ambition. Those who have little or none pass through life in a kind of maze, accomplishing very little for themselves or others, and usually fail in all they undertake.

There are, however, noble and ignoble ambitions. Some people are ambitious to become great, renowned; others are ambitious to rule; still others are ambitious for wealth, for social distinction, or for titles and honor amongst men. These are all selfish ambitions, yet they are the power that moves the world today—in business, social, political and even religious circles. These are all wrong ambitions; and though they may not all result in evil, yet they are all selfish, and tend toward evil. Many are seduced by selfish ambitions into doing those things of which their consciences do not approve.

The Christian has set before him the most noble ambition possible. God is calling from the world a people for his name. Before these he sets the loftiest ambition. These are invited to become joint-heirs with Jesus Christ our Lord. This is an ambition which inspires them to develop all the higher qualities of mind and character, in order to prepare themselves for the society, friendship and fellowship of the heavenly Father and the Lord. Let us have this high ambition ever before us, as an incentive to the most earnest endeavor to heed the Word of the Lord.

Those who take this course are very pleasing to the Father. He has a great work to be done, and is seeking a people who will do it. Christ Jesus is the Head of this great work, and his kingdom is to rule and bless the world, that in the ages to come, God may show the exceeding riches of his grace in his kindness toward us. (Eph. 2:7) Those who appreciate this high calling wish to be where God has invited them to be. Those who do not care for what God has offered or who do not wish to conform to the terms should not enter the race for the prize.

Those who have the heavenly ambition should not forget that they have the treasure of the new nature in earthen vessels. To this class it becomes a laudable ambition to serve one another and to build one another up in the most holy faith. The bride is to make herself ready. (Rev. 19:7) So these should seek to get ready themselves and to help others of the dear family of God.

DANGER INVOLVED IN THE ELDERSHIP

To desire the office of a bishop, a shepherd, is a good ambition. (1 Tim. 3:1) If one properly attends to the shepherding of the flock, he will not have time for other interests. Those who have been called to the position of eldership amongst the Lord's people should consider this an honor and a privilege from the Lord; and they should be very careful to seek it, not for filthy lucre's sake, but with a ready mind. (1 Peter 5:1-4) But in seeking this position let each one remember that there is danger of the development of pride and the assumption of power.

Those who have the high privilege of serving as an elder brother should watch themselves to see that they do not lord it over God's heritage. They should remember that they are not the Chief Shepherd, but only under-shepherds. If any should lord it over the flock, he would bring injury to himself as well as to the church; for in thus doing he would be cultivating a spirit of pride.

St. Peter tells us that "God resisteth the proud and giveth grace to the humble." (1 Peter 5:5) Therefore if in the Lord's service one is humble, his course not only inures to the benefit of the class, but it is the only way by which anyone will gain a position in the kingdom. The eldership is an honorable office which not only has great privileges attached to it, but has also great temptation and great danger. St. James says, "My brethren, be not many [of you] masters [teachers], knowing that we shall receive the greater condemnation." —James 3:1.

The Apostle exhorts those that are elders doing a work that is necessary to be done, "Humble yourselves therefore under the mighty hand of God." Everything is being done by the mighty power of God, by which he is causing all things to work together for good. We cannot interfere with the divine will. We might permit pride or fond desire to hinder our own progress, but we cannot hinder the plan of God.

We all desire to seek the best way to serve others and yet to gain the great reward. St. Peter shows us that way—"Humble yourselves." As the poet has expressed it,

"I am afraid to touch
Things that involve so much."

This spirit will make us very fearful of developing any pride or bombast or desire of lording it over others. So, then, we humble ourselves and remember that God will especially bless those who are more lowly, more trustful in the Lord, and in due time will exalt them—at the second coming of our Lord.

Sometimes, indeed, the humble-minded of the Lord's people may be less esteemed in the church than are some who lack this important quality of character. There is in mankind a general tendency toward brow-beating. They would rather have some one who will ride rough-shod over them than one who is gentle and moderate. Therefore they may not like us. But we are not to seek what they would like best in us. Rather we are to remember that we are to serve the Lord in his way, and that our chief responsibility in the Lord's sight is for ourselves. We are to humble ourselves under the mighty hand of God that he may exalt us in due time.

PRIDE IN KNOWLEDGE OF TRUTH INJURIOUS

All these matters show us that our proper attitude is that of humility. The sentiment of our hearts should not be that of pride, but of meekness, humility, faithfulness.

Pride is selfishness gone to seed. The selfish spirit greedily gathers to itself as much as possible of all that it esteems good and valuable—wealth, learning, honor, fame and distinction among men. A measure of success in the acquisition of these treasures leads the selfish soul to a feeling of complacency, independence and indifference to the well-being of others. This spirit, gradually, but rapidly developing into arrogance, self-assertive pride, will continue to ripen with every gleam of the sunlight of temporal prosperity. As selfishness continues to ripen, it swells itself to ridiculous proportions and delights to vaunt itself, and gloats over its imagined importance and worthiness of honor and praise.

How much easier and how much wiser is the course of humility! The humble spirit seeketh not its own, is not puffed up, does not attempt to speculate upon inflated values, does not think of itself more highly than it ought to think, but thinks soberly—neither overrating nor underrating its own acquirements or achievements. Humility strives always to do business on a solid basis, though it contends lawfully to acquire a real worthiness and to achieve the true glory of the divine commendation and favor.

There is a disposition on the part of many to be rather boastful on account of the truth, as though we had originated the truth. How foolish this is! We have made no truth. We have merely gotten rid of some of the errors that formerly blinded our eyes. The truth is God's. He has allowed us to see out of the darkness of ignorance and superstition into the truth of his plan. If a man who had seen a beautiful picture should then boast as though he had painted it, we would say, "Foolish man! You did not make that picture. You merely looked at it. You have nothing to boast of concerning it."

We did not make any part of God's plan of the ages. If we had attempted to do so, we would have made a failure of it. Our attitude of mind, then, should be, "Come, we will show you what God has arranged, what God has pictured." Thus we would glorify God and be helpful to others; for to whatever extent we manifest pride or self-consciousness in the truth, to that extent we do injury to ourselves and to others. The world would say, "We have just as able doctors of divinity in our denominations as you have—just as wise to teach us the truth."

Our proper course, therefore, is to make it plain at the

very beginning that we are of the right spirit—the meek, humble spirit of the Master. God is permitting us to see things in his Word, concerning which it is His due time to turn on the light. The picture was there all along, but the clouds and darkness made it so dim that we were not able to discern its beauties. Now the light is being turned on, and, as the poet has expressed it,

"Wonderful things in the Bible we see."

Instead of self-confidence, wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon him, which more than anything else will strengthen us and enable us to depart from the evil of our fallen estate.

It is indeed no easy matter to tread the pathway of humility, to continually check the human aspirations, and to keep the sacrifice on the altar until it is fully consumed. But thus it is that we are to work out our own salvation to the divine nature with fear and trembling, lest we come short of worthiness for the prize promised to the faithful overcomers who tread closely in the footsteps of our blessed Forerunner, who was meek and lowly of heart.—Phil. 2:8, 12.

It is when we are thus humble and faithful that the Lord makes us his chosen vessels to bear his name to others. Thus, emptied of self and filled with his Spirit, and with his truth, we can go forth, strong in the Lord of Hosts and in his mighty power do valiant service as soldiers of the cross.

HUMILITY AN ELEMENT OF TRUE COURAGE

"Be not wise in thine own eyes: fear the Lord and depart from evil."—Prov. 3:7.

Nothing is more dangerous to the child of God than self-conceit; it hinders reformation of heart, as well as true usefulness to others and especially usefulness in God's service; for the Word declares, "God resisteth the proud, but giveth grace unto the humble." (James 4:6) The Scriptures everywhere make prominent the fact that those who would be in harmony with God must be humble. The Lord bestows blessings upon the humble, the meek, the teachable. Jesus said, "Blessed are the meek." (Matt. 5:5) The Apostle exhorts, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:6.

The Word of God points to the fact that Jesus was meek and lowly. (Matt. 11:29, 30) This humility of mind and heart was, in many respects, the secret of his success. If he had not been humble, he would not have attained to the glorious station to which he was exalted.

There is a marked contrast between Jesus and Satan. The one thought to exalt himself, and the other to humble himself. (Isa. 14:13, 14; Phil. 2:8) Satan said, "I will elevate myself above the other angels; I will be like the Most High, and exert such a power as he does. I could show the angels very great wisdom if I were in control of affairs." Inspired by this wrong spirit, Satan became ambitious to make an exhibition of what he could do.

The Scriptures give us to understand that Satan's inordinate desire to gain distinction was the secret of his fall. Ambition is good, but only when it is based upon humility. Any spirit that does not respect God's wisdom is indeed foolish.

Satan's spirit was one of ambition and pride. Already highly favored of God as one of the highest rank of angels, he was not content with his great honors and blessings, but was desirous of attaining still greater influence and power than God had been pleased to grant him. This unlawful aspiration to obtain control led him not only to rebel against the divine government, but also to become the "murderer" (John 8:44) of our first parents, that he might gain control over them—the object of his ambition.

How short-sighted was the adversary, that he should think to out-general Jehovah, and to exalt himself and erect a rival kingdom! Soon Satan's folly will be manifested. When the Lord's due time shall come, the One who humbled himself in obedience to the Father's will shall be exalted to kingly power and authority, to the position at the Father's right hand in the kingdom of the universe; but the one who attempted the usurpation shall be bound and utterly destroyed.

HUMILITY PRECEDES EXALTATION

Our Lord Jesus took a different course from that of Satan. Instead of trying to exercise power he had supreme reverence for Jehovah. He said, "I delight to do thy will, O my God." (Psa. 40:8) Following this course of humility in the presence of the great eternal One, Jesus was led of the Father as he would not have been if he had had a self-sufficient spirit. Under the Father's guidance he was humiliated. He "learned obedience by the things which he suffered" (Heb. 5:8); and after his death and resurrection he received the reward of the divine nature. He became heir of all the gracious promises of God's Word, "heir of all things."—Hebrews 1:2.

These two great examples afford us an impressive lesson. They show us that if we copy the ambitious and self-wise attitude of Satan, it will estrange us from God. We should realize the wisdom of God and submit ourselves fully to his will. If we walk obediently in the footsteps of the Master, we shall attain glory and honor with our Lord.

The wisdom of God is foolishness with men. The people of this world are leaning to their own understanding. People sometimes boast along this very line, saying, "I have some ideas of my own." We all find that what we know is but very little and generally very incorrect. Experience is an excellent teacher.

The lessons that we have learned in the school of Christ are to a great extent those of humility, a great deal of which is required of pupils in that school. The path of life is so narrow that those who love the broad garish way would not think of walking in the narrow one. The Lord is allowing those who are self-conceited to turn aside. Even though they started out to walk in his way, they are permitted to go after their own foolish misunderstandings. If they continue in this course it will lead to their destruction.

WISDOM OF THIS WORLD FOOLISHNESS WITH GOD

As for the world, whether they live in Christian or in heathen lands, all shall come to a knowledge of the truth. (1 Tim. 2:3, 4) This knowledge will not be theoretical, for mankind will be brought to it through practical experience. In fact the whole world is getting a great lesson now. When the new dispensation is ushered in and the truth is made plain, mankind will perceive how very foolish they have been. They will see the unwisdom of the greater part of their course. "For the wisdom of their wise men shall perish."—Isa. 29:14.

It will be a hard experience for mankind to realize what clumsy efforts they have made along different lines. If scientists and philosophers, when asked as to God, had said, "We do not know," they could have been respected for their honesty. But they have boasted about geology, evolution, etc., and have pretended to know all the secrets of the universe. What shame will be theirs when confronted with the facts! It will be a severe chastisement for them to perceive how foolish they have been and to know that others are aware of their folly.

The truly noble soul feels humbled upon the borders of the vast unknown, thankfully accepts the divine revelation as to his nature, origin, destiny, etc., and patiently awaits the Lord's good time for a fuller understanding of all the mysteries of his wondrous grace.

We may well fancy that some of the great theologians who have taught with such positiveness what they do not know and what is contrary to the Bible, will feel very strange when they learn the truth. Already this is true to some extent. They are ashamed of the teachings of Calvin and of many of the theories of the past. Yet they still hold on to the creeds of nominal Christianity, but cover these up; accordingly, with such an attitude of heart, they make very little progress.

DECORUM IN THE HOUSE OF GOD

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."—Ecclesiastes 5:1.

The wise man was undoubtedly not talking about literal feet or literal steps, but giving some wise counsel, which his hearers might appropriate, just as we do. They understood him to mean that they must be circumspect in their daily lives.

"Keep thy foot." Notice where you are going. Do not go to the house of God as you would go to the market-place or to some place of amusement. Go as to the place where God will meet with his people. The wise man goes on to assume what would be heard in the house of God. Be not ready "to give the sacrifice of fools." This would seem to refer to laughter, levity, foolish talk and jesting.

This Scripture is one which may very properly be taken to heart by all of God's people at the present time. Reverence is very becoming. We have lost the fear that God will

cast us into eternal torment. We know our heavenly Father better than to suppose that he would have any such evil intention toward any of his creatures. But we should not go to the house of God as we would go to the market-place. Many of the Lord's people do not appreciate the fact that decorum is necessary in every place where God is worshiped.

REVERENTIAL CONDUCT TO BE CULTIVATED

It is for us to realize that we have God in the church today in a sense that he never was in the typical temple. Wherever there is a meeting of the members of the church, the Lord has declared that he will be there. The living stones constituting the temple of God should be as fully reverenced as temples made of literal stones.

Whether we meet in a parlor or in a church or in an opera house, the fact that God's people are there, makes that building, whatever it may be, a holy place. Therefore whoever approaches it should do so with a watchfulness of his feet. When he arrives, he should be appreciative of the place where he is, and should be ready to "hear"—listen—not full of mirth. All conversation should be of a kind that would edify—build up—along spiritual lines. If we cannot talk along such lines, it would be better for us to hear the discourse, join in the singing, and then withdraw.

Whatever conversation be carried on, it should be with reverence, not merely for the place, but for the occasion. There should be no turning about and saying, "Here comes Brother So-and-so, Sister So-and-so. We shall hear them sing." Such conduct is very improper.

We do not know any lesson the Lord's people need to learn more than that of reverence. The Lord will not call any one devoid of reverence, and he wants that quality to grow strong. But when fear is banished, the tendency is to less reverence. Special care in this respect is to be observed when we go to the house of God, or to any place where divine service is to be held.

CONSIDERATION OF THE RIGHTS OF OTHERS

Not only should we watch our feet in going to the house of God, but we should watch what we take with us. We should see that we go there clean; that we take no vermin in our clothing; that we have no bad odors about us. We should also see that we do not take children who are not properly trained. Thus we shall not be in danger of annoying others.

There may be occasions when children may be left alone at home. When this is impossible, it would be better for the parents to take turns in coming to the meetings. No one has a right to take children to the meeting, when their presence would be detrimental to the spiritual interests of others. We believe, however, that a way could be devised whereby the child could be left at home until of such an age as not to disturb the class. The majority of parents become so accustomed to the ways of their children that they do not realize that others are being annoyed—when probably every motion of the child is disturbing others. The others have their own trials to tax their patience.

PUNCTUALITY A MARK OF CHARACTER DEVELOPMENT

It would seem that some need to watch, not only their feet, but also their watches. To come into the meeting late is out of harmony with the principles of both justice and love. All who attend ought, in justice to others, to see that they arrive in time. They ought so to arrange their affairs that they can be at the meeting promptly at the hour.

Doubtless the Lord would view our efforts to be punctual and not to annoy others as marks of Christian character-development, which would have his approval, and which would help to prepare us for the kingdom. He who is indifferent to the rights of others manifests that he is lacking in the spirit of love, the spirit of Christ. And whoever has not the spirit of Christ, well developed, will not have a place in the kingdom.

Hence these matters—unruly children, tardiness at meeting, etc., will have to do with our fitness for a place in the kingdom. By this we do not mean that we are being judged according to our work, or that we have any right to judge others according to their work. The Lord said, "Judge not." We should show that our endeavors to do the Lord's will are equal to the desires of our hearts. If we exercise determination in trying to live up to these, we shall be glad when we experience our change in the resurrection.

A PECULIAR MARRIAGE

MARCH 23.—Genesis 24:58-67.

"In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:6.

When Abraham was 140 years old and his wife Sarah had been dead three years, his son Isaac was forty years old. This heir of the most wonderful of the divine promises did not go to seek a wife for himself, probably because too bashful. Then Abraham called Eliezer, the steward of his household, and directed that he take ten camels and go a distance of about 500 miles to the vicinity in which Abraham was born, and where his brother Nahor and family still lived. Eliezer went under the general direction that he should find a wife suitable for Isaac and bring her to him.

The entire story is told with a beautiful simplicity quite convincing to the unprejudiced. The characters described by the historian were not savages, much less cousins of monkeys, as evolutionists would have us think. And the story itself is peculiar enough in its setting to assure us of its truth. A fabricator of such a narrative will scarcely picture his hero as obtaining a wife under the circumstances here set forth, nor was this the custom of that time nor of any time, nor of any people, so far as we have knowledge. The procedure was in every way unique.

Only recently have Bible students learned why the matter was so arranged. It was evidently to illustrate to us a great spiritual design, which has been more than eighteen centuries in process of accomplishment. The type fits to its antitype in a manner not to be misunderstood.

Abraham typified the heavenly Father, Isaac typified the Lord Jesus (his forty years typified in due time), and Eliezer typified the holy Spirit. In due time, the Father sent the holy Spirit to gather the elect company which will constitute the bride, the Lamb's wife. As in the type Abraham did not take a wife for his son from amongst the heathen, so in the antitype God did not select the bride of Christ from the heathen. As Eliezer went to those who were related to Abraham, and believers in God, so the holy spirit was sent only to believers, to select from them the bride class.

THE BRIDE CLASS ORIGINALLY JEWISH

The Jews were in fellowship with God under their Law Covenant, and to them only the holy Spirit originally went. Later, in God's providence, the door was opened to the Gentiles. This was not in the sense of accepting all Gentiles to the bride class, but merely of permitting them to hear the Gospel, in order that such as heard and responded might as believers draw nigh to God, and be permitted to join the bride class when they fully consecrated themselves to God—the antitypical Rebecca enduring the trials and perils of the journey to the antitypical Isaac. From this standpoint, today's study is not only beautiful and interesting, but highly instructive.

REBECCA AT THE WELL

Abraham's servant, loyal to his commission, faithful both to the father and to the son, sought earnestly the proper person of Abraham's desire, assured that Isaac, the heir of such precious promises, should have a suitable companion and helpmate. When he came to the place appointed, the city of Abraham's brother, Nahor, he was alert. He found Rebecca, the daughter of Bethuel, the grand-daughter of Nahor, at the well, caring for the sheep. This is interpreted to signify that those approached by the holy Spirit with the suggestion of becoming joint-heirs with Christ are usually found in some way connected with the service of God's sheep—God's people—giving them water from the well, which symbolically would mean giving refreshment from the Bible and its words of life—"water of life."

The first test put to the maiden was in respect to her willingness to give of the water. Eliezer asked for a drink. Rebecca replied, "Drink, and I will give thy camels to drink also." Here was manifested the spirit of generosity—of service—just as the holy Spirit indicates that those who constitute the bride of Christ must have meekness and humility as primary qualifications for acceptance with the Lord to the high calling.

Immediately Eliezer hastened to put upon Rebecca some jewels, symbolic of spiritual blessings, which come to those who first hearken to the Spirit of the Lord and show a willingness and humility. Eliezer was received into the home. The friends of Rebecca received the blessings of the spirit which she had received; and they all, representing the household of faith, rejoiced with her.

Eliezer promptly made known his business. He was there on a special mission, and this he set forth. He explained that Abraham was very rich, and that he had made Isaac heir of all that he had, and had sent him, his servant, to find a suitable bride for Isaac. Under the guidance of divine providence, he had met Rebecca and believed her to be the Lord's choice for his Master's son. The question now was, Would

she accept the offer, or would she reject it, and should he seek another? The question was put to Rebecca herself: Would she go into a far country under the guidance of Eliezer, and become the wife of Isaac? Her prompt answer was, "I will go."

All this well represents the question which comes before those called to be of the bride of Christ. They hear that he is "the only begotten of the Father, full of grace and truth." They hear that he is Lord of all, the Inheritor of the "exceeding great and precious promises." They learn that union with him will mean the pleasures of his fellowship forevermore and participation with him in all his great and wonderful future. Such as are rightly exercised answer, "I will go," as Rebecca did, with great promptness.

It meant something to Rebecca to leave her father's house, her own people, her own country with which she was familiar; and so it means considerable for all those who accept the Father's call through the holy Spirit and become members of the bride of Christ. The Prophet addresses these, saying: "Forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him."

Only a whole-hearted love for the Lord and a well-grounded faith in the "exceeding great and precious promises" will carry us through to the end of the journey, joyful in anticipation to be finally accepted into glory with our Beloved, the King of Glory. We are to remember that during this Gospel age millions have heard of the message of the holy Spirit, inviting to membership in the bride class; but not all have promptly said, "Yes, I will go." Rebecca types only the successful ones, who will finally make their calling and election sure, and become members of the bride, the Lamb's wife.

MORE JEWELS FOR REBECCA

Another part of the record tells us that, when Rebecca decided to accept the offer of marriage with Isaac, Eliezer opened his treasures and gave her still further jewels of adornment. How beautiful a figure! The bride class receive an early blessing of the holy Spirit, and a later one. The latter comes to those who have made a full decision to be the Lord's at any and every cost—"to follow the Lamb whithersoever he goeth." The graces of the holy Spirit come more and more to them. As the Apostle suggests, we add to our faith fortitude, knowledge, patience, experience, hope, joy, love. And each of these jewels of character, in proportion as we put them on, enhances our beauty of character.

Up hill and down, through sunshine and shadow, the camels finally brought Rebecca to her journey's end. So with the antitypical Rebecca. They start in the pathway of obedience and self-denial, leaving their father Adam's house. After they accept the holy Spirit's suggestions and decide to go to Christ, they begin promptly to take up their cross and follow him. Through sunshine and shade—trials and difficulties of the journey—they travel down through the centuries of this Gospel age.

As Eliezer brought Rebecca and her maids safe to the end of their journey to the presence of Isaac at Lahai-roi, so the holy Spirit will guide the church to the end of the journey to the presence, *parousia*, of Christ. The camels which bore the treasures and jewels to Rebecca's home, and which afterward brought her and her maidens and Eliezer back to Isaac's home, would seemingly represent well the Holy Scriptures, by which the faithful are borne along—the agencies sent by the Father and the Son for the comfort and assistance of the prospective bride on her journey.

As Eliezer met Rebecca at the well and handled the water, symbolical of truth, so on the return journey Rebecca met Isaac at the well Lahai-roi.

Following the custom of the time, she put on a veil and alighted from the camel to meet Isaac. So the Scriptures tell us that the church must pass beyond the veil before she will be fully received by the antitypical Isaac into all the holy associations foretold.

Rebecca's maidens doubtless typified the blessings of the consecrated class, now following with the bride class, but not living up to their full privileges and opportunities. The blessing pronounced upon Rebecca, "Be thou the mother of thousands of millions," represents the future of the church; for as the Redeemer will, during his Messianic kingdom, become the Father or Life-giver to thousands of millions of Adam's race, bought with his precious blood, so the church, his bride, will become the mother of those same thousands of millions of humanity, in the sense that she will be their care-taker and supervisor, to assist them forward to full perfection.

THE ANCIENT WORTHIES

MARCH 30.—Hebrews 11:1-19.

"Our fathers trusted in thee; they trusted, and thou didst deliver them."—Psalm 22:4.

St. Paul in this lesson throws upon the screen vivid pictures of the wonders wrought by faith in ancient times, and then he gives a partial roll-call of the heroes of those faith-battles, and a hasty word-painting of the nature of their triumphs. The broad foundation for his dissertation is found in the first verse of this study—"Now faith is the substance of things hoped for, the evidence of things not seen." As water is not a solid upon which our feet can travel, except it be congealed in the form of ice, so likewise belief, in the ordinary sense of the word, is not sufficient as a foundation for our trust and onward progress, unless that belief be congealed, solidified, into a substantial faith.

Thus we should always clearly differentiate between credulity and faith—credulity, which is reprehensible, and faith, which is commendable. A crystallized faith, such as will carry us safely over the quicksands of ignorance and superstition, and bring us safely to the goal which God has marked out for us, needs more than human assurances, more than our own or other men's imaginations. True faith seeks for a positive message from the Lord. It requires diligence in its endeavor to find that message. Then it becomes an evidence, or proof, of things invisible.

By such a faith in God and his promise to give Israel the land of Canaan, the two elders sent to spy out the land brought back a good report. Their companions, lacking that faith, looked merely to the strength of the Canaanites, and brought back an unfavorable report. By faith we believe in the divine power which created the planets, and the divine power which has ordered the ages and dispensations of human affairs, and which will bring out of these, results which were not at first apparent, except by the eye of faith.

ABRAHAM, ENOCH AND NOAH

By faith Abel offered to the Lord a more excellent sacrifice than Cain, and obtained the witness of his approval by God's acceptance of his offering. His acceptance still speaks to us in Abel's favor, although he is dead. Abel's faith, no doubt, was the result of an endeavor to draw nearer to God—to appreciate what sin is and why the death penalty had come. From this standpoint of faith, he was led to offer sacrificially animals which typified the better sacrifices by which reconciliation will eventually be effected between God and humanity.

On account of faith Enoch was translated that he should not see death. He "walked with God, and . . . God took him." The story of Enoch's translation is vouched for more than once; and by faith we may accept it. There is no record as to where he was taken, except that he was not taken to heaven. (John 3:13) For aught we know to the contrary, God may have protected his life through all these centuries as an illustration of how human life could have been prolonged by divine power, if God had not placed the curse of death upon the race. Indeed, Enoch could be no exception to that curse. He is under the death sentence and could come to full perfection and divine justification to life only through the merit of the Redeemer, even as others.

Noah's faith manifested itself by his obedience in the building of an ark, at a time when there was no apparent excuse for such a building, since not a drop of rain had fallen from the time of man's creation until that time. (Genesis 2:5) God blessed his faith, and made him a channel of blessing to his family.

THE FAITHLESS NOT ACCEPTABLE NOW

St. Paul makes a sweeping statement—"Without faith it is impossible to please God." On the basis of this statement we may say, then, that a person is pleasing to God in proportion as he has faith, and displeasing in proportion as he lacks faith. Surely here we have an incentive to growth in faith, since all of God's people desire to be pleasing in his sight.

But faith is not alike easy with all mankind. Some can crystallize their faith in God and his promises into what is the same to them as an absolute knowledge, and on this faith-knowledge they can dare and do anything, and increasingly so. But this is not true of all. Many have less faith and are still children of God, and must needs pray, "Lord, increase our faith," and must seek to emulate the faith of others, and to be encouraged by the rewards of faith given to them. There are still others, however, to whom faith seems to be absolutely impossible. They cannot believe anything

beyond their own five senses. They have never developed the sixth sense—of faith, confidence in the Lord.

What shall we say of these? Are they by this natural effect of heredity debarred from divine favor to all eternity, because they do not please God—because "without faith it is impossible to please" him? This is not the teaching of the Scriptures. They teach that a time is coming, under Messiah's gracious kingdom, when the "knowledge of the Lord shall fill the whole earth," reaching all classes. It will not be dependent upon faith, nor be merely for those who can exercise faith. The way will be made so clear and so plain that even a wayfaring man and a simpleton need not err in his endeavor to find and to know and to appreciate the truth.

But in the present time faith is an indispensable matter according to divine arrangement, because the Father is seeking a special class to be the associates, the bride and joint-heir of his Son. Since these will thus be ushered into positions of great trust, as well as great honor and great service, they must needs be tempted, tested, in all points. Their faith in the Almighty must be implicit. Similarly, as we shall see, God has provided a special work for the ancient worthies mentioned in today's study; and hence he has recognized as worthy for that work only such as could manifest great faith in him and in his Word.

ABRAHAM LOOKED FOR A CITY

Coming to Abraham, St. Paul recounts the different steps of his faith-demonstration. He responded to the call and came into Canaan, not knowing the particulars respecting it beforehand. By faith he sojourned in the land of promise as a stranger, and dwelt in tents, as did also Isaac and Jacob, who were his associates in the promise, and heirs through him. Sarah also exercised faith. The Apostle declares that she was thus assisted in becoming the mother of Isaac, and became identified with that promise, which declares that Abraham's seed, through her, shall yet be as the sands of the seashore—innumerable.

Summing up (v. 13), St. Paul declares that all these noble characters died in faith, without receiving the things that had been promised to them. Their rejoicing was in the faith-view which they had from afar. So strong was their faith that they were content to be pilgrims and strangers—nomads. Their traveling up and down showed that none of the cities or countries through which they passed from time to time were wholly satisfactory to them. Yet they were not discontented in the sense that they wished to return to their former homeland, Haran. They were merely seeking a better country, a heavenly country, for they "looked for a city which hath foundations, whose builder and maker is God."

At first glance, there is room for difference of opinion as respects the Apostle's meaning by these words. Did he mean that Abraham, Isaac and Jacob were wanting to go to a heavenly country? Did he mean that they were looking for a place in the New Jerusalem, as the bride, the Lamb's wife, is looking for that city—Messiah's kingdom?

Such is not our thought. They had no heavenly promises to think about. They had no Word of God to even suggest to them a change of nature from human to spirit being. All of their promises were of the earth, earthy—"All the land that thou seest, to thee will I give it and to thy seed after thee," etc. To our understanding the country they looked for is the Paradise of the now near future, when "the wilderness shall blossom as the rose and the solitary places shall be glad," and "streams shall break forth in the desert," and the blessing of the Lord shall supplant the curse of sin and death. This is the country which God purposes shall be the inheritance of humanity in general, when brought back into harmony with the divine will, during Messiah's reign of righteousness.

When we read that Abraham sought "a city which hath foundations, whose builder and maker is God," our minds naturally go to the New Jerusalem, the city of God, which is eventually to come down from God to earth. But that will not be a literal city. The entire passage is symbolical. The New Jerusalem will be the Messianic kingdom. It will be the capital, or center of government, for the reorganized social order of earth. From it will go forth the law of God, the knowledge of God, the blessing of God. From it will emanate power and authority, which for a thousand years will rule the world in righteousness, overthrow sin, death and all who are in sympathy with sin, and uplift all who love righteousness and truth.

The New Jerusalem primarily will be the church in glory, on the spirit plane, the kingdom or rule of God, emanating from Messiah. But it will have its earthly representatives, too. The very ones to whom St. Paul here refers, found faithful in their time—Abraham, Isaac and Jacob and the prophets and all the ancient worthies—will be princes in the earth, representatives of the invisible Messiah and his bride, backed by their full power and authority.—Psalm 45:16.

Of these Jesus spoke, saying, "Ye shall see Abraham, Isaac and Jacob and all the holy prophets in the kingdom." But he himself has said, "Yet a little while and the world seeth me no more." Of the church the Apostle declares, "We shall be like him." We all must be changed. Flesh and blood cannot inherit the kingdom of heaven, on the spirit plane.

In substance, then, Abraham, Isaac and Jacob, and all the faithful of the past, waited for the promised resurrection of the dead, to be accomplished under the administration of Messiah's government—a government being symbolically represented by a city, as St. Petersburg represents Russia; Paris represents France; London represents Great Britain; Berlin, Germany; and Washington, the United States.

"AS DECEIVERS AND YET TRUE"

My suit against *The Eagle* for slanderous defamation of reputation has been decided in its favor. A jury of twelve men have decided that *The Eagle* was justified in making its vicious onslaughts upon me, notwithstanding the Judge's charge that, according to the law, the cartoon, at least, was a slanderous, vicious libel in fact. I am urged by my attorneys and petitioned by friends to take the case to the Court of Appeals. I quite agree with Justice Kelby, who said, "The case was presented fairly and squarely to the jury." The rulings of his Honor seem to me equitable. I very highly appreciate the ability and energy of my attorneys, Mr. Sparks and Mr. Rutherford. I have no complaint, nor murmuring against the divine providences which permitted what I consider to be a very unjust verdict. In appealing our case to the Court we have followed the example of the Master, who inquired why he was smitten contrary to law. (John 18:23) Likewise St. Paul appealed for such justice as the law provided. (Acts 25:10) So I have done; and I, like them, have been refused the law's protection. I murmur not. I am in good company.

I remember, on the other hand, that it has been a part of the divine will throughout this Gospel age to allow His faithful servants to suffer reproaches and losses. This was so in the Master's case: "Being reviled, he reviled not again." When it pleased the Father to bruise him and put him to shame, he declared, "The cup which my Father hath poured for me, shall I not drink it?" "Not my will, but thine be done."—1 Peter 2:23; John 18:11; Luke 22:42.

It was so with the apostles, who wrote, "As he was, so are we in this world"—"As deceivers and yet true; as poor, yet making many rich"; "I bear about in my body the marks of the Lord Jesus"—evidences that I am his servant and his follower. As St. Paul said, so we see fulfilled all through the age, "Whosoever will live godly in Christ Jesus shall suffer persecution." The Master said, "Marvel not if the world hate you. Ye know that it hated me before it hated you; if ye were of the world, the world would love its own."—1 John 4:17; 2 Cor. 6:8-10; Gal. 6:17; 2 Tim. 3:12; John 15:18, 19.

THE CASE BRIEFLY REVIEWED

I am interested in everything progressive and tending to prove that we are entering the great thousand years of earth's blessings under Messiah. In the columns of THE WATCH TOWER I have noted the coming of divine blessings in fulfilment of the prediction that "the wilderness shall blossom as the rose," "the earth shall yield her increase," etc. Five years ago we quoted in THE WATCH TOWER columns reports respecting "Miracle Wheat." We gave the name and address (Mr. Stoner) of the farmer who discovered this new wheat and his reports of its remarkable qualities. We published also the report of Mr. Miller, the Government expert, who thoroughly investigated it and pronounced upon its superior qualities.

Some of our readers purchased seed from Mr. Stoner at $1.25 per pound and approved it. In 1910 one of the friends of our Society, who had raised some of this wheat, sold it for seed at $1.00 per pound, and donated the proceeds to our Society. In 1911 the same friend, having raised more seed, asked that THE WATCH TOWER give the benefit of this to its readers at $1.00 a pound post-paid, and appropriate the net results to the furtherance of its work. Another friend, who had some of the same seed, also donated similarly, the total amount being twenty bushels.

For the accommodation of our readers, we allowed this seed-wheat to be put up in pound packages and mailed from THE WATCH TOWER Office, just as the U. S. Government

handles such seeds at Washington. We did the business at the request of others and in their interest, and credited them on our books with the results, setting aside to them proportionately voting shares in our Society. We made no claim for the wheat on our own knowledge. We merely gave the report of the Government expert, of the originator, and of our friends who had tried the wheat. We merely acted as intermediary.

Nevertheless, everything that was said respecting the wheat was fully proven at this trial by expert witnesses, interested and disinterested, and their testimony was not shaken. It was also shown that farmer Stoner and his business partner, Mr. Knight, made no sales of this wheat under $1.25 per pound until September, 1911; and that they had a written contract between them that none of the wheat was to be sold at any price until the following year—1912. Suddenly in September, 1911, they changed their plans, considering that they had wheat enough accumulated, put the price down to $5.00 per bushel, about the time that THE WATCH TOWER wheat was all sold at a dollar a pound. This *The Eagle's* attorney claimed was proof of fraud on the part of THE WATCH TOWER —sufficient excuse for the slanderous assaults of *The Eagle* upon me.

It was in vain that my attorney sought to show the jury *The Eagle's* malice—that it really was attacking me along religious grounds; that it had set itself as the champion of certain clerical enemies of mine, and was seeking to destroy my influence and, if possible, to drive me from Brooklyn. In the court-room sat about twenty-five of my friends, who had come long distances at their own expense to have an opportunity to speak a word in my behalf. Through some intricacies of the law respecting evidence, these were unable to be heard in my behalf.

Instead, the law gave *The Eagle's* attorney the privilege of saying all manner of evil against me falsely—for the sake of the doctrines of Christ, which I hold and teach. He was allowed to picture me, as *The Eagle* had done in its cartoon—as a thief and robber, masquerading in the garb of a minister of Christ. He was allowed to ridicule the "Miracle Wheat," although I had nothing whatever to do with it, nor with the naming of it; and notwithstanding the fact that its superiority was proven.

He was allowed to inveigh against the fact as criminal, that I hold the office of President of the WATCH TOWER Bible and Tract Society, and to claim that I hold the office in some corrupt or unlawful manner, and that I misuse the Society's income in some unexplained way to my own advantage. Meantime, scores present in the court-room and thousands all over the land, would have been glad to testify that their donations have come to the Society because they have the utmost confidence in my integrity and management of its affairs as its Executive Officer, and that had anybody else been President their donations would have been smaller or none at all.

Presumably because there were seven Catholics on the jury, *The Eagle's* attorney was prompted to refer to the Sisters of Charity and their noble work as nurses in the hospitals, without referring to the fact that those nurses are well paid, and that the hospitals in large measure are supported by State taxation.

The WATCH TOWER Bible and Tract Society was held up to scorn because it did not have any hospital work nor draw any revenue from taxation, and because the female members of the Society do not visit the workshops of the land weekly or monthly on pay-days, and exact donations to its work. Our society was held up to scorn also because we do not send a wagon around the city collecting groceries and provisions for the up-keep of our work; because we do not take up collections even on Sunday; because we have never solicited a penny or a dollar from anybody; and because we never have fairs, grab-bags, "chances" or "raffles." Our Society was held up to scorn and ridicule because it offers its literature free to the poor, while other similar Societies charge both rich and poor for their tracts and other publications. *The Eagle* was pictured by its attorney as a dove, a bird of Paradise. For defending it the Protestants on the jury were led to hope for escape from eternal torment through "the pearly gates" of heaven, welcomed with the words, "Well done!" for giving *The Eagle* the verdict. Neither I nor my attorneys could offer such inducements conscientiously.

Our home, "Bethel," where some of our Society's workers reside, was held up to scorn—likened to a harem, etc. This surely did cut me deeply to the heart. I am quite willing to suffer, if need be, for my faithfulness to the Lord and his Word; but it gave me great pain that the arrows intended for me did not all center upon myself—that the more than a hundred saintly, earnest men, women and children, co-laborers with me in the Lord's work, should thus be made to unjustly suffer. I can only urge them to apply to themselves the words of the Apostle, "Cast not away, therefore, your confidence, which hath great recompense of reward"; "For ye have need of patience that, after ye have done the will of God, ye shall receive the promise"; "Ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock, and partly whilst ye became companions of them that were so used."—Heb. 10:35, 36, 32, 33.

NO COMPLAINT AGAINST THE LAW

I have no complaint to make against the laws of our land, nor against the jury system, nor against the particular twelve men who, in my judgment, gave an unjust verdict. I esteem our laws to be most wonderfully just. I have often marveled that imperfect, fallen men have succeeded in the erection of such excellent barriers against sin and injustice. I cannot see that a more fair method than our jury system of trying a case could be arranged by imperfect men. Neither do I believe that the average jury desires to pervert justice. The miscarriage of justice I attribute rather to the imperfection of human knowledge. Suspicion and evil-surmising are weeds which seem to grow prolifically in every mind. They spring spontaneously in the degraded heart. There is such a disposition to judge others by one's self, and such a realization of sinful impulses that the average man naturally enough imputes evil, on every occasion when it is suggested to him.

St. Paul enunciated this principle, saying, "The natural man receiveth not the things of the Spirit of God; . . . neither can he know [understand] them; for they are spiritually discerned." (1 Cor. 2:14) Our Society and its work, our Lord's work and the work of the Apostles and the regenerate since, are so far beyond the concept of the unregenerate as to be "foolishness unto them"—hypocrisies, frauds, impositions. If Jesus and the apostles and the faithful saints of eighteen centuries have all belonged to this class, I will be of good courage and not be ashamed to belong to the same.

I am the more encouraged because I realize that the great day of blessing, the great thousand-year day of Messiah's kingdom, is near at hand—is dawning now. Soon Satan, the "prince of darkness," will be bound for a thousand years, to deceive the nations no more. (Revelation 20:2, 3, 6) No longer will darkness be permitted to masquerade as light, and the light be slandered as darkness. All the blind eyes will be opened; all the deaf ears will be unstopped. That glorious period, as the prophet has declared, shall be "the desire of all nations." (Haggai 2:7) Then not only the church will see eye to eye, and understand God's providences at the present time, but the whole world will see in the light of that happy time for which we pray, "Thy kingdom come; thy will be done on earth as in heaven."

Sincerely, and undismayed, I remain a servant of God.

CHARLES T. RUSSELL.

Brooklyn, January 29, 1913.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy and shall break
In blessings on your head.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

VOLUNTEER MATTER FOR 1913

This year's volunteer literature (PEOPLES PULPIT) is now in course of preparation, and we hope to begin making shipments soon. We doubt not that this issue will be more far-reaching in its effect than any other previous edition. It is for you to say whether our expectations shall prove true.

The year 1912 witnessed the publication and distribution of thirty-five million copies of PEOPLES PULPIT and EVERYBODY'S PAPER, or totaling more than one hundred million sermons preached by the dear volunteers in a most effective manner. Shall we endeavor to double these figures for 1913?

We suggest that orders be sent in at once, to enable us to calculate as to the quantity to be printed.

THE COMING MEMORIAL SUPPER

"This do in remembrance of me."—1 Cor. 11:24, 25.

The supper which our Lord instituted as a remembrancer of his great sacrifice for our sins, and not for ours only, but also for the sins of the whole world, is striking in its appropriateness and its simplicity. The world's great men have always sought very different means of perpetuating their memories. In whatever way they would remind their followers of their merits and their greatness, it surely has not been by a reminder and commemoration of their death—especially if, as in our Lord's case, it was a death of ignominy and shame, a death as a malefactor and criminal. Another, more probably, would have left instructions for medals to be struck commemorating some of his mighty works—such, for instance, as the awakening of Lazarus, or the stilling of the tempest on the sea, or the triumphal entry into Jerusalem, while the multitude strewed the way with palm branches, and cried, Hosanna to the King!

But our Lord chose as his remembrancer that which represented what was, in his and in God's estimation, his mightiest work—his Sin-offering on our behalf; and that which his real followers, and they alone, would appreciate more than any other feature of his mission. True, his followers would have appreciated something commemorative of his wonderful words or works, but the worldly also could have appreciated those things. But not so the value of his death as our ransom-sacrifice, the basis of our reconciliation and at-one-ment, which has never yet been fully apprehended by any but the consecrated little flock—the elect. And it was for these that the remembrancer was arranged and instituted. And though a Judas was present, he was given a sop, and went out from the others before the supper was ended; thus no doubt representing that in the close of this Age, before the little flock will have finished their part of having fellowship with their Lord in his sufferings, the sop of truth will have become so strong as to drive forth from the company and communion of the faithful all who do not rightly appreciate and value the ransom accomplished by the Lamb of God for the taking away of the sins of the world.—1 John 2:19.

DATE OF THE PASCHAL SUPPER

The date of the Paschal supper at which the Jews ate a lamb, commemorative of their deliverance from Egyptian bondage and of the sparing of their first-born at that time, was of course calculated by the Jewish method of reckoning time, viz., lunar time. (Exod. 12:2-14) Instead of dividing the months as we do, they allowed the new moon to mark the beginning of a new month; and the difference between the sun time (solar time) and moon time (lunar time) was equalized by always beginning the new year with the appearing of the new moon about the Spring Equinox. In celebrating their religious festivals the Jews still maintain this method of reckoning. And since our Lord, the apostles and the early church followed this same rule for determining the date for the annual celebration of our Lord's Last Supper, we also follow it.

The first new moon after the vernal Equinox is reckoned in Hebrew almanacs this year (1913) as being April 8th—probably Jerusalem observation. At 6 p. m. the day before begins the first day of the Jewish month Nisan, the first month of the Jewish sacred year. Beginning with the 1st of Nisan the Hebrews counted, and on the tenth day the Paschal lamb was chosen or selected from the flock. On the fourteenth day (the full of the moon*) "between evenings" (at any time between 6 p. m. of the 13th and 6 p. m. of the 14th of Nisan) the lamb was to be killed and eaten. On the fifteenth day their Passover Feast began, lasting seven days, the first and the seventh days being observed as specially holy, as Sabbath days, or "high" days. (Exod. 12:16) On the sixteenth day, the omer of the first-fruits of the barley harvest was offered to the Lord, and fifty days after (Pentecost Day) they offered before the Lord two wave loaves.—Lev. 23:17.

These things done by the Jews every year were, as we have already seen, types of greater and grander occurrences. The choosing of the lamb on the tenth day typified how, if Israel would be blessed and recognized as the church of the first-born in the antitypical Passover, they must accept Jesus then, five days before that Passover Feast, and four days before his crucifixion. And it evidently was on that very date that our Lord offered himself finally to that nation—when, as their king, he rode into the city on the colt. (Compare John 12:12-16) They, however, neglected to receive the Lamb of God, were at once rejected, and ceased from being the typical first-born.

The 14th day (which this year [1913] will begin at 6 o'clock on the evening of Sunday, April 20th, and last until 6 p. m. of the 21st) was the day in which the Paschal lamb was to be killed and eaten; and the Hebrew counting of time (doubtless divinely arranged for this very purpose) permitted the eating of the "Last Supper" upon the same day that the Lord was crucified. The Passover supper of lamb and herbs and unleavened bread (fulfilling the Law, which was not ended until the cross) was eaten shortly after 6 p. m. Then followed the institution of the Memorial supper of bread and wine, representative of the body and blood of the antitypical Lamb. This thereafter, as often as the occasion returned (yearly), was to be observed by his followers instead of the eating of the literal lamb—as the commemoration of the antitypical Lamb and the greater passing-over of the antitypical first-born, which his blood effects.

The waving of the barley sheaf of first-fruits, on the 16th of Nisan ("the morrow after the Sabbath" or Passover Feast of the 15th—Lev. 23:5, 6, 11, 15-17), typified the resurrection of Christ our Lord, as "the first-fruits of them that slept."*—1 Cor. 15:20.

The two wave loaves offered on the fiftieth day, Pentecost, represented the presenting of the church before God and its acceptance through the merit of the great High Priest, indicated by the anointing of the holy Spirit at Pentecost. The church really is but "one loaf" (1 Cor. 10:17), the two loaves representing the same thing as the two goats presented on the day of atonement. It indicated that although all presented were acceptable to God through Christ Jesus, he yet knew that all presented would not come up to the condition of faithfulness to the end. The two loaves represented, therefore, the two classes of the consecrated—the overcoming little flock, and the great company of the consecrated servants of God who do not make the "high calling" theirs, by overcoming the world as they might and should do.

The method of calculating the date for Good Friday and Easter Sunday in vogue among Episcopalians and Roman Catholics differs from the foregoing in this: They celebrate as Easter Sunday the first Sunday following the first full moon after the Spring Equinox, and the preceding Friday is recognized as Good Friday. This method of counting was instituted by the Council of Nice, A. D. 325, as instead of the Jewish method which we recognize. But the name "Passover" continued to be used (not Easter† Sunday) for a long time; it was after Papacy had become established in political influence, and the ignorant pagans began to flock to the system which enjoyed the favor of the government, that the name "Easter" was substituted for "Passover," because about the same time as the Passover the pagans had been in the habit of celebrating the festival of their Easter goddess (Ger-

* As the sun is a symbol of Christ's kingdom, so the moon symbolized Israel as a nation. (Rev. 12:1.) The 12 and sometimes 13 lunations symbolize the tribes of that nation. The moon was at its full at the time of Christ's crucifixion. There it immediately began to wane and waned for as long as it had previously increased. So Christ's death was the turning point between the two equal parts of Israel's history. See Studies in the Scriptures, Vol. II, p. 218.

As those Jews who were unclean, and hence could not keep the Passover properly in its proper season, were permitted to do so on the 14th of the second month (at the full of the next moon—Num. 9:8-13), the lesson taught seems to be that all prevented (by ignorance) from accepting Messiah as their Redeemer, when offered to them, will have an opportunity of doing so when, in the times of restitution of all things, their nation (moon) shall again be full of blessings, in the latter harvest.

* Here is the strongest possible confirmation of the correctness of the position taken in Studies in the Scriptures, Vol. II.—that our Lord was not three full 24-hour days in the tomb, but only parts of the three days and nights; that he was crucified on the day corresponding to our Friday afternoon, and arose on what corresponded to our Sunday morning. The showing of this type, that the Paschal lamb was to be killed sometime during the 14th of Nisan, and the wave-offering of the sheaf of first-fruits was to occur on the 16th, should settle the matter for all. It agrees with the repeated statement (1 Cor. 15:4; Luke 24:46) that our Lord rose on "the third day, according to the Scriptures." This Scripture concerning the first-fruits is the only type which we recall as in any way pointing out the time of our Lord's resurrection. Then, too, the fact that history, as represented in the traditions and customs, points out Good Friday and Easter Sunday as celebrations of our Lord's death and resurrection, should have some weight on so trivial a matter, unless some motive or reason for misstating the dates can be assigned. The only Scripture seeming to oppose all these facts is the declaration that our Lord would be three days and three nights in the earth; and the only explanation that can be offered to this is, that the expression is used in a general and not in a specific manner, the nights being mentioned to preclude the idea of any cessation of death until the third day. Thus understood, the expression would signify that during portions of three days and nights our Lord would be in the tomb. At all events the evidence is overwhelming that he died on the 14th of Nisan, and rose on the 16th—the third day after.

† The use of the word Easter in Acts 12:4 is a mistranslation; it should be rendered Passover.—See Revised Version.

manic Ostara)—Estera—goddess of Spring. This was one of the many methods adopted by an ambitious "clergy" for gaining numbers and influence.

Sometimes the two methods of counting, Jewish and Roman Catholic, indicate the same days, but not often; occasionally their results are nearly a moon or month apart.

The Jews will celebrate the Passover week as a "feast" beginning April 22nd (at 6 o'clock p. m., April 21st), the 15th of Nisan. We in the Memorial Supper do not celebrate the feast-week, but the day previous, the 14th of Nisan, beginning on the evening of April 20th, 1913, which is the anniversary of the proper date for killing and eating the Paschal lamb—the anniversary of the death of our Lord Jesus, the true Lamb of God, because of whose sacrifice the "church of the first-born" passes from death unto life—to be completed in the first resurrection. The antitype of the Passover Feast-week is found in the rejoicing of heart of all the first-born of true Israel—the seven days signifying the perfection or completeness of the joy and the salvation.

We have given the details as to the counting as a general answer to many questions on this subject, and not because of any weighty importance or bondage attaching to the exact anniversary day. We recognize no such bondage upon those made free by Christ. For though desirous of observing the Memorial Supper properly, upon its proper anniversary, as intended by our Lord when he said, "This do ye [every time you celebrate this yearly memorial] in remembrance [lit., for commemoration] of me," we esteem it more as a privilege than as a duty; and if we should err in the matter of selecting the day, through ignorance or misunderstanding, we believe the Lord would accept our good intentions and forgive the error and grant his blessing. Indeed, we believe that the Lord owns and accepts the good intentions of many of his children who, because of erroneous teachings and human traditions, select various other times and seasons for celebrating this memorial of his death, instead of its anniversary, which he designated. Similarly we would sympathize with the patriotic intentions of the man who should "celebrate" the independence of the United States three, four, or fifty times a year, forgetful of the date, or ignorant of the fact that the Fourth of July is the anniversary of the event, and was appointed as the appropriate date for celebrating it.

This, like other truths long buried under the rubbish of the dark ages, God is now making clear to his people. And all who are truly his people are anxious for the truth and the right upon this, as upon all other subjects revealed in God's Word.

YE DO SHEW FORTH THE LORD'S DEATH

"For I received from the Lord what I also delivered to you—that the Lord on the night in which he was delivered up took a loaf, and having given thanks, broke it and said, 'This is that body of mine, which is broken on your behalf; this do ye in my remembrance.' In like manner also, the cup, after the supper, saying, 'This cup is the New Covenant in my blood; this do ye, as often as ye may drink, for my remembrance.' For as often as you may eat this bread or drink this cup you declare the death of the Lord till he come."—1 Cor. 11:24-26.

There is no necessity for discussing with honest minds what is and what is not meant by the expression—the Lord's death. Some, in an anxiety to get away from the doctrine of the Ransom, or rather, in their anxiety to get away from the logical deductions associated with the doctrine of the Ransom, are claiming, regardless of all Scripture to the contrary, that our Lord Jesus had two deaths, one when he came into the world, and the other at Calvary; and that the death of "The man Christ Jesus, who gave himself a ransom for all," at Calvary, was of small importance as compared with the other. They seem willingly ignorant of the fact that the Scriptures declare, "In that he died, he died unto sin once"; and that that one death, and the only one ever referred to by our Lord or his apostles, was the death at Calvary.

The apostles declare that he spoke of the death which he should accomplish at Jerusalem. This one and only death of our Redeemer is what is symbolized by this remembrancer—his body, his flesh, broken for us, and of its merits and life all who would have life everlasting must partake. "Let no man deceive you by any means," on this important question.

But as water-baptism is not the important baptism, but only the symbol representing the real, so partaking of the emblematic bread and wine is only the symbol of the more important feast—our appropriation of the merit of Christ, which secures to us eternal life through his broken body and shed blood. Thus by faith accepting his finished sacrifice, and by similar faith, as instructed by him, appropriating to ourselves all the merits and perfections and rights which the man Christ Jesus possessed and laid down in death for us, we really feed our hearts upon the Bread of everlasting Life, the Bread which God sent to us from heaven. This is the true Bread, the eating of which gives everlasting life. This is, primarily, what the literal bread symbolizes and signifies to all who partake of it rightly and intelligently. It is a memorial of the ransom of Adam and his family from the bondage of sin and death.

THE BREAD AND THE CUP

Another thought: the bread was unleavened. Leaven is corruption, an element of decay, hence a type of sin, and the decay and death which sin works in mankind. So, then, this symbol declares that our Lord Jesus was free from sin, a Lamb without spot or blemish, "holy, harmless, undefiled." Had he been of Adamic stock, had he received his life in the usual way from any earthly father, He, too, would have been leavened with Adamic sin, as are all other men; but his life came unblemished from a higher, heavenly nature, changed to earthly conditions; hence he is called "the Bread from heaven." (John 6:41) Let us then appreciate the pure, unleavened, undefiled bread which God has provided, and so let us eat of him—by eating and digesting the truth, and especially his truth—appropriating to ourselves, by faith, his righteousness; and let us recognize him as both the Way and the Life.

The Apostle, by divine revelation, communicates to us a further meaning in this remembrancer. He shows that not only did the loaf represent our Lord Jesus, individually, but that after we have thus partaken of him (after we have been justified by appropriating his righteousness), we, by consecration, become associated with him as part of the one, broken loaf—food for the world. (1 Cor. 10:16) This suggests the thought of our privilege as justified believers to share now in the sufferings and death of Christ, the condition upon which we may become joint-heirs with him of future glories, and associates in the great work of blessing and giving life to all the families of the earth.

This same thought is expressed by the Apostle repeatedly and under various figures, but none of them more forceful than this, that the church (which is Christ's body, see Col. 1:24), with their Head, is the "one Loaf," being broken, during the Gospel age. It is a striking illustration of our union and fellowship with our Head.

We quote: "Because there is one loaf we, the many [persons], are one body; for we all partake of the one loaf." "The loaf which we break, is it not the participation of the body of the Anointed One?"—1 Cor. 10:16, 17.—*Diaglott.*

The "fruit of the vine" represents the sacrificed life given by our Lord. "This is my blood [symbol of life given up in death] of the New Covenant, shed for many, for the remission of sins." "Drink ye all of it."—Matt. 26:27, 28.

It was by the giving up of his life as a ransom for the life of the Adamic race, which sin had forfeited, that a right to life may come to men through faith and obedience, under the New Covenant. (Rom. 5:18, 19) The shed blood was the "ransom [price] for all," which was paid for all by our Redeemer himself; but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become partakers of his sufferings, or as St. Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24) It was the offer to us that if we, after being justified by faith, voluntarily partake of the sufferings of Christ, by espousing his cause, we will be esteemed by God members of the body of Christ, as well as sharers in the sufferings of Jesus. (2 Tim. 2:12; Acts 9:1-5) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood—death] of the Anointed One?" (1 Cor. 10:16—*Diaglott*) Would that we all might realize the value of the "cup," and could bless God for an opportunity of sharing with Christ his "cup" of sufferings and shame! All such may be assured that they will be glorified together with him.—Rom. 8:17.

Our Lord also attached this significance to the "cup," indicating that it signified our participation in his dishonor, our share in his sacrifice—the death of our humanity. For instance, when asked by two of his disciples for a promise of future glory in his throne, he answered them: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?" On their hearty avowal he answered, "Ye shall indeed drink of my cup." The juice of the grape not only speaks of the crushing of the grape till blood comes forth, but it also speaks of an after refreshment; and so we who now share the "sufferings of Christ" shall shortly share also his glories, honors and immortality—when we drink the new wine with him in the kingdom.

"TILL HE COME"

What is the full significance of this expression?

Since our Lord who instituted the Memorial Supper placed

no limit upon its observance, this expression by the Apostle is not to be understood as limiting the length of time in which it will be appropriate to commemorate the death of our Lord Jesus, our Ransom-sacrifice, and our consecration with him to sacrifice. Rather, he is showing that it was not to be considered a limited arrangement, for a few years, but was to be continually observed until the Lord's second coming. Looking down to and speaking of the second coming of our Lord, the Apostle includes in his expression the gathering and exaltation with Christ of his church, or kingdom, to rule and bless the world. This is even yet a common and proper way of speaking of matters so closely identified and so dependent one upon the other. The Christ, Head and body, is coming, to rule the world in power and great glory. The presence of the Lord or Head is necessary first; then comes the change of the sleeping members of his body, the sifting of the living members, and their gradual gathering together unto him.

Even though the kingdom may be considered as begun from the time the King began the exercise of his great power (Rev. 11:17) in 1878, it will not be "set up," in the full sense of the word, until the last member of the kingdom has been changed or glorified—until the breaking of the Loaf, The Christ, Head and body, is completed. While one member suffers, the body suffers; while one member is unglorified, the kingdom is not fully come into power and dominion.

It is the coming of Christ, as including the full exaltation of his church or kingdom, that the Apostle evidently meant when he said, "As often as you may eat this [Passover] bread and drink this cup, you declare the death of the Lord [as your hope and confidence] till he come." The same thought of the kingdom glory being the end of the symbol may be gathered from our Lord's own words on the occasion of the institution of the Memorial—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26:29.

And surely, if it were ever proper and expedient for those who believe that our Lord's death was the Ransom-price to confess it—to show it forth as the basis of all their hopes—it is now, when this foundation doctrine of God's Word is being traduced and misrepresented.

APPRECIATING THE PRIVILEGE

We urge that none neglect this annual privilege, for any reason. There is a special blessing in its observance. If you incline to feel discouraged, go partake of the broken loaf, asking the Lord for a fresh realization of your justification, and a fresh appreciation of your consecration to be broken (sacrificed) with him, as members of the one Loaf—his church, his body.

Let us not forget that the Memorial is meaningless or worse unless thus accepted and appreciated. But let nothing hinder us—neither sins, nor coldness, nor feelings of unworthiness. Go to the Lord and make a clean breast of all your shortcomings. Go to your brethren, or any whom you have wronged—make full acknowledgment, whether they acknowledge faults toward you or not. Get yourself right with your Lord, and so far as possible with every man, and then eat—yea, feast upon the rich provision the Lord has made for all who accept, now or in a later "due time."

Such a heart-searching and cleansing, we remember, was shown in the Passover type given to the Jews. Before they gathered to eat their Passover lamb they searched everywhere throughout their habitations, for anything containing leaven or putrefaction, bones, crusts, everything. These all were burned—destroyed. So must we fulfil the antitype, and "put away the old leaven" of anger, malice, hatred, strife.—1 Cor. 5:7, 8.

But remember that this kind of leaven of sin cannot be thoroughly put away unless it be burned; and only love can burn it out—heavenly love, the love of God. If we have that love shed abroad in our hearts, it will consume everything of the opposite character—jealousy, hatred, evil speaking, etc. Put off all these, urges the Apostle, and put on Christ and be filled with his Spirit. Do not be discouraged. But learn the lesson and start again with fresh resolutions and increased appreciation of the fact that of yourself, without the Master's aid, you could never gain the prize. He knows this better than do we, and says, "Without me, ye can do nothing." It was because of our need that the Father thus arranged for us. "Be of good courage!" is the Master's word to all who are longing and striving to be of the class called "conquerors."

YOUR ADVERSARY THE DEVIL

Temptations seem to be specially permitted at this season of the year. "Roots of bitterness" seem to sprout and grow always, but at this season with ten-fold vigor. Let us remember that love, not knowledge, is the final test of our discipleship. "A new commandment I give unto you, that ye love one another." It was because the apostles had not enough love for one another that they disputed as to which should be the greatest in the kingdom, and were so determined not to stoop to one another that they neglected also to wash the Master's feet, and gave him the opportunity even in menial things to be servant of all. It was this wrong spirit—this lack of the Lord's Spirit—that made them susceptible to the adversary's power, and led Judas to betray, and Peter to deny the Lord's Anointed.

Let us then take heed to ourselves, and watch and pray and be very humble and very loving, lest we fall into temptation. Not since that time, probably, has our great adversary been more alive than now to do injury, or to entrap or to stumble the followers of Jesus.

Let all who hold fast the confidence of faith in his precious blood [his sacrificed life] as the Propitiation [satisfaction] for our sins, and not for ours only, but also for the sins of the whole world, be more zealous and fervent than ever before in confessing this great truth; "for even Christ our Passover [Sacrifice] is slain; therefore, let us keep the feast." None of the nominal first-born shall be passed over and become members of the church of the first-born in glory, none except those who, during this night, abide under the blood, and partake of the merits of the Lamb of God which taketh away the sin of the world—just as in the type.

WHO MAY PARTAKE?

The Lord's Supper is not for the world, not for merely nominal believers, but only for those who, (1) accepting of Christ as their Redeemer and Sin-Bearer, are (2) consecrated to him and his service. But it is not for us—nor for any man or set of men—to decide who may and who may not partake. It is our duty to point out from the Word of the Lord what are the proper qualifications for participation in the "cup" and in the "loaf," and then to say as did the Apostle, Let every man examine himself, and then, if he think proper, let him partake.—1 Cor. 11:28.

Now that God's people are emerging from the errors of the dark ages, when this Memorial can be more clearly understood, the judging or examining of one's self can be more thorough than ever before. Let each ask himself:—

(1) Do I believe the Scripture teaching that I, as a member of the human family, was under that condemnation to death which passed upon all because of original sin?

(2) Do I believe that my only hope of escape from that condemnation of sin and death was through the Ransom-sacrifice of the man Christ Jesus, my Lord?

(3) Do I believe he gave himself—his flesh and blood, his humanity—as my Ransom-price, pouring out his soul unto death, making his soul a Sin-offering (Isa. 53:10, 12) on our behalf?

(4) Do I see that the consecration of death, made at Jordan when he was baptized, was fulfilled by his sacrifice of himself for mankind, which, beginning there, was finished on the cross when he died?

(5) Do I see that the rights under the law, which he secured by obedience to it (the right of lasting life and the dominion of earth), were what he through that same sacrifice bequeathed to the fallen, dying race—to as many as shall ultimately accept the blessings under the conditions of the New Covenant?

(6) Do I see that his flesh and blood, thus sacrificed, stood for, represented, those blessings and favors which they purchased?

(7) Do I see that the partaking of the bread and wine, symbols of his flesh and blood, signifies my acceptance of those favors and blessings which the flesh and blood of my Lord bought for me and for all?

(8) And if I do thus heartily accept the Ransom thus memorialized, do I consecrate my entire being—my flesh and blood, justified through faith in that Ransom—to the Lord, to be broken with him, to suffer with him, to be dead with him?

If we can answer these questions affirmatively, we clearly or fully discern the Lord's body, give credit to his meritorious sacrifice, and may eat—should eat—"Eat ye all of it."

Those, however, that deny that a ransom for sin and sinners was required and given, who feel that they need not to partake of Christ's merit, who deny that the merit of one can be imputed to another, who have cast off the wedding-garment of Christ's righteousness, who feel "happier" and "freer" in the filthy rags of their own righteousness, and who now consider the precious blood wherewith they were once sanctified a not-holy, or an ordinary thing—such we advise to stay away from memorializing that in which they no longer believe; for they would merely be adding hypocrisy to unbelief. For such to partake, is to add condemnation to themselves and their no-ransom theories.

THE WORD OF GOD, THE TRUTH

But, better still, let us advise all who have merely been entrapped into this error, by the sophistries promulgated through various channels by the great adversary, to reject all vain human philosophies, and to receive again the simple Word of God, the truths therein set forth—that all are fallen, and that the only way open for our reconciliation and restitution consistent with the divine law and sentence was the giving of the full and exact corresponding price or ransom for our sins; that in no other way could he be just and yet justify sinners. Let them recognize the fact that our Lord Jesus, as the Lamb of God, bore the full penalty for our sins in his own body on the tree—that he gave a full ransom for all.

The philosophy is very plain, but if some cannot grasp it, at least let such grasp the fact that God declares it to be so, and let them return unto the Lord, and he will abundantly pardon. Let them ask for the guidance of the Spirit, and the anointing of the eyes, that they may be able to comprehend, with all saints, this, the foundation of all the grace of our God in Christ. Thus in true acceptance of the broken body and the shed blood—realizing that the sacrifice was for their sins, and that the blood shed [life given] seals the pardon for all—let them commemorate the greatest event of history, the shedding of the precious blood, the sacrifice of the precious life of God's dear Son for our sins. Nevertheless, we know from God's Word that these words or any words will not succeed in turning back to the Way, the Truth and the Life those who have wilfully and knowingly gone out from under the "blood of sprinkling." There will be no passover for them. "It is impossible to renew them again unto repentance." (Heb. 6:4-10; 10:26-30) We well know that even these words of loving admonition and these faithful references to the words of inspiration will be attributed to hatred, malice, envy and every wicked feeling on our part, instead of to the real motive—a desire to serve the Lord and the truth, and any brethren or sisters unwittingly stumbling.

Many in the past have partaken of the emblems of the Lord's body and blood without fully appreciating the philosophy of the ransom, who nevertheless did so with reverent application of the fact that the death of our Redeemer had purged us from our guilt and relieved us from its penalty. Such discerned the real significance of the Memorial, though, because of gross errors associated with the truth, they did not discern its simple philosophy as many of us may now do.

ONLY THE BAPTIZED

But some Baptist brother will perhaps remark: You have forgotten to mention baptism as a necessary qualification to partaking of the Memorial Supper.

No, we have not forgotten baptism. We agree with you that the baptism is necessary—that the Memorial Supper is only for the church; and that baptism is necessary before one can belong to the church. But we differ with you as to what the church is. We hold that the Baptist church is not the church. Like all other churches organized and governed by fallen men, the Baptist church contains "tares" as well as "wheat"; but the church contains wheat only. Surely no one will claim for any sect of Christendom that his sect contains all the "wheat" and no "tares." But the church, "whose names are written in heaven," includes all the "wheat," and has not a "tare" on its roll. This is the one church which our Lord established, and of which all the elect must become members—the church passed-over—"The church of the first-born ones, whose names are written in heaven."—Heb. 12:23.

Nor can we admit your claim with reference to baptism. The Scriptural view is still more exclusive than yours. You have in the membership of the Baptist church some who would be far from acceptable as members of the "church of the first-borns." They passed your test of water-baptism, but they have not passed the test of the greater baptism which is required of all members of the church whose names are written in heaven. The real baptism is a baptism into Christ's body—the church—by a baptism or immersion into Christ's death, and a resurrection therefrom in his likeness. Water immersion is a beautiful symbol of the real immersion of the human will into the will of Christ, a beautiful illustration of a full sacrifice even unto death; but it is only an illustration or symbol—just as the bread and wine of the Supper are not the real life-giving elements of our Lord's sacrifice of which we are to eat, but merely their symbols.

We agree, therefore, that none but the church, the immersed, should partake of the supper; but we recognize as really immersed all whose wills are dead and buried in the will of Christ, and who, as new creatures in him, are risen to walk in newness of life, while waiting for the consummation of their course in literal death, and their awakening as actual new beings in the first resurrection. All such, whoever and wherever they may be, are the real members of Christ's body, the church, whether they have performed the enjoined water-symbol or not. Of course, when such consecrated ones, dead to their own wills and alive only to the will of Christ, come to see that our Lord's admonitions include the symbol of water immersion or burial, as well as the burial of their wills, they will be glad to follow and to obey their Head and Lord in all things—especially when as infants they were not "believers," and they now know that a drop of water could not in any degree symbolize burial and resurrection. Such as see the value and beauty of this injunction of God's Word should, if possible, be buried in water also (as our Lord and his apostles showed us) before partaking of the Memorial Supper. See STUDIES IN THE SCRIPTURES, Vol. VI, Study X, "The Baptism of the New Creation."

Of course, we cannot hope that only true "wheat" will present themselves at the Lord's table; we expect that some "tares" will come also, as Judas was present at the first gathering. But since we cannot judge the heart, nor separate the "wheat" from the "tares," we fulfil the whole duty when we "declare the whole counsel of God" as revealed in his Word on this subject, and should leave the decision as to whether or not he partake to each individual who professes faith in the atoning blood and consecration to the Redeemer.

HOW TO PARTAKE

If there are in your neighborhood others of God's consecrated people besides yourself, you should know it. Your faithful love for them and for the truth should have led you to seek them out to bless them with the Truth shortly after you yourself received it. If there are such with whom you can have communion and fellowship, invite them to join you in the Memorial, but not if you know them to be deniers of the Ransom, lest you assist in bringing additional condemnation upon them.

Meet with few or many, as circumstances will permit, but better far with a few who can enter with you into the spirit of the Memorial, than with a throng devoid of that spirit of fellowship and union in Christ.

Provide for the occasion, if possible, unleavened bread (or crackers), such as the Lord used, and such as Hebrews now use; because the pure, sweet, unleavened bread best symbolizes the sinless flesh of the Lamb of God, who knew no sin (of which leaven is a symbol), who was holy, harmless, undefiled and separate from the race of sinners. Provide some drink from "the fruit of the vine," as the Lord directed. Undoubtedly he and the disciples used light wines, and we regard wine as unquestionably the more appropriate symbol. But since our Lord did not stipulate wine, but merely the "fruit of the vine," we can conceive no objection that can be urged against the strained juice of boiled raisins, which are dried grapes. And surely this would be "the fruit of the vine" as really as wine is.

We do not urge this raisin-liquor upon any who feel a conscientious desire to use wine; we merely remind all that our circumstances, climate, habits, etc., differ greatly from those of the early church, and we very much doubt if our Lord would have us symbolize his blood with many of the intoxicating wines of our day—especially in view of the fact that some of the saints may have inherited weakness of the flesh, which one taste might re-enkindle into a great temptation. "Let each judge not to cast a stumbling-block before his brother." If wine is conscientiously preferred, choose a light wine, or mix a little wine with the raisin-juice.

The Memorial service should be very simple—it is chiefly a season of communion. Have a table in the midst of the assembly for the bread and wine. After the singing of a hymn, one of the brethren should, in a few chosen words, express the object of the service and read a few verses from the Scriptures on the subject. Another might then give thanks for the Bread of Life, the broken body of our Lord; after which the unleavened bread (or soda biscuit if more convenient) should be passed to all the communicants. An opportunity for remarks on the Bread of Life might here be given, or an extract from STUDIES IN THE SCRIPTURES, Vol. VI, Study XI. Then a prayer of thanks for the "cup," and for the precious blood symbolized in it, should be offered, and the cup of "fruit of the vine" passed. Here an opportunity might be given for remarks on the precious blood. But avoid discussions at this meeting. However appropriate to contend earnestly for the faith on other occasions, this is not such an occasion. This is a meeting for fellowship and communion with the Lord, our Redeemer and present King. If any seem contentious, let him have his say, and let the others refrain from discussion, that the holy moments of spe-

cial communion with himself, which the Master appointed for our blessing, be not marred.

Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion—in realization of his love, past and present, in renewing the pledge made to be his faithful follower even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord, to which we are invited.

A beautifully appropriate hymn for closing the Memorial is No. 276 in our hymn-book. And it will surely add to our joy to realize that some of like precious faith in all parts of the world are celebrating the same great Sacrifice, thinking of the same gracious Lord, being comforted and encouraged by the same exceeding great and precious promises, resolving by the grace of the same gracious King to do greater service and to make greater sacrifices in his service and in the service of his people thenceforth, and closing with the same song of praise and worship.

"Sweet the moments, rich in blessing,
Thus before the cross we'll spend;
Life and health and peace possessing
From the sinner's risen Friend."

Of the first Supper it is written: "They sang a hymn and went out." Let us do the same. Let each go to his home with his heart full. We suggest the omission on this occasion of the usual, general and proper after-meeting greetings, and all commonplace remarks and thoughts. Thus we may prolong our communion and fellowship with the Master. Keep within sight of him throughout the next day. Hear the clamor of the people against the guileless One. See them incited by the clergy of Jerusalem. See him before Herod and his soldiers. See him arrayed in robes of mock-royalty and crowned with thorns, then buffeted and spat upon.

See him crucified as a criminal, and taunted with the very gracious deeds which he had performed—"He saved others, himself he cannot save." Remember that he could have saved himself; that he could have asked for and would have received, "more than twelve legions of angels," to deliver and protect him; that he could have destroyed his enemies and vilifiers, instead of dying for them; and that our hope of a resurrection and everlasting life depended upon his willing offering of himself as our Ransom-price. Considering his love for us and for all, it will surely strengthen us as his followers to endure more and more hardness as good soldiers of the cross. Aye, let us consider him who endured such contradiction of sinners against himself, lest we become weary and faint in our minds, under the light afflictions now permitted for our trial and discipline, which, if faithfully endured, will work out a far more exceeding and eternal weight of glory.

THE CELEBRATION AT BROOKLYN, N. Y.

As usual, the Church at Brooklyn will celebrate "Christ our Passover slain for us." The service will be in the Brooklyn Academy of Music (Lafayette avenue, near subway and all car lines), because Brooklyn Tabernacle is not of sufficient capacity. The services will begin at 8 p. m. sharp, Sunday, **April 20.**

All devoted believers in Jesus' great Sin Atonement are cordially invited to meet with us and partake of this Memorial—no matter how baptized, and no matter to which denomination they are attached, or whether free from all. The Lord's table is for all who are his.

Disabled or sick brethren can be supplied with the emblems at their homes by sending post-card request to the Brooklyn Tabernacle.

THE SACRIFICIAL LOAF AND CUP

A broken loaf—a cup of crimson wine,
On snowy table laid,
Ah! emblems these of wondrous sacrifice—
The costly price he paid!
That precious body, broken once for me,
That precious blood once spilt—
For me, that I through him might be made free,
Aye, free—from death and guilt!

And has this broken loaf, this crimson wine,
A further meaning still?
Ah, yes! thro' grace I am a part of him,
His sufferings to fulfil.
My body to be broken with my Lord,
My blood with his be shed,
And as I die with him, with him I live,
My ever glorious Head!

O wondrous mystery! O glorious thought!
Thro' death with him I rise!
Suffering with him, I with him too shall reign,
Triumphant in the skies!
Yet on this night—before this snowy board,
Spread with this bread and wine,
Canst thou say truly, O my soul, my soul,
"These promises are mine"?

Is all thy will completely blent with his,
Whate'er may be that will?
Art willing to be crushed that thy life's wine
May thus flow out to fill
And bless and nourish other lives than thine,
That they may bud and flower?
Art glad and thankful that thy broken life
Shall have vicarious power?

And canst thou to his precious will say "Yes,"
E'en tho' with tear-dimmed eyes
And quivering lips of pain and throbbing heart?
And when his love denies
What thy poor heart had thought its very own,
And brings to thee instead
Experiences thou canst not understand—
A pathway hard to tread—

Wilt thou still say "Amen," and trust him still,
And wait in patient love,
Till he shall say, "It is enough, my child,
Come to thy home above"?
And when his truth is ridiculed and scorned,
And his dear "Servant," like his blessed Lord,
Is spat upon, and crowned with thorns, dost thou
REJOICE yet more to own his Word?

"Yes, yes!" my glad heart answers, "I REJOICE
This privilege sweet to own!
And I will kiss my cross, and wait thy time,
Dear Lord, to share thy throne."
Then, oh my soul, these emblems are for thee—
This broken loaf, this wine—
And thou may'st claim his precious promises,
For they are truly thine.

The hour is late—the end is drawing nigh—
And as we gather here,
Brethren beloved, to share this holy feast,
We know the time is near
When all his loved ones shall be gathered home,
Our tears all wiped away,
And all the shadows that oppress us here
Shall yield to perfect day.
Then with rejoicing let us now partake,
Our journey's almost o'er;
The light is breaking o'er the heavenly hills!
Our King is at the door!

ALICE G. JAMES.

THE CHURCH'S PART IN THE SIN-OFFERING

"Christ also suffered for you, leaving you an example, that ye should follow his steps."—1 Pet. 2:21. R. V.

Humanity is imperfect, unsatisfactory to God, condemned to death. In one sense of the word, therefore, it has no merit; for God would not condemn that which has value. In another sense, however, God must perceive something in the fallen race which can be made acceptable to himself, else he would not have made provision for the redemption of mankind. The very fact that he has provided a Redeemer for the human race is a proof that mankind are not totally depraved, al-

though there is not a sufficiency of good qualities to make any one of them worthy of everlasting life. But each one has a little merit of his own, and this God intends to preserve and make valuable.

The process of making valuable what little of the original perfection any human being may have retained, is called justification. In God's plan of the ages, a thousand years are apportioned to the work of bringing mankind up to perfection, so that God can accept them and give them everlasting life. This period is the Millennium. Meantime, during the Gospel age, a certain class called out from the world have a different provision made for them, by which they are now reckoned perfect through the imputation of the merit of Christ.

Even an unjustified person has some inherent merit. It would seem that the quality which God values most is an honest heart. Indeed we may say that one's worthiness is in proportion to his honesty, his truthfulness. Whenever an honest-hearted person begins to realize his sinful condition and to long for reconciliation with God, he will find that the Word of God directs all such to look to the Savior of mankind.

The Lord Jesus does not spurn sinners who evince a desire to forsake sin and to approach him. By their measure of faith and obedience all such are justified to fellowship with him; as it is written, "No man cometh unto the Father, but by me." (John 14:6) He invites sinners to have confidence in him as a burden-bearer, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me."—Matt. 11:28, 29.

All thus approaching God have a measure of peace and justification, but neither in full; so they may be said to be tentatively justified; that is, justified for a purpose. To all such God says, "If you will believe this message of my grace to the extent that you will consecrate whatever of the original perfection you possess, I will deal with you as if you had the full amount of human perfection. If you by faith will present your body a living sacrifice (Rom. 12:1, 2), even if that body is not worth more than one-third or one-half the full value of human perfection, nevertheless, I will impute enough of Christ's merit to supply your deficiency. Thus you may be counted as possessing the whole—as if you actually had one hundred per cent. of perfection."

Only during the Gospel age is this wonderful offer made. The amount of merit necessary to bring the believer up to the standard of justification, or righteousness, where he will be acceptable to God, is exactly in proportion to his deficiency. If the one presenting himself in sacrifice possesses but thirty per cent., our Lord will impute to him seventy per cent. to make up one hundred per cent. which represents perfection. If he has sixty-five or forty-five per cent., there will be imputed thirty-five or fifty-five per cent., as may be required to bring him up to the full standard of righteousness.

In other words, when one enters into a contract that he will lay down his life in sacrifice, our Lord indorses him to the extent of his inability, or imputes to him enough of his merit to make up his deficiency, that his offering may be acceptable. This deficiency is not made up actually, but reckonedly, for the purpose of enabling him to present his sacrifice and of permitting justice to accept it. Our Lord, who now has become the Advocate, makes up to each of the church what he lacks of being a perfect human being.

THE HOLY SPIRIT THE EVIDENCE OF ACCEPTANCE

Complete peace and justification are obtainable only when the tentatively justified enter into a definite contract, or covenant, with God and present their bodies as living sacrifices. Of each who resolves to do thus, Divine Justice says, "That person is imperfect and therefore incompetent to enter into a contract of this kind; but if the Lord Jesus Christ will indorse him, the contract may be made." "Very well," says the Lord, "I indorse his note. If he does not die voluntarily, according to his agreement, I guarantee that he shall nevertheless die; for I will see that the contract is carried out. If he resists the enforced destruction of his flesh, and thus proves his unworthiness of life, he will go into the second death."

As each consecrated believer presents himself for sacrifice, the great Redeemer imputes to him the merit of his own sacrifice, in order to make him acceptable to the Father. After the Father has accepted the offering, he immediately imparts to him the holy Spirit, by which he is begotten to a new nature. This impartation of the holy Spirit is the evidence that the sacrifice has been accepted.

Thus the merit of Christ is imputed to every one who presents himself in full consecration during the "acceptable time"—the Gospel age. Those who offer themselves through the great Redeemer are not, however, accepted in the full sense of the word, until they reach the end of the journey of life; for they may fail to make their calling and election sure. Their standing, therefore, is one of faith, not of works. Whatever there is of good in them is acceptable to God through the merit of Christ, their Advocate.

The basis of this reconciliation arranged by God is the death of our Lord Jesus Christ as a Ransom—a corresponding price—for Adam, who forfeited his life through disobedience. This price our Lord has already placed in the hands of Justice to be applied for the world in due time. Meanwhile this merit, which is to bring restitution to the world eventually, is now imputed to the church, to cover our imperfections and shortcomings and thus to permit us to get rid of the earthly nature and to come into the heavenly nature.

In this transaction our Lord accepts us as new creatures, members of his body, and our flesh as his flesh. Therefore the sacrifice of the flesh of the church is a continuation of that of his own flesh. As human beings we have to give up our wills altogether; and under this arrangement we are henceforth members of his body. From this standpoint he counts our blood, our death, as a part of his own, and associates us with him in the glorious promises.

Let us get the thought well established in our minds that while no sacrifice on our part is necessary to the salvation of the world, as all the merit is in our Lord Jesus, yet according to the divine plan, which the Lord is working out, the church is permitted to share with her Lord in the sacrifices of the present time—not as individuals, not in a personal sense, but as members of his body. All the while, however, it is our Lord's own merit which makes the church acceptable.

THE CHURCH'S SHARE IN THE SIN-OFFERING

The question may be asked, What has the church to do with the Sin-offering? We reply that we would not know what part they have if God had not shown us by making a picture in the atonement day sacrifices. Israel's atonement day prefigured typically the work to be done by The Messiah —the reconciliation of God and mankind. The day of atonement had various features. It began with the sacrifice of a bullock, which typified the offering of the Lord Jesus Christ on behalf of the church. The blood of the bullock was sprinkled on the Mercy Seat for the priest and his house, typifying the entire household of faith.

Then the household of faith was represented by two goats. One of these goats went through experiences exactly similar to those of the bullock. This goat represented that class of believers who daily follow in the footsteps of the Lord, who are sharers with him in his sufferings and who will also partake of the glories to follow.—Rom. 12:1, 2; Heb. 13:11-13.

The other goat represented that class of consecrated believers who do not go voluntarily to death, but who, without turning to sin, fail to make a willing sacrifice. Therefore this class is treated as the scape-goat and driven into the wilderness condition for tribulation experiences. St. Paul seems to refer to this class when he says that some are thus dealt with that the spirit may be saved in the day of the Lord Jesus. —1 Cor. 5:5.

Because the Scriptures picture the Lord and the church as the Sin-offering, therefore we believe it. St. Paul addresses the church as the antitypical goat class when he says, "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach."—Heb. 13:11-13.

What beasts were thus treated? Only the bullock and the Lord's goat. The Apostle plainly states that Jesus was typified by one of these beasts, and urges the church—the "us" class—to go forth unto him without the camp, thus antityping the Lord's goat. Let us then go forth; let us walk in his footsteps, bearing his reproach with him; for "if we suffer [with him] we shall also reign with him"—shall be glorified together.—2 Tim. 2:11, 12.

THE CHURCH'S SACRIFICE OF EARTHLY RIGHTS

The merit of our Lord's sacrifice resides in the fact that, having maintained his righteous standard throughout his earthly ministry, and having sacrificially given up his life, he has that right to life on the human plane at his disposal. That right he has given into the hands of Justice, to constitute the basis of the imputation to the church of whatever each member may need to make up for his deficiency. As soon as the church has completed her sacrifice, and has passed beyond the veil, this merit will be released for application on behalf of the world.

The church's part in the Sin-offering, therefore, is that

she receives, as a reward for her faith and obedience, the privilege of sacrificing with her Lord. Her share is thus accomplished when she presents herself a living sacrifice. The Lord's part begins when he accepts the offering. He stands sponsor for his church and, as the Advocate, becomes responsible for those under his care.

Those who are called the church are privileged to participate in the sacrifices of the present and in the glorious work of the future. A part of that future work will be the sealing of the New Covenant. The church will have a share in this sealing in the same sense in which she has a share with her Lord in his glory. The entire merit is in the Lord; and by his grace we are what we are and have part in the glorious work. By virtue of membership in the body of Christ in glory, the church have part in the Sin-offering and are sharers of all that is Christ's, including the work which he will accomplish.

When we present ourselves as living sacrifices, we make consecration unto death and consequently, if accepted, lose forever all right to life on the human plane. We present our bodies that we may become priests of the new order, or profession, under the great High Priest, to whom we have given our lives. If he accepts them, we have nothing more to do with them. He has all title to our earthly rights. We do not hold over those rights. In other words, we cease to be; we are beheaded, so far as all earthly hopes or aims are concerned. By virtue of his perfection, our Lord has a right to everlasting life. We never had a right to everlasting life, but are enabled to present ourselves because of his acceptance of our sacrifices as his own.

Our thought, then, in presenting ourselves must be that we are presented for sacrifice—not that we can compel the Lord to accept our sacrifice, but that we are willing, desirous, that he should accept it. It does not follow, however, that he must accept it, nor that we have anything to do with the ultimate results. We do not set ourselves apart merely to serve righteousness—to do right and to deal justly with our neighbor. This is true of the Jew, whose Law Covenant binds him to do this. But it is not so with us; for "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50) Therefore we purpose that by the assisting grace in Christ we will present our bodies sacrifices even unto death, that according to his covenant with us, he may exalt us in due time. (1 Pet. 5:6) We do not merely forsake sin, but give up that to which we have a right in earthly interests.

THE WORK OF THE ADVOCATE

It may be said that the Lord Jesus becomes the sympathizer to those who believe in him, even before they present themselves in consecration. But this sympathy is a very different matter from the Advocacy, a term which bears the thought of rendering assistance from the store of grace to enable the individual to come into the spirit begotten condition and to maintain his standing there.

The term Advocate signifies a friendly and competent representative. If we employ an attorney, he goes into court for us and puts himself down as our advocate, to appear for us in any case that might come up against us. If we should need his assistance, we would cause word to be sent to him, as our attorney.

Our Lord's work as Advocate for the church began when he appeared in the presence of God and made application of his precious blood on behalf of all those who come unto the Father by him throughout the Gospel age. (Heb. 9:24) Individually, he becomes our Advocate when we come into the acceptable condition by presenting ourselves as living sacrifices. This matter of the imputation of the merit of Christ to us and of our demerit to him is, strictly speaking, one with which we have nothing to do. It is the Father's arrangement. God does not recognize us at all; for we are by nature sinners. He could not accept our sacrifices except as he imputes to us merit which we do not possess, but which our Head has provided. In this sense, our Lord's merit is said to be imputed to us and our demerit to him.

If A pays something on B's account, B's account is credited with the amount and A's is debited. Whatever is imputed to one in the way of merit is counted to the other by way of demerit. The merit of our Lord, which is to go ultimately to the world, is to this extent temporarily charged with our shortcomings, and will not be released until we shall have fulfilled our part of the covenant.

BLEMISHES, SPOTS AND WRINKLES DEFINED

The robe of Christ's righteousness, otherwise termed the wedding garment, is a very beautiful figure of speech illustrative of a certain great truth. Since only the new creatures, only those begotten of the holy Spirit, are granted this robe, and since these are not under condemnation and are not reckoned according to the flesh, it would not be an improper form of statement to say that they have no sin. "Whosoever is begotten of God doeth no sin."—1 John 3:9. R. V.

If the new creature were to sin, the penalty of death would be incurred. Sin on the part of the new creature would signify a change of will, a change of mind; and the new creature would cease to be. The robe of Christ's righteousness does not cover the imperfections of the new creature; for the new creature never had any imperfection. In God's sight the new creature has a standing, and is pure, spotless. The flesh is not the new creature, but the old, which is reckoned dead, and then, as St. Paul says, is also reckoned alive as revived or quickened.—Eph. 2:1-7; Col. 2:13; Rom. 6:4.

Our quickened flesh, then, by the grace of God is represented as pure, desirable in his sight, and in proper condition for the marriage—the union with Christ. Whatever spots might appear on this robe would, of course, be as figurative as the robe itself, and would represent blemishes. These would not be ours as new creatures, but would result from the fact that for the time being the new creature must tabernacle in the flesh, until it is given its new body.

Blemishes are the weaknesses and imperfections of the flesh. Spots are not those wrong-doings of which we are unconscious, but those which we seem to recognize as contrary to the will of God. These spots may be of different sizes, representing discrepancies, or various degrees of imperfection. In addition to these weaknesses, failings, faults and mistakes, there may be some little carelessness, indolence, neglect of using an opportunity. These may be considered, not as blemishes or spots, but as wrinkles on the robe of Christ's righteousness.

St. Paul seems to wish to give us the thought of the absolute purity of the class that will ultimately be presented to the Father by our Lord, when he says that the church will not have a spot or wrinkle or any such thing, but will be "holy and without blemish." (Eph. 5:27) This figure, of course, represents perfection of mind; for our bodies cannot be brought to that condition, because of the fall of Adam. All mankind are born in sin and shapen in iniquity.—Psa. 51:5.

THE NECESSITY OF POSSESSING A TENDER CONSCIENCE

It is the duty of the new creature to detect the imperfections, errors and shortcomings of the flesh, and to go immediately to the throne of the heavenly grace with them, to obtain mercy and forgiveness. Only those with tender consciences will keep their garments unspotted. The failure to do this seems to be the reason why many fail to make their "calling and election sure." They are not particular about these little things; they are careless of opportunities, etc. Thus their robes become spotted and quite unfit for the marriage ceremony.

The Scriptures show us that this class will go through a time of great trouble, during which they will do what they failed to do at the proper time—"wash their robes and make them white in the blood of the Lamb." (Rev. 7:14) By this process of purification, they will come up and will bear palm branches instead of wearing crowns of glory. Instead of being members of the temple class, they will be servants in the temple.

The robe of Christ's righteousness, the figurative expression which means the imputation of the merit of Christ to those who are accepted as members of his body, is not only styled "the wedding garment" (Matt. 22:11-14), but is also beautifully pictured as the bridal robe. (Psa. 45:13, 14) There we read that the bride will be brought before the great King in garments of needlework. Thus we get the thought that while this robe is provided for us when first we become members of the family of God and of the prospective bride of Christ, nevertheless, there is an individual work for each to accomplish.

This special work is represented as embroidery. The design we as Christians are to trace with painstaking zeal; for it requires great skill, close attention. This robe of Christ's righteousness, which is represented as being ours in the sight of God, will continue to be ours throughout the everlasting future. It will no longer be ours by imputation, but by right of possession. By that time we shall have made our characters, by the grace and assistance of the Lord, copies of the character of God's dear Son, our Redeemer. Then we shall no longer need the imputation of Christ's merit to cover our blemishes; for the new body which we shall receive in the resurrection will be without spot or wrinkle—without blemish. It will be perfect.

THE SALE OF A BIRTHRIGHT

APRIL 6.—Genesis 27:22-34.

"Esau . . . for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected."—Hebrews 12:16, 17.

In olden times, and still in some countries, the birthright belonged to the first-born son. At the father's death the oldest son took his place at the head of the famly; and the property, usually consisting of flocks and herds, became his possession. But today's lesson introduces us to a birthright which included much more than the earthly possessions. It included the inheritance of certain great divine promises.

Abraham's estate went to Isaac, the others of the family receiving portions of it of and through him. Abraham was very rich, but the possession which he prized more than all earthly things was the divine promise, or covenant, made with him—that the blessing of the Lord would specially be upon his seed, his posterity; and that eventually all nations of the earth would be blessed and favored of God through them.

This great promise Isaac had inherited. At the time of our lesson he was more than a hundred years old, and blind. He realized that the time had come for him to give his blessing to his heir, which blessing served as instead of a written will—the custom of today. He therefore instructed Esau, the hunter, to prepare him a special dinner of venison; thus to prepare to receive his blessing.

Isaac had two sons, Esau and Jacob—twins, Esau being the elder by a few moments only. But these twins, contrary to what is usual, were very dissimilar. Esau was hairy and ruddy, full of vigor, athletic, a hunter. Jacob was the reverse of this—smooth-skinned, dark-complexioned, a tent-man, or home-keeper, as in contrast with a hunter. Jacob seems to have inherited the qualities of his father, Esau more the vivacity of his mother. As temperamental opposites agree best, Isaac loved Esau most; while Rebecca, the mother, loved Jacob best.

The quite, studious Jacob thought frequently of the great blessing God had promised to his grandfather Abraham, a share in which he apparently had missed by an accident of birth—by a few minutes only. The more he studied, the more he realized the value of that great promise. Esau, on the contrary, full of animal spirit, thought more of the pleasures of the present life, and considered the divine promise as quite secondary and rather visionary.

These two men had passed thirty years of age, we know not how much. Esau was looking forward to his inheritance of the bulk of his father's property. Jacob, humiliated by his misfortune of birth, was downcast. He was fond of lentil soup, and had made some for himself. Just as he was about to partake, his brother Esau arrived on the scene hungry, having just returned from a chase, and begged to have Jacob's soup.

Then Jacob said to Esau, in substance, "You have every advantage. I have nothing but this soup. If you are willing, we will change places. You can have the soup and I will take the advantage." Esau replied, "I am tired to death, anyway. Give me the soup." Jacob answered, "I mean it, though, solemnly. If you swear that you will transfer the birthright to me, we will settle this matter; and the soup will be yours." Careless Esau swore away his birthright for a mess of pottage, and thus signified that he had no particular faith in God or in his promises.

Time passed. Esau married heathen wives when he was forty, and his father Isaac a hundred years old. A little later than this came the denouement—the imparting of the blessing to the one who bought, to the chagrin and anger of the one who most solemnly sold it.

Rebecca, the mother, had heard Isaac's instruction to Esau, and remembered that the birthright had been sold under oath to Jacob, her favorite. She explained the situation to Jacob and assured him, as his mother, that he would be right in personifying his brother Esau and receiving the blessing as his proxy or representative. She prepared the kind of stew which Isaac preferred, using the skins of kids to cover Jacob's neck and hands, that thus his father might mistake him for Esau. As he had bought all of Esau's rights, she thought it not improper to clothe him with Esau's garments, and instructed him that any blame coming from the deception would be hers. She took the entire responsibility. Jacob carried out the program and got the chief blessing.

Esau came in later with his venison stew, prepared to violate his contract made under oath, and was greatly disappointed to learn that the blessing was gone. It seemed more valuable then than when he had sold it. Although he received an inferior blessing from his father, he had the spirit of murder toward his brother for carrying out the terms and conditions incident to the birthright sale.

EARTHLY LOSS SPIRITUAL GAIN

The account shows that Jacob's interest in the birthright blessing was not in the temporal or earthly inheritance, but in the spiritual promise with which he was connected. He left his home and all the property to which he was heir, and went penniless to work for his uncle. Esau might have all the earthly possessions. Jacob carried with him, wherever he went, the birthright privilege of the promise made to Abraham. This could not be alienated from him. With this he was rich.

St. Paul calls our attention to the fact that all these results were foreknown to God; and that at the birth of these two men it had been specifically declared that the elder should serve the younger. (Romans 9:10-13) No doubt this divine prophecy guided Rebecca in opposing and thwarting Isaac's love for Esau, which impelled him to give the blessing to the elder son, notwithstanding the divine prophecy to the contrary.—Genesis 25:23.

JACOB LOVED—ESAU LOVED LESS

It is not for us to defend Jacob and his mother in their misrepresentation of the facts—in the deception of Isaac. It is not for us to recommend any others to follow his course. Nevertheless, it is proper that we should notice that the Bible distinctly tells us that God's loving favor was with Jacob. "Jacob have I loved." He was loved because of his reverential love for God and the great oath-bound promise.

Not a word of condemnation is given to Jacob anywhere in respect to this matter. No teacher in the name of the Lord, therefore, has the right to be wiser than what is written in God's Word. On the contrary, Esau is roundly denounced, and is called profane and wicked, because he would sell his birthright for a mess of pottage, or any other consideration. The love of Jacob for the birthright is held up for our emulation. Esau's carelessness is held up as a warning that if any of us are careless of our birthright, we shall not only lose it, but lose the favor of God.—Hebrews 12:15-17.

THE LESSON OF THE LOST BIRTHRIGHT

The Apostle calls our attention to the fact that the experiences of these two men in the long ago were designed of the Lord to be typical. Abraham's natural seed is indeed to have a blessing, represented by Esau's blessing; but Abraham's spiritual seed is to have the greater blessing, typified by Jacob's inheritance. The earthly seed inherit the earthly blessing. The spiritual seed give up all their earthly rights, that they may be possessors of the spiritual promises, which the natural man cares not for.

The Apostle points out that this does not apply merely to the natural Israelite, but to all who, after having had the privileges and opportunities of becoming joint-heirs with Christ in his Messianic kingdom, love the pleasures of this world. These are represented as selling their birthright on the spirit plane for a mess of pottage—earthly advantage.

The Abrahamic promise is still the one, and the only one, held out by the Almighty. Messiah is the seed of Abraham, through whom all of God's blessings must come. Jesus is the Head and the church are the members of the body, as St. Paul points out: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the [Abrahamic] promise." —Gal. 3:29.

To the Jew first, came the opportunity for constituting this spiritual seed; but the vast majority loved and trusted more the things of the present life. The few loved and trusted Jesus and became his followers. Since the door to this "high calling" has been thrown open to the Gentiles, the results have been the same; the majority have loved the present life; the few have appreciated the things unseen as yet.

To the saintly few represented by Jacob, the obtaining of this life-right means self-sacrifice, the loss of earthly favors —the surrender of these to others who love the present world. To others it means the getting of a mess of pottage—earthly advantages of the present time—and the losing of a great prize, which Jesus likened to a "pearl of great price," to obtain which we should be willing to sell all we possess —to obtain a share in Messiah's kingdom, which shortly is to bless Israel and all the world.

No one can sell his birthright until he has a birthright. Hence the application of this in antitype is merely to the consecrated people of God. Only those who have been begotten of the holy Spirit have a birthright in the highest sense. And only these could sell it for the mess of pottage. The world may strive for its various prizes and pearls, and is measurably justified in so doing, because it has nothing else.

But the spirit-begotten heirs of the divine promise be-

came such by promising absolute loyalty to the Lord and to the principles of justice and mercy. These must self-sacrificingly continue to walk in the Master's footsteps; else they cannot share with him the glorious outcome. Only those who attain a share in the kingdom will have a share in its wonderful work of blessing and uplifting humanity. Let us, then, as the Apostle exhorts, lay aside every weight and every besetting sin, and run with patience the race set before us in the Gospel, looking unto Jesus, the Author of our faith, until he shall become the Finisher of it.—Hebrews 12:1-3.

THE GATE OF HEAVEN

APRIL 13.—Genesis 28:10-22.

"I am with thee and will keep thee, whithersoever thou goest."—V. 15.

Our lesson relates to the Patriarch Jacob. He was something over forty years of age at the time he left home, forsaking all the family possessions which belonged to his purchased birthright. He counted all earthly possessions as insignificant in value compared with the great promise made to Abraham, of which he had become heir. That his brother Esau cared nothing for the spiritual promise and was quite content to get possession of the earthly inheritance of Isaac, is manifest from the subsequent story.

In his journey toward Haran, Jacob lighted upon the little town of Luz. Following the custom of many in Palestine today, he did not ask for lodgings, but merely placed a stone for his pillow, wrapped himself in his outer mantle, and lay down in a quiet place to sleep. He had always been the home boy, the philosopher, his mother's pet; and although he was now a man in years, we are to remember that the race was longer-lived at that time and slower of maturity, by about one-half. Practically he was just entering manhood's estate. His deep religious convictions, his faith in the God of his father and his grandfather, his desire for a share of the divine blessing, had made him an outcast. Doubtless he felt lonesome and heart-sick. He was leaving the only friends he had in the world, and going forth practically penniless, to find some kind of service.

"JACOB HAVE I LOVED"

This is the Scriptural statement and is borne out by the Lord's dealings with Jacob. He had shown his courage, his devotion, his faith. God would reward him. At this time he was needing encouragement, and therefore was given a dream of beautiful import. In the dream he saw a ladder extending from his side clear up into Heaven. It was crowded with angels going and coming.

At its further end, in his mind he saw the God of Glory and heard him speak; and the words were wonderful—full of interest and encouragement. God here gave Jacob the assurance that not only had he secured his father Isaac's blessing, but that God recognized the transfer—recognized him as the legal heir to the great Abrahamic promise, which is the basis of all hopes, Jewish and Christian, for themselves and all the kindreds of the earth.

God's message was: "I am the Lord God of Abraham and the God of Isaac, thy father; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the east, and to the west, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken."

This phraseology is much the same that was given to Abraham and was confirmed to Isaac. Now it was confirmed to Jacob. He was thenceforth in covenant relationship to God. Better than he knew, all his efforts would be so supervised as to work together for his highest welfare.

NEITHER A JEW NOR A CHRISTIAN

Jacob was not a Christian; and we are not to think for a moment of the Lord's providences over him as being of the same kind as those of the church of this Gospel age. He was not invited to be a sharer of the "high calling." He was not promised a change of nature to heavenly condition by resurrection, or in any other way. All of the promises to him were earthly, as were those made to Abraham.

Neither was Jacob a Jew. There were no Jews yet. The nation subsequently called Israel and afterwards known as the people of the Jews were Jacob's children; but they were not yet born. They became a distinctive people and nation not merely by being Jacob's children, but by being brought into covenant relationship with God through Moses and the Law Covenant of Sinai.

Thus we see that the patriarchs, Abraham, Isaac and Jacob, not under the Law Covenant, and not under the Gospel arrangement, constituted a class by themselves. To them especially (and in conjunction with them some of the noble prophets and worthies of the Jewish age) belonged certain great promises of God in respect to the land of Canaan and the blessing of the world. Not being a part of the spirit-begotten church of this Gospel age, they can have no share with Messiah in his spiritual kingdom, which shortly is to bind Satan, overthrow sin, scatter darkness and superstition and flood the world with a knowledge of God. They were not invited to share this "high calling."

However, a special call, or invitation, or promise, was made to them, not made to any others. In fulfilment of that promise, these patriarchs are to be granted human perfection in the resurrection; and being made superior to the remainder of humanity, they will be qualified to be the princes or rulers of all the earth, representatives of the spiritual, heavenly, invisible kingdom of Messiah.

Thus instead of any longer being recognized as the fathers, or patriarchs, they will by and by be recognized as the first children of Messiah, as the first ones to whom he will give the perfection of earthly life. Thus reads the prophecy: "Instead of thy [Messiah's] fathers, shall be thy [Messiah's] children, whom thou mayest make princes [rulers] in all the earth."—Psalm 45:16.

It will be noted that Jesus, speaking of his glorious kingdom to come, said, "The kingdom of God cometh not with observation" [outward display]. (Luke 17:20) He also said to the disciples, "Yet a little while and the world seeth me no more." (John 14:19) And when describing what would be seen and recognized at his second advent and the establishment of his kingdom, Jesus said not one word about any one seeing himself or any one of the apostles in kingdom glory. But he did say, "Ye shall see Abraham, Isaac and Jacob and all the prophets."—Luke 13:28, 29.

Jesus and his bride class—the apostles and saints of this age, from every nation and denomination—will indeed be the real kingdom and have the real supervision and power; but they will be invisible, as the Scriptures declare. All these will "be changed in a moment, in the twinkling of an eye," by the first resurrection power. No longer earthly beings, they will be spirit beings, the elect, being "made partakers of the divine nature." (2 Peter 1:4) As St. Paul again declares, the Resurrection change must come before the church can enter the kingdom glory; for "flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15:50.

WHAT THE DREAM MEANT

In order to rightly appreciate this dream or any part of the Gospel message, it must be remembered that man, originally in covenant relationship with God, was cut off therefrom by disobedience in Eden. The covenant of everlasting life could not stand with any who were sinners. "The soul that sinneth, it shall die."

But God had planned from the beginning a redemption of Adam and his race from this death sentence, this curse of destruction. He could not take Abraham back into his family, having purposely so arranged the condemnation that it could be set aside only by the work of a redeemer. The covenant made with Abraham, confirmed to Isaac, and now to Jacob, was merely a promise that God in due time would through their posterity send the Redeemer, the Deliverer, and through these bless all the families of the earth with the privilege of return to harmony and fellowship with God.

The ladder represents this thought of direct fellowship between heaven and earth, between God and man. The foot of this ladder was close to Jacob. Through his seed this great work of opening up relationship with God and men would be accomplished. The vision of God at the further end and his encouraging words were to stimulate Jacob to faithfulness and appreciation of this great promise as a pearl of great value—worth much more than the mess of pottage which he gave for it; yea, worth much more than home and its comforts. The dream had its intended effect. Jacob was encouraged, not only for that time, but through the remainder of his days. More than this, that dream has been a comfort and refreshment to all of God's people made aware of it through the Bible.

And this lesson applies to Christians of today also. With the fuller light of the Apostolic teaching and the guidance

of the holy Spirit we understand that before Abraham, Isaac, Jacob and the holy prophets of the past can bless the world as the honored seed of Abraham in the flesh, another work must be done. That other work will be done by our Lord Jesus. The death of the holy, harmless, undefiled Lamb of God constituted the entire foundation for the complete outworking of the plan of God's mercy for our race.

During this Gospel age a secondary feature has operated; an elect, select company, a bride class of joint-heirs with the Master, has been called out of the world from Jews and Gentiles, to constitute the spiritual seed of Abraham. If this ladder of intercourse and communion came down to Jacob, still more does it come down to and center in The Christ, of which Jesus Christ is the Head and the church his faithful members.

When Jacob awakened, he felt overwhelmed. To have the Almighty thus indicate his care and blessing and approval, and to assure him of his protecting care in the future, seemed wonderful to the friendless man. He said, Surely this place may be called God's house and the gate of heaven! And so ever since, the church has delighted to be known as the house of God—Bethel. By and by as the great temple of God, composed of living stones, Jesus himself being the Chief Corner Stone, this Bethel will be the gate of heaven, through which will come to mankind all the glorious things which God has promised—restitution, perfection, paradise—for all the willing and obedient.

Jacob took the stone he had used for a pillow, set it up as a monument and poured oil upon it, as signifying its sacredness to God. His example since has been imitated by the Egyptians, in setting up great columns pointing heavenward, and also imitated by the Babylonian steeples, and by Christians in the cathedral steeples and church spires. All of these, however, unwittingly point to heaven, and prefigure the fact that there is by and by to be a ladder, a communication between heaven and earth. That ladder will be the Messianic kingdom.

Tradition tells us that subsequently Jacob's stone was taken to Jerusalem, and there used in conjunction with the crowning of the Jewish kings. Tradition says that that stone was taken by Jeremiah when the Babylonians overthrew Jerusalem. Tradition further says that it was carried to Ireland and for a time used there for crowning their kings. It says also that this same stone is now in Westminster Abbey, and forms the seat of the throne on which the British sovereigns are crowned.

THE HARVEST IS GREAT

The Master said, "The Harvest truly is great, but the laborers are few; pray ye therefore the Lord of the Harvest that He would send forth laborers into His Harvest." (Luke 10:2) These words, applicable nearly nineteen centuries ago, seem very applicable today also. We have more opportunities for using unencumbered brethren filled with the Spirit than ever before. If any such brethren believe themselves reasonably well developed in meekness, gentleness, long-suffering, brotherly-kindness, love; and if, in addition, they have had some considerable experience with Present Truth and are fully consecrated to the Lord, we should like to hear from them.

Such desiring to co-labor under the Society's auspices might give us a brief history of their life-work thus far, and send their photograph. Let them tell us also to what extent they have had and used opportunities for presenting the Truth in public, and to what extent God has blessed their efforts in bringing others into a fullness of consecration and mental enlightenment.

Or if their talents run more toward stenography than toward public speaking, we should be pleased to know of that. But do not mention stenography to us unless you are thoroughgoing in it, as a poor stenographer is a hindrance.

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THE PRIVILEGE AND THE NECESSITY OF PRAYER

"Let us . . . come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16.

Prayer is a general term for all manner of petitions—whether a request, a hymn, or an expression of thanksgiving and praise. The word supplication seems to carry with it the thought of a continuous request, a repeated prayer, a longing desire, a waiting for the Lord to grant our petitions.

Well has the poet said,

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

The first intimation of approach to God on the part of humanity is that in connection with the sacrifices offered by Cain and Abel. They did not come, however, with a petition to a Father, but with sacrifices, thus acknowledging sin. The one who brought a sacrifice symbolically representing a sin-offering God accepted; the other, he declined to accept in any sense of the word.

Two thousand years later, God made choice of Abraham as the person through whom the vague promise made to Eve should be fulfilled; and to him he made the very definite promise that in him and his seed all the families of the earth should be blessed. With Abraham God made a covenant, which he renewed to Abraham's posterity—to Isaac, but not to Ishmael; to Jacob, but not to Esau. These men were privileged to pray, because by their faith they were justified to fellowship with God.

Eventually these blessings of divine favor and grace extended to Israel as a nation; and they entered into these privileges in the full sense of the word, under the Covenant of the Law, of which Moses was the mediator. From that time on they had the same opportunities to appeal to God as had Abraham, Isaac and Jacob. Indeed, in some respects, they had a preferred condition. They had a typical atonement day, on which they were typically cleansed; and because of this typical cleansing, they were permitted to come to God, as did David, Hezekiah and others.

The temple at Jerusalem was called the house of God, and the people went up to the temple to pray. Apparently it was generally understood that they might not pray anywhere and everywhere. This is indicated by our Lord's conversation with the woman of Samaria. Suppliants were heard only when they went to the temple to pray. The Samaritans claimed that the proper place to pray was on Gerizim, the mountain of Samaria. When the woman asked our Lord in regard to this matter, he intimated that the Jews were right in claiming that Jerusalem was the place where men ought to worship.—John 4:20-24.

The Jewish nation, by means of their Law Covenant made with God, were in covenant relationship to him, and were, therefore, permitted to pray to him. God does not regard all prayers, but only those offered by persons in a particular attitude of mind, and in a certain covenant relationship. Those outside—even sincere, honest Gentiles—did not have the privilege which Israel possessed.

ACCESS TO THRONE OF GRACE A SPECIAL PRIVILEGE

During the Gospel dispensation, all who have made full consecration to God have become spiritual sons of God and may ask of him as their Father, may come boldly, confidently, to the throne of grace in prayer. Those who have not made a consecration to God have no Advocate through whom to approach him. Those who come in the spirit of prayer and with a real desire for those blessings which God has promised to give, will see that prayer is a privilege restricted to a certain class. Those who do not esteem it a privilege may as well not come; for God has not as yet made any proposition to the world. Prayer is the privilege of God's children.

Cornelius was a man who sought harmony with God. Although he prayed for years and gave much alms, yet his prayers and alms did not come up before God until an appropriate time—not until Jesus had died and ascended up on high, there to appear in the presence of God for us. (Acts 10:1, 2, 4; Heb. 9:24) Three and a half years after the cross, at the end of the time of special favor to the Jews, this man's prayers and alms came up before God as a memorial. But even then he must send men to Joppa to invite St. Peter to come to his home and instruct him how to receive the blessing of God in Christ. When Cornelius accepted Christ, our Lord became his Advocate, and the holy Spirit came upon him. Thereafter he had the privilege of access to the Father at the throne of grace.

So is it with humanity today. There is but one way for any to avail himself of the privilege of prayer. Each must

recognize the fact that he is a sinner, and that there is no access to God except through Christ. In an earthly court, etiquette demands that one who desires to be presented to the king must first receive an invitation to appear in the king's presence, then at a set time he must appear, dressed in a certain kind of clothes. It is the same at the heavenly court. No man can come to God except through Christ Jesus. After he has accepted our Lord as his Redeemer, and has offered himself in consecration, our Lord, as his Advocate, must cover his imperfections with the robe of his own righteousness, and present him to the Father. Then he will be accepted and given the privilege of prayer.

POSSESSORS OF PARTICULAR QUALITIES OF MIND NATURALLY DRAWN TO GOD

The question then arises, If the world cannot approach God in prayer, what is the method by which he draws men? The Scriptures say that no man can come unto Christ except the Father draw him. (John 6:44) The answer is that the drawing cannot be done through the holy Spirit; for the world has not yet received that Spirit. The drawing power which the Almighty exercises over humanity is in different degrees. Some have a strong desire to worship God, others have a weak desire, and others have no desire at all. This difference is due to the shape of the brain. Mankind are born with differences in this respect.—Psa. 51:5.

Various imperfections were stamped upon us before our birth. As the Scriptures say, "There is none righteous, no, not one"; "for all have sinned, and come short of the glory of God." (Rom. 3:10, 23) All come short of that standard which God would be pleased to recognize. But amongst mankind there are some who have not lost their reverence, whatever else they may have lost in the unbalance of mind resulting from the fall. Or perhaps they have the quality of conscientiousness or appreciation of justice well developed. These qualities draw or incline their possessors toward God; and they feel as if they cannot be happy without him. This is the drawing influence.

This drawing influence may be illustrated by the effect of a magnet. If a quantity of steel filings were scattered throughout a box of sawdust, and a magnet were held close to the surface, the steel filings would immediately respond to the attraction of the magnet. On the other hand, the sawdust would not be affected; nor would the steel filings respond to any other influence than that of a magnet, exercised either directly or indirectly.

Man was created in the image of God. The fall has greatly marred that image, but no one is totally depraved. All have unbalanced brains, some in one direction, others in another. When the truth comes in contact with those whose organs of veneration or conscientiousness are less impaired, they are drawn to investigate it, with the hope of being drawn close to God. Those whose organs of veneration and conscientiousness are more impaired, do not have this experience, and are not drawn unto God, if haply they may find him.

Those who are without this drawing influence are not to be blamed; for they were born under those unfavorable conditions. Those who are reverential are, however, favored in that whoever would come to God must exercise faith in Christ; for without this faith there can be no blessing. At first this blessing and privilege are not clearly discerned by the seeker after righteousness. He merely longs to know God, and as he seeks, he finds; and as he knocks, it is opened unto him.—Matt. 7:7, 8.

Any one, therefore, who seeks God will find him; for the Scriptures promise, "Draw nigh to God, and he will draw nigh to you." (James 4:8) Those who thus find the way to God have something for which to be thankful in the possession of the quality of mind which led them to appreciate God. Persons of a particular character will follow on in the way and will, if faithful, attain to the reward. Those who have it not will not be drawn of the Lord until they shall have been made over in the next age. We are not, therefore, to suppose that everybody is being drawn during the present age.

After a person has been drawn, guided and instructed, then his will comes into action. It is for him to decide what course he will pursue. When he sees that no man comes to the Father except through Christ, and that the conditions are self-sacrifice, then he has the matter squarely before his mind. There are Scriptures which warn him that the path is difficult, but there are other Scriptures which tell him of the glory, honor and immortality at the end of the way. It is for the person to decide what he will do. But he does not come fully into the family of God until he has decided, and has taken the step of thorough consecration unto death; only then can he be begotten of the holy Spirit and enter the school of Christ.

PRAYER A PRIVILEGE OF THE HOUSEHOLD OF FAITH

During the Jewish dispensation, the Jews had the privilege of approaching God in prayer; but during the Gospel age they have not had this privilege. As long as the atonement day sacrifices were offered annually, they had the privilege of prayer under the Law Covenant; but as soon as the typical sin-offerings ceased, all those privileges which that covenant secured for them terminated; therefore the Jews have no access to God. They are still under the Law Covenant; but they have lost this special feature of it, because the typical priesthood ceased to be recognized as soon as the antitypical priest appeared.

The church of Christ alone, therefore, at this time has the special privilege of coming to God in prayer; for the great antitypical High Priest has made a satisfactory Sin-offering of himself. Whosoever will, through faith in him and under the covenant relationship of sacrifice, may draw near to God in prayer, nothing doubting.

But while only the consecrated class, the under priesthood, the new creation, are thus encouraged to approach the throne of grace with confidence and courage, very evidently all who in any proper sense belong to the "household of faith" may to some extent enjoy the privileges of prayer, the privileges of thanksgiving and intercession, and may rejoice in the peace of God, in a realization of the forgiveness of sins through faith in the atonement.

During the Millennial age, every good trait which any one possesses will be an advantage to him, and every evil trait will be a disadvantage. But no advantage will be so great that it will enable any to rise without the aid of Messiah. The less degraded will not have so far to retrace their steps; but where much grace is needed, much will be supplied. The power of the great Mediator will be adapted to all conditions; for the Scriptures give us the assurance that Christ's kingdom will be instituted for that very purpose. Since there is none righteous, no, not one, therefore all must have the great Messiah to assist them back into full harmony with God.

PRAYER AN OPPORTUNITY AND A NECESSITY

While prayer is a privilege and not a command, yet our condition makes it a necessity. Because of the fall of man from his original perfection, our flesh has imperfections, frailties; and yet we, as new creatures, have responsibility for these weaknesses. The only way to discharge these responsibilities is to go to the throne of grace and there obtain help in time of need. Whoever, therefore, goes frequently to the throne of grace in prayer thus indicates that he recognizes the necessity of using the opportunity which God has provided in his interest and as his privilege.

Prayer is necessary to the well-being of any one who would properly enjoy the blessings and privileges of his organism. We have the organ of veneration, which appeals to us for the worship of God. If we decline this worship, ignorantly or wilfully, our best interests could not be served. In this respect, the majority of the world are not serving their best interests; but the Christian is so doing.

The person who does the proper amount of watching will have no difficulty in determining when he ought to pray. If he watches properly, he will continually see something about which to pray. If he foresees trouble and says, "Tomorrow morning I will pray about the matter," he is making a mistake. As soon as one has any thought or idea of a coming difficulty, he should make it the subject of prayer. "To him that knocketh, it shall be opened." Whoever seeks the divine pleasing will find it.

The Lord's people are to watch in every direction. Our time is consecrated to the Lord, and it is our duty to watch that we render it to him. If we consecrate our time to him, and then waste it in reading novels and other worldly literature or in playing games, we are not using our time properly, although these practices are not sinful. Likewise we are to watch our own temptations, and to seek to control self and to guard against our own weaknesses, as well as those of others. We are also to watch the Word of the Lord, that we may be thoroughly furnished unto every good word and work.

Every trial, every temptation, is a special trial, a special temptation. No one knows whither the smallest temptation may lead. The Scriptures warn us to take heed; for what may seem a small matter may lead to something great. The fact that a thing may seem small does not imply that it may not be the most serious event of our whole life.

Those who have more opportunities for service are less liable to be led into temptation than are those who have fewer. We are, therefore, to be "not slothful in business"; but "fervent in spirit, serving the Lord." (Rom. 12:11) Watching against the world and its temptations, against our

own flesh and its weaknesses, against the Adversary and his delusions—these duties will keep us busy enough.

We are also to watch the signs of the times. In our Lord's day he reproved some because they knew not the time of their visitation. His words were, "Ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?" (Luke 12:56) If we are too much engaged in work or in pleasure to have time to study, to watch properly, we find ourselves in difficulty.

WATCHING UNTO PRAYER COMMENDED

It is one thing to be tempted, and quite another thing to enter into temptation. Our Lord was "in all points tempted like as we are, yet without sin"—he did not in any manner give way to the tempter. So it should be with us. We are to resist the devil and to watch and pray that we yield not to temptation. If we are negligent, if we think, "Oh, a little indulgence this once will not hurt us!" we are in danger. The only safe position for us to take is to watch and pray continually, for if we should enter temptation we know not where the matter may end. As some one has aptly said, "We cannot prevent the birds from flying over our heads, but we can prevent their nesting in our hair."

On the night in which our Lord was betrayed, St. Peter was amongst the most confident of the apostles. He said to the Lord, "Though all men shall be offended because of thee, yet will I never be offended." (Matt. 26:33) He did not know how much weakness was in him; therefore, when the Lord was watching and praying that momentous night, St. Peter was one of the first to fall asleep! Afterwards he was the very one to deny the Lord, and denied him with cursing!

We recall our Lord's words to St. Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." (Luke 22:31, 32) St. Peter's very courage led him into a trap placed before him by the adversary. This quality he showed when he went into the courtyard of the palace and mingled with those who were there. St. John, who accompanied him, was a relative of one of the priests; but St. Peter, who was recognized by his speech as a Galilean, was courageous enough to enter, even after having cut off the ear of one of the priest's servants.—John 18:15, 16.

Our Lord had foretold what would take place, saying, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." (Luke 22:34) After this had happened on the night of the trial, St. Peter remembered the words of Jesus, "and went out, and wept bitterly." (Luke 22:62) Had he not done so, we know not what might have happened to him. The weeping showed that the denial was merely the result of weakness of the flesh.

St. Peter could have taken a wrong attitude. He could have said, "I had a right to stand up for my own life, and not to be implicated in this matter." Thus he might have gotten into a wrong condition of heart; but his crushing out of this evil inclination toward self-preservation proved that in spite of his thrice repeated denial he was at heart loyal to his Master. So is it also with us; he who resists the smallest temptation thereby strengthens his character that he may be able to withstand the greater ones.

A good story is told which illustrates the wisdom of not entering into temptation. A man who desired to hire a coachman had a number of applicants for the postion. They were ushered into his office, and he asked them, "How near could you drive to the edge of a precipice without danger of accident?" One said he could drive within a foot without fear of falling over; another thought he could safely come within six inches of the edge; and so on. Finally, one man who had listened in silence to the others, said, "I do not know how near to the edge of the precipice I could safely drive; but I do know that I would keep as far away from it as I possibly could." This man was given the position.

This is the principle upon which we should act. The one who keeps the farthest away from temptation is on the safe side. Those who feel too confident of their own strength and power and go too near the danger line are liable to slip over the edge. Let us ever pray that we may not enter into temptation; let us also watch that we may keep out of danger.

PRAYING FOR TEMPORAL THINGS

On his last evening with his apostles, our Lord said to them, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." (John 16:24) Undoubtedly there is a special blessing to those who look for a fulfilment of his promise. Our Lord said, on one occasion, that the heavenly Father is more willing to give the holy Spirit to those who ask him, than are earthly parents to give good gifts to their children. (Luke 11:13) He did not mean that we must necessarily use the words, "Give us the holy Spirit," or that we should pray for a Pentecostal blessing, as do some well-meaning friends; but that we should ask for the spirit of the truth, of a sound mind, for the wisdom which comes from above.

We are not wise enough to guide our matters aright. We are instructed, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5) This wisdom seems to be especially necessary to us as the servants of God, that the words of our mouths and the meditations of our hearts may be acceptable in the sight of the Lord.—Psa. 19:14.

Our Lord instructed his disciples, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things." (Matt. 6:31, 32) His words seem to imply that we are to be different from the world. They would be ready to ask and pray for every imaginable blessing—different kinds of food, houses, money, and what not! They could not pray for spiritual things; for they have no appreciation of such gifts. Be not like them.

Why, then, did our Lord in his prayer say, "Give us this day our daily bread"? This is a very different matter from specialization in prayer. The Lord has promised that, if we are faithful, our bread and water shall be sure. (Isa. 33:16) We shall not be neglected. It is very proper that we acknowledge the Lord as the Giver of all good. According to his promise, we look to him to give us food and raiment. Whatever we have, we acknowledge our dependence upon the Lord for what he provides for us; and we ask for nothing beyond what he does provide.

The more we advance in spiritual development,, the less we feel like dictating to the Lord and the greater confidence we have in his wisdom and the more faith in his promises. The most that we should do is to make mention to him of those promises for temporal provision and of our trust in them. Of one thing we may be sure—that the Lord, who has called us to be his followers, has us under his supervision, and will see to it that all things shall work together for our good. If he calls us to be members of the body of Christ, neither lack of food nor anything else can hinder us from the full opportunity of making our calling and election sure.

Those around whom the angel of the Lord encampeth (Psa. 34:7, may be said to have a charmed life. The Lord is directing his church. Therefore, think you that he will permit loss of life through accident or illness before we have had time to comply with the terms of his invitation? Surely not! Therefore, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4) We are trusting in the promises of God. He will accomplish his divine purpose in us, if we abide in him and his word abides in us, and if we are faithful in obedience.

The Editor does not recall having from childhood asked the Lord for physical strength or health. He has known times when his physical strength was not great and when there were opportunities for service which seemed to require more strength than he had. Then he has taken pleasure in going before the Lord in prayer and saying that he was trusting that the necessary strength and all else which the Lord saw best to give him would be provided; but that if the Lord saw best that he should not be able to make a satisfactory presentation, he would still do his part and leave the rest with the Lord, knowing that whatever the Lord permitted would be the best experience for him.

This course has always been sufficient. In forty years of active service, he has never missed a meeting because of lack of strength, although there have been times when his friends have said, "You cannot possibly speak tonight!" His reply invariably has been, "If the Lord gives me strength, I will go to the meeting place, and will trust him for strength to speak." At one time he almost fainted on the platform; but grace sufficient has always been his portion. So long as he remains on this side of the veil, he intends to speak whenever he has an opportunity, unless he is unable to do so. He is sure that if the Lord gives him the opportunity to speak, he will also furnish the needed strength.

PROPER SUBJECTS FOR PRAYER

When we recall that St. James said of some of his day, "Ye ask, and receive not, because ye ask amiss" (James 4:3), we feel that we should be careful what we ask for. Our Lord instructed his apostles that it is very important to abide in him and to see that his words abide in us, if we would have our prayers answered. His words are, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15: 7) In other words, petitions

according to the Lord's will shall be answered, but those contrary to his will shall remain unanswered.

To ask selfishly for the things of the earth would not be true prayer. Many Christians have a mandatory way of telling the Lord what they would like to have him do for them—that so many should be converted to him at a meeting; that this meeting should be thus prospered; etc. Our prayers should be along higher lines than these. Temporalities should be presented in a casual way. We should have the desire to subsist in such a manner as would be pleasing to the Lord and should be thankful for whatever his providence may give us—whether much or little.

It has been suggested that to pray for anything which God is willing to give is entirely proper. We may pray for the holy Spirit, for more love, more gentleness, more patience, more wisdom from on high. We may pray that all these things will work together for our good; for he has promised that this shall be. We may pray for guidance from the Lord as may be best in his sight. But we may not tell him what to do; for we have no means of knowing what is his will in matters in general.

Our Lord did not pray in a mandatory fashion. With his petitions, he said, "Not my will, but thine, be done"—I have no will of my own; for I have given up my will and I desire to have thy will done. This is a prayer of full submission. It did not mean that our Lord did not pray in faith, nor that he would not get what he desired. It meant that he desired to learn the Father's will; and he learned that the Father willed that he should drink the cup of suffering to the very dregs.

If we are submissive, our prayers will become more and more messages of thanksgiving. We shall increasingly desire to walk in the Master's footsteps. We shall desire that his will be done in us rather than anything that we could attempt to tell him. Everything will be according to his plan, which will come to pass, and which he will not alter for us nor for anyone else in the world. Those who have reached this development of Christian living will realize that it is not necessary to pray that God will save this or that one; for has he not promised to save all the people of the earth who will come to him in his appointed way?

Consider the case of Saul of Tarsus. He was seeking to do God's will, but was blinded. After God had opened his eyes to the real facts of the case, he went forward in the right way. He was a holiness man both before and after he received the truth; but the enlightenment which he received taught him better how to do the will of God. If he had not been a chosen vessel of the Lord, he would have had no such experience, but rather he would have been treated as was Simon the Sorcerer.

ANSWER TO PRAYER DELAYED FOR OUR GOOD

Amongst some Christian people, agonizing in prayer, wrestling with God as Jacob wrestled with the angel, is very much encouraged. Frequently these people do so much praying that they do no studying, much to their disadvantage. The Scriptures instruct us to study to show ourselves approved unto God (2 Tim. 2:15), and not to seek to get something in a miraculous way, but rather in an intelligent manner. People who pray after this fashion are proceeding somewhat as did the prophets of Baal in the time of Elijah. Those men ran along the altar, cutting themselves with stones and crying to their god to consume the sacrifice.—1 Kings 18:26-29.

The Prophet Elijah, on the contrary, was very calm. He worshiped an intelligent God, who needed not to be shouted at to attract his attention. When the time came for Elijah to pray, he did so, using few words, but going straight to the point.—1 Kings 18:36-38.

There is a lesson for Christians in this narrative. Some who misunderstand the divine character and plan in general, pray for the things which they should not, and neglect to ask for the right things. If we abide in the Lord and his words abide in us, we shall know what to ask for; and we shall be so careful about our asking that we shall not ask amiss.

If one's prayers seem not to be answered, he should not become faint-hearted and cease to pray. Our Lord says that we should pray and not faint. (Luke 18:1-8) Our heavenly Father may will to bring us into such a condition of heart that we can appreciate his blessing. It may be God's will to delay the answer for our highest good.

Thirty-nine hundred years ago, God promised Abraham that he should have the land of Canaan, and that in his seed all the families of the earth should be blessed. That promise is not yet fulfilled. (Acts 7:5) For more than eighteen hundred years the church has prayed, "Thy kingdom come! Thy will be done on earth, as it is in heaven." The Lord has not answered the prayer yet; nevertheless we are to continue to pray and wait patiently. We have faith that God will do as he promised. "Wait ye upon me, saith the Lord, until the day that I rise up."—Zeph. 3:8.

There is a great blessing in store for all those who delight their hearts in the way of the Lord. We are in line with his gracious promises. We are waiting and praying. By and by, the Lord says, he will avenge his own elect—in the end of this age. He will deliver them from all the opposition of the flesh and of the adversary. He will set them on high and pour them out a blessing such as he has promised. Then the prayers will be answered. Meantime, the prayers continue to go up, earnestly, trustfully.

There is a difference between "saying one's prayers" and praying. In prayer, we should have some definite request before our minds, in order that we may look intelligently for an answer. A brother, who was carefully scrutinizing his thoughts, words and doings, with a view to discovering what trait of character most needed upbuilding, concluded that he needed patience. Sometime after, he wrote, "I have been wondering what is the matter. I have been praying for more patience; but my trials are of such a character that my patience is actually growing less. But lately I begin to see that the Lord is answering my prayer for patience in this very way, and is permitting these trials for the very purpose of developing this trait of character in me."

This experience is in line with the Apostle's injunction, "Take unto you the whole armor of God." (Eph. 6:13) Whatever our prayer may be, we should watch to see in what manner the Lord is answering our petitions. This attitude on our part will demonstrate our faith, trust and loyalty. In turn our faith will be strengthened. Thus shall we be pleasing to the Lord because of our confidence in him. He knows the way that we take better than do we ourselves. Then if something which we had not been anticipating should come into our lives, we should think, "Here is a lesson for us to learn—of patience, of obedience."

It is the privilege of the Lord's people to ask, in order that they may have fulness of joy. We have this joy and the "peace of God, which passeth all understanding," and we rejoice greatly in hope of the glorious things which the Father has in store for us and which the holy Spirit reveals through the Word. The joyful Christian is the thankful Christian. The thankful Christian is the one who is making the best use of his life. By reason of having exercised thankfulness of heart, he will be the better prepared for the kingdom. Those less thankful may attain the kingdom, for aught we know. But the thankless heart will not get the kingdom.

THE ATMOSPHERE OF PRAYER

The text, "Pray without ceasing," would seem to be the equivalent of the statement, "Cease not to pray"—the petition continues, as if the person were in an expectant attitude. In one way or another that petition may be still awaiting an answer. This idea is carried out in a court of law. It is the custom to address the court, saying that the applicants pray for such and such release from such and such difficulty in certain cases. That request might be withdrawn, or it might be continued. So it is with the prayers which we make to the heavenly court. We have made our petition; and if it is worth asking for, it is worth waiting for.

We should not be as the Gentiles, who thought that they would be heard for their much speaking. But we should seek first the kingdom of God. Our prayers should be along that line. Whatever temporal experiences we would have the heavenly Father might see to be helpful to us in the attainment of the heavenly things of the Gospel. We should not cease our praying, although we are not bound by an iron law. God has not commanded us to pray, because that would be in the nature of a fixed rule, to disobey which would be sin. But we believe he will bless those who ask. The more we feel our need of things, the more we appreciate them when we get them. The Lord would have us appreciate these gifts by going frequently to request them; then, when they come to us, we are in a condition to receive and to make a better use of them.

We have many reasons for giving thanks—the heart that gives thanks will find itself more and more in a thankful attitude. At first when we begin to give thanks, we do so for the more pleasant things; but as our experience increases, we find joy in the afflictions and the persecutions of life; for these experiences refine our hearts and make them more susceptible to the right as against the wrong—the truth as against the error, the purity as against the impurity.

Not only should we pray frequently and with regularity, but we should be always in the attitude of prayer. The children of God should be in that attitude of heart which looks to the Lord for divine guidance in every perplexity and every experience. Just as the needle turns to the pole, so our hearts should turn to the Lord. If there is pain or trouble or difficulty in our pathway, we should look to him. If there is privilege of serving the Lord, we should not think ourselves competent for the service without turning to the Lord for help.

In other words, the Christian's prayer should ascend not only in the beginning of the day; the atmosphere of prayer should surround him continually. It should not be a mere sense of duty, but an appreciation of a great privilege.

Those who appreciate the Lord at all could not afford to be without this privilege. Those who do appreciate this privilege rejoice to go to the heavenly Father many times a day. Our advice to all who are seeking to walk the narrow way, would be that they forget not this privilege. But in their families or in their rooms with their roommate, the prayer should be in such a form as would be reasonable and proper, according to what would be their best judgment of pleasing the Lord—and not to be an intrusion in any sense.

FAITH STRENGTHENED BY PRAYER

As to just how the prayers of one may benefit another we may not know. We have not sufficient information to philosophize on it very deeply. We might surmise certain mental influences proceeding from one to another, just as we know electrical influences to proceed from one station to another thousands of miles away. The powers of the mind are something not comprehended. We can influence ourselves, and, to a certain extent, influence another. One mind can influence another without a word, by some telepathic power. As to why God permits this and gives blessings in answer to prayer we cannot say. We are left to philosophize, to speculate.

If we are in the school of Christ, we are there to be taught, to learn certain lessons of life. One of the lessons is to have full, perfect faith in God—absolute trust. Such a trust is exercised by our prayers for ourselves as well as for others; and this trust is cultivated by our prayers. God is pleased to bless these prayers, and thus to cultivate and strengthen our faith. We cannot suppose that God would leave any important work undone if we failed to pray for it, or that the answer to our prayer would come as we look for it; but blessings may come from one channel or another. God is quite able to overrule any matter so that he can give blessings, either by our co-operation and prayers, or without our co-operation and prayers.

We have reason to believe that when we pray for others our prayers avail. We have known instances where prayers have been answered very remarkably. The Lord's Word seems to inculcate this faith in us. God's people have been people of prayer, and are people of prayer. We cannot imagine how one could be a consistent follower of Christ without prayer.

FOR WHOM MAY WE NOW PRAY?

We understand that promiscuous praying for health during the Gospel age would have been improper, and that only by means of the gift of healing were the early cures of the age performed; that it ceased with the death of the Apostles after accomplishing its object; and that the proper prayers relating to sickness, on the part of the saints, would have been those offered for the forgiveness of sins—as a result of which healing followed. But we see, too, that as the Millennial age is dawning—lapping upon the Gospel age, which is closing—we should expect that healing and general restitution would begin to be manifested, much as we do see it. And this leads us to inquire, In the light of the foregoing examination of the Bible teachings, and in the light of our present location in the dawn of the Millennium, for whom may we now pray?

We answer, The saints cannot properly pray for their own health now, any more than could their Master. They cannot properly ask the restitution privileges which they have consecrated, nor can they ask that their sacrifices be nullified, by having all the cost of weariness, exhaustion, stripes or sickness miraculously removed. But when they realize their afflictions to be punishments for sins, they can still feel at liberty to confess their sins one to another, and to pray God for forgiveness. Thus they may as a result be healed.

The saints who abide in Christ, and in whom his Word abides, may pray for others than themselves, especially in view of the fact that we are now in the beginning of the times of restitution; namely, in cases where they are sure their object is not self-exaltation; where their desires for the recovery of the sick are not selfish, and where they have reason to believe that the restored health would be consecrated to good works and the glory of God.

In such cases we may upon request pray for the recovery of the afflicted or imbecile not of the consecrated little flock—the sacrificers, the royal priesthood. Yet even in such cases, though our faith must necessarily be strong, because confident of asking from right motives, and at a time when the Lord is pleased to grant a beginning of restitution blessings, we should always say, as the Master did in his prayers —"Nevertheless, not my will, but thine, be done."—Luke 22:42.

However, it is not time yet to expect general healing and full restitution work, as that evidently will not be due until the entire priesthood shall have finished sacrificing and entered with their Head and Chief Priest, Jesus, into the glories and perfections of the heavenly state, or condition, typified by the Most Holy.

PRAYER FOR KINGS AND GOVERNMENTS

In his Epistle to Timothy, St. Paul says, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Timothy 2:1, 2) Other Scriptures tell us clearly that the kingdoms of this world are not the kingdoms of our Lord. (Luke 19:11, 12) They inform us in an indirect way that the world would not appreciate the fact that the affairs of the present order of things are all under the supervision and care of Satan (Matthew 4:8, 9; John 14:30); that the Lord will not set up his kingdom of righteousness until his appointed time. When that time shall come, all kings and priests and people will serve and obey him. (Daniel 7:27) His reign will be the one that will be "the desire of all nations."

But the Bible gives us to understand that, in the meantime, these present kingdoms are given the opportunity of seeing what they can do under these conditions. (Daniel 2:37-44) When the typical kingdom of Israel was destroyed and the kingdom was given to Nebuchadnezzar, it was for the opportunity of seeing what his kingdom could do. It might be righteous or unrighteous. And so it has been from the kingdom of Nebuchadnezzar down. They are all Gentile kingdoms, and not representatives of God. All these various kingdoms are demonstrating various principles of government. Mankind under these kingdoms are learning lessons of experience which will be valuable to them in the future. Under these kingdoms we have seen man battling for rights. Sometimes they have been defeated, and sometimes they have been victorious—as the case may have been. In the various battlings we have seen righteousness and unrighteousness striving together; but with all, policy rules.

Under all the kingdoms mankind has demonstrated that no government by imperfect man can rectify the difficulties which confront humanity. We cannot abolish sin and sorrow, crying and dying. Had only one king or one nation been permitted to experiment with the race, we would not have known whether or not other nations might not have been successful, had they had the opportunity. Each nation in turn seeks to be the universal power, and each claims to be the better government; as, for instance, the American Government wants to give better government to the Filipinos, and Great Britain wants to give better government to the people of South Africa. What do civilized nations and tongues do in less civilized lands? What can they do for the betterment of conditions? In all these countries, in all their endeavors, they show that selfishness dominates.

POWER USED FOR SELFISH PURPOSES

We see the fact demonstrated that if one nation had really the power to bless others, it would not bless them without taking advantage of them. Our civilized nations in heathen lands use their power in a selfish way, taking money away from their fellow-creatures. Instead of leading them to higher and better conditions, things have generally been conducted upon a commercial basis. And these very people who have more or less taken advantage of others in their extremity and need, and those people who have been taken advantage of by fear, will all no doubt learn some good lesson from these experiences.

God is permitting the nations to learn these various lessons, before setting up his kingdom in great power and glory. When his kingdom shall be established, the contrast between its government and all these other governments will be so marked that all will have a great deal to learn. No doubt many who suffered from injustice will be all the better prepared to appreciate the better government when it shall come in.

In the meantime, God's people who are being called out to be members in the body of The Messiah are not told to say, "These kingdoms are not doing well and our kingdom will show this." On the contrary, we should speak encouraging words: "Your nation is seeming to do about the best it knows how to do. As it gets more intelligent, it strives for a better government."

SYMPATHY FOR THOSE IN AUTHORITY

We who belong to the new kingdom are as citizens in a foreign country. We see that we are more or less influenced by the condition of the things of this world. We have sympathy with mankind. We are glad that a new dispensation is coming in. We see that these who are striving to make things better have a herculean task. If they were to give it up to us it would take all of our time; and under present evil conditions we could do no better than they are doing. We have

great sympathy for kings and princes. They do well to accomplish so much, with sin in every direction.

Our sympathy would lead us to consider them kindly in our minds. And we may pray for them such wisdom as God sees best. It would not do for us to request of God that one of them should be healed, if he were sick. If we had some means of helping, we should use that means; but as for the results, we should remember that these lie in the hands of God. We should help in any way we can. We are not to specify, but merely to pray God's blessings upon these kingdoms.

We are interested in these kingdoms because we are interested in mankind in general. We wish to live a peaceful and godly life, that we may have that much more opportunity for reading and studying. (1 Timothy 2:1, 2) We are glad if there is peace in the earth now; and we do not intend to quarrel. We intend to pray for these rulers; for we do not believe that they are at heart black or evil intentioned. Perhaps they are trying to do to the best of their knowledge what would be best for all. Most of the monarchs of Europe are not wishing to pull the people into war.

PRESENT DAY BLESSINGS

As to the people who are keeping such a wonderful government in our own land, we see how they are having persons to watch every building that is being erected; how they give special attention to the fire department and the water department that there may be a proper supply and purity of water; and how they care for the general health of the city, providing for quarantine, etc., etc. Those who have charge of the school systems for the education of young, and of the hospital systems, are doing a great work!

We should reflect that ours is a happy day in comparison with what it would be if we were living as people did in the time of the barbarians. When we see the wonderful things which are being done today—the great buildings, bridges and other wonderful improvements—we say, "What is man! Surely a wonderful piece of divine mechanism! What things he can do even in his imperfect condition! And what will he not be able to accomplish when Messiah's kingdom is here, which will put stripes on the disobedient, and utterly destroy those who will not come into harmony with its rule of righteousness!"

We are glad that things are moving as well as they are. Instead of berating the people who are the leaders, we prefer to think that they are well intentioned people. We can well pray for such without any difficulty in mind. And we can feel glad and thank God that these people take care of us as well as they do.

Our prayer to God for kings, etc., is that he will so overrule and direct among the nations as would be most in harmony with his wise plans, for the blessing and development of the church now being selected. For though God has given over the world to the rule of the "prince of this world" until the full end of the Gentile times, yet God has not given unlimited power. The wrath of man shall not work ruin to the plan of God; for he will cause the wrath of man to work to his praise, and all that will not so work he will restrain. (Psalm 76:10) This is what the Apostle has in view: Pray God's guidance and direction over all the affairs of life and over rulers to the end that the piety, sobriety and growth of the church may be conserved.

FORMAL PRAYER

"I often say my prayers;
But do I always pray?
And do the wishes of my heart
Go with the words I say?
I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone;
For words without the heart
The Lord will never hear,
Nor will he to those lips attend
Whose prayers are not sincere."

MAKING FRIENDS WITH MAMMON

APRIL 20.—Genesis 33:1-15.

"Be ye kind one to another, tender-hearted, forgiving each other even as God also in Christ forgave you."—Ephesians 4:32. (R. V.)

The Great Teacher admonished his followers, "Make unto yourselves friends with the mammon of unrighteousness." In other words, his followers were not to be selfish and grudging, or to be exactors of the last dollar or shilling. They were to be generous in their dealings, and thereby secure the friendship of those who otherwise might hate them. In other words, the followers of Jesus were to have heavenly ambitions instead of earthly ones, and they were to be willing to allow others to have the best of the bargain in earthly matters, if thereby they could forward their spiritual interests. This is well exemplified in today's lesson.

GIVING ALL FOR GOD'S FAVOR

In a previous lesson we saw how Jacob willingly, gladly, gave up all of the earthly riches of Abraham and Isaac, and left all those in possession of Esau, claiming only that he should be the heir of the spiritual blessings—the great promise made to Abraham, confirmed to Isaac and to Jacob himself. That promise was not in respect to the present, but to the future; it was purely of faith. What cared Esau for a promise of the future? He desired what he got—the earthly inheritance. Nor do we find that after he got possession of the earthly inheritance, he ever gave a thought to the covenant, which reads, "In thy seed shall all the families of the earth be blessed."

But all the while, that covenant was the one thing before the mind of Jacob. He would not contend with Esau for the earthly blessing, although it was included in the purchase which he had made. He would give Esau all of the earthly blessings, if he might inherit this great blessing of the future. All of Jacob's course in life was governed by this great promise. If the Seed of Blessing was to come through him, then he must have children; hence he married and reared a goodly family, regarding them all as identified with himself in the original promise. His accumulation of wealth, flocks and herds, was along the same line—a desire to become great and influential, in line with that promise.

Under the Lord's guidance, he had left his uncle Laban's house, with the flocks and herds and servants which he had gradually accumulated there. Under divine direction he was going back to the land of his father. Although twenty years had passed since he left home, he felt a timidity respecting his brother Esau, and prayed to the Lord upon the subject, reminding him of the promise, in which he trusted.

Then he sent word ahead to his brother that he was coming. Next he prepared a present—a gift of considerable value for those times—two hundred and twenty sheep, two hundred and twenty goats, sixty camels, fifty cattle, thirty asses, under the direction of servants. How large a proportion of his flocks and herds these were we know not, but they did represent long years of toil on Jacob's part. They were earthly things, however—things of the present time—and Jacob valued them as nothing in comparison to the great promise which he possessed. He could give this goodly portion of earthly mammon as a present to his brother Esau to purchase his favor, his good will. He was not under obligations to Esau; rather, Esau was indebted to him.

THE WISDOM OF JACOB'S COURSE

Jacob, the younger by a few minutes, had purchased of his elder twin brother all of the first-born's portion, which included the major share of Isaac's worldly riches. Jacob had left all these in Esau's hands. The latter, naturally enough, might expect that Jacob was now coming to claim his riches—to take possession of the estate.

Esau was ready to fight for it, of course. Even if Jacob had protested that he laid no claim to the estate, Esau would continually have judged him according to his own standards, and would have mistrusted that at an opportune time Jacob would make an attack. Thus a rivalry between the two families would have been established—a feud. Such a feud would have interfered with Jacob's hopes in connection with the Abrahamic promise. He must be a co-worker with God in the matter of establishing his seed, or posterity, numerous and influential, and qualified in due time to bless all the families of earth.

Jacob not only offered the present to Esau, but insisted upon his accepting it. It would stand as a pledge of good faith between them. It would help to heal any old sores. Esau would be all the more willing to see the prosperity of his brother; for he realized that he had gotten the better of Jacob; first, by getting the patrimony, and secondly, by getting in addition so rich a present.

Evidently Jacob's course was the wise one. He still had plenty, and God could give him as many more sheep, goats, cattle, camels and asses as He pleased. His chief concern would be the promotion of everything appertaining to that great Abrahamic promise, in which he delighted, the fulfilment of which lay beyond the present life.

THE LESSON OF GENEROSITY

One lesson which we as Christians may draw from the course of experiences of Jacob is generosity toward the world—toward those who have no interest in the heavenly promise. We do not mean to institute a comparison between Jacob and ourselves, in the sense of holding him up as a pattern for Christian conduct. Quite to the contrary, we point out that while Jacob's faith was commendable and may be copied by us, his standing with God was very different from ours. While he was an heir of that Abrahamic promise and the Christian church are also heirs to it, our inheritances are different.

We have already seen that the Abrahamic promise is to have a double fulfilment. The earthly fulfilment is to come to Abraham, Isaac and Jacob, and all of the faithful; while the higher, the Heavenly fulfilment, is to come to Christ and his spirit-begotten followers—the true Christians of this Gospel age. Only the spirit-begotten from Pentecost onward have enjoyed the blessed privileges of the school of Christ, or been able to develop the fruits and grace of the holy Spirit.

Nevertheless, the general principle holds good with the spiritual heirs as with the natural heirs of that promise—that faith in the promise makes secondary everything else in life, hence, as Jacob was willing to set aside all other ambitions, aims, hopes and loves, wishing merely to see the accomplishment of this Abrahamic promise and to surrender earthly rights and privileges in its favor, so should we, the spiritual heirs—yea, more so. We have much advantage every way. We can understand the promise better than could they.

We see how God has already begun the preparation for the fulfilment of that promise in the sending of his Son to redeem our race, and thus to make possible the blessing of all the families of the earth in due time. We see further that Jesus, having redeemed mankind, has been highly exalted, and now in power and great glory is merely waiting for the time to come when his elect spiritual church will be completed. Then the Messianic kingdom will be established; and then Abraham, Isaac, Jacob and all the faithful heirs of the earthly part of the inheritance will be awakened from the tomb, to enjoy their share in the grand work of world-blessing which God has promised.

As Jacob forsook his father's house, leaving all with his brother without contention, trusting only to the heavenly promise, so must we spiritual Israelites forsake all earthly hopes and aims for joint-heirship with Christ in the heavenly kingdom. As Jacob was glad to give goodly presents to his brother for the sake of peace and prosperity, and to assist in carrying out God's arrangement under this promise, so should we as Christians be willing to give to our partners in life, our neighbors and friends and brethren, the larger share of earth's good things, if thereby we may forward the interests of the Lord's cause in connection with the Abrahamic promise, in which we trust.

The world has the things of the present time. They are its prize. Mankind set their hearts upon these earthly things—they know nothing higher. We, on the contrary, appreciate the heavenly things, esteeming, as the apostle said, that all the things of earth are unworthy of comparison. We, like St. Paul, esteem the greatest things of an earthly kind but loss and dross that we may win Christ—that we may win a joint-heirship with Jesus in the great blessing of God by becoming members of the spiritual seed of Abraham, and participating in the glorious work of this promise—the blessing of all the families of the earth.—Galatins 3:29.

SET YOUR AFFECTIONS ABOVE

God had certain lessons of faith and obedience for the ancient worthies to learn. And how well they learned these! How much faith we see manifested in Abraham's career, and Isaac's and Jacob's, and all along down the line amongst those enumerated by St. Paul in Hebrews 11! How their obedience proved their loyalty as well as their faith!

We are not surprised that those noble characters are to have a goodly place in the work of blessing mankind under Messiah's kingdom. Their experiences in life were a schooling, and training and preparation for what lies before them during Messiah's kingdom. If they were faithful to God and trusted him in the dark, and loyally sacrificed earthly interests, doing his will, how sure we may be that they will be no less loyal, no less faithful, no less obedient, when as perfect human beings under the favorable conditions of Messiah's kingdom they shall be entrusted with honorable service and power by the great Messiah!

Who cannot see that if the ancient worthies of the house of servants required testing as to obedience, faith, loyalty, much more the spirit-begotten members of the Christian church require testing along these same lines! There are two reasons why our testing should be more thorough than theirs. (1) We are members of the house of sons, while they were members only of the house of servants. We have not only the spirit of begetting as sons of God, but additionally have much clearer light shining upon the divine Revelation, making known to us God's will and showing us how his plan is outworking. (2) Additionally, our testing is for a still higher position of glory and honor—"that we might become partakers of the divine nature"; that we might be joint-heirs with Christ in his kingdom on the heavenly, or spiritual, plane, still more important than the earthly plane, which the ancient worthies will receive. As St. Peter says, "What manner of persons ought we to be"—we who have had such great favors and privileges and enlightenment!

If then Abraham left his father's house—kindred—to be a stranger in a strange land in obedience to the Lord's leading, will the Lord expect less of faith and obedience in his spirit-begotten children of this Gospel age? Surely not! If Jacob surrendered up all of his rights to his father's property, should not the spirit-begotten children of God be willing to do as much, or more? If Jacob was willing to give liberally of his earthly possessions to secure peace with those who owed him much, ought not we, who have received the holy Spirit, be willing to give still more generously of this world's mammon, or riches, to those who love the present world, in order to secure our liberties and privileges, which we prize especially as opportunities to make our calling and election sure to the heavenly gifts and heavenly calling in connection with the divine plan?

FINALLY OUR GOLDEN TEXT

Our Golden Text seems at first not very closely related to the lesson. Nevertheless there is a relationship. It is this: Whoever cultivates the spirit of generosity and benevolence toward others in the interest of the Lord's cause will thereby be making character. Generosity in dealing with our enemies, with the world, will gradually make us more generous in all our dealings—in our homes, with our families, and especially in the Lord's family, to which our text refers.

"Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." We are not to forget that the church of this Gospel age is represented as being in the school of Christ, to be taught and prepared for divine service, glory, honor, in association with the great Redeemer during his Messianic reign. We are not to forget that the lessons of this school are the graces of the holy Spirit, and to whatever extent we attain these graces, to that extent we shall be prepared for the place in the kingdom to which God has called us. To whatever extent God's people neglect the cultivation of these fruits of the Spirit, in that same proportion they will be unfit to share in Messiah's kingdom.

Is not this the very essence of St. Peter's exhortation when he says, "Add to your faith, fortitude; to fortitude, knowledge; to knowledge, patience," etc. "If these things be in you in abounding measure, they shall make you to be neither barren nor unfruitful in the knowledge of the Lord, and thus an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ But he that lacketh these things is blind and cannot see afar off," and looks merely at the things of this present life, and will be unprepared for the graduation examinations prior to the inauguration of the new dispensation—now at hand.—2 Peter 1:5-11.

THE DIFFERENT STEPS IN JUSTIFICATION

Even before Christ came into the world, God had dealings to a certain extent with some of the human race. He dealt with Adam, telling him of the penalty for sin and promising that the seed of the woman should some day bruise the serpent's head. He dealt also with Enoch, with Noah, with Abraham, Isaac, Jacob and others, centuries before Jesus was born. God did not, however, deal with these men in the particular and special sense in which he has dealt with the Gospel church, who are privileged to be called "the sons of God."—John 1:12.

The Scriptures state that Abraham believed God, and his faith was counted to him for righteousness. (Gen. 15:6) God

must have had some dealings with Abraham before he believed or there would have been nothing for Abraham to believe. Evidently God had had some communication with him before faith and trust could have brought him into even a tacitly justified condition.

Abraham sought to be as nearly perfect in conduct as possible, and to do those things which are pleasing to God. After he had manifested his desire to be obedient, God said, "If you will prove your faith by leaving your native land and risking the loss of your present earthly comforts and of the home of your childhood, I will make a covenant with you." Abraham believed God.

As soon as opportunity was afforded, Abraham left Chaldea and journeyed to Haran. Later, God made him certain promises on condition that he would go into the land of Canaan. After he had entered Canaan, God said, "All the land which thou canst see will I give unto thee and to thy seed after thee." (Gen. 13:15) Abraham was called the friend of God. (James 2:23) St. Paul tells us that God preached the Gospel unto Abraham, saying, "In thee shall all the families of the earth be blessed."—Galatians 3:8; Genesis 12:3.

FAITH IN GOD THE ESSENCE OF RIGHTEOUSNESS

So we see that there was a kind of dealing with the ancient worthies before Christ came—before there was any actual justification to life. None could be thus justified until a life had been given as a corresponding price for Adam's forfeited life. Hence the promise of God, so far as these were concerned, was only a hope. They understood that in some way he intended to do something for their relief, but did not know how God, who had once condemned them to death, could give them everlasting life. Nevertheless, they had faith in the promise, and this God counted for righteousness; for faith in God is the essence of all righteousness. By this faith they were justified to fellowship with God.

When Abraham, Isaac, Jacob and all the prophets manifested their faith toward God, they proved their heart-loyalty, so that long after their death he could say, "I am the God of Abraham, of Isaac and of Jacob." They believed that some day they would be raised from the dead. If there were no resurrection, God could not have spoken of them as he did; "For he is not a God of the dead, but of the living." (Luke 20:37, 38) This is the argument with which Jesus offset the teachings of the Sadducees that there will be no resurrection of the dead; but it was not given as a proof that the patriarchs were in heaven at the time, for Jesus distinctly tells us that at the time in which he was speaking no man had ever ascended into heaven.—John 3:13.

We see, then, that Abraham had a measure of relationship with God, but not until he had manifested his faith. God had dealt with him, however, before this manifestation of heart-loyalty, and that dealing consisted in giving him knowledge of how to become the friend of God.

In due time God will indicate to the members of the human family that he is willing to accept them on terms by which he will be their God and they shall be his people, but that they must prove their faith by walking before him to the best of their ability. This is the most that God does for any one—simply to give him knowledge of the steps which he must take in order to have complete justification. He says, "My son, give me thine heart." (Prov. 23:26) On this principle God spoke to the Lord Jesus Christ and continues to speak to all who would come unto the Father by him.

TENTATIVE JUSTIFICATION NOT CONSECRATION

Manifestly, things are somewhat different now from what they were in Abraham's time. Abraham did not become a son of God; for he lived before the opening up of the way to life, and that which God counted a justifying faith could not bring him redemption. Our Lord had not yet opened up that living way. Notwithstanding the fact that the redemption had not taken place, Abraham had God's promise that in due time he and his seed should bless the world.

The message that now goes forth is that God is willing to receive again those who were once his sons, but who lost their sonship through the disobedience of Adam. Therefore, the very knowledge of God's plan is an offer of salvation to whosoever may hear of that plan. God says, in substance, "If you wish to become my son, this is the way. 'My son, give me thine heart.' After you have made a full consecration, I will reveal to you the deep things of my Word."

We should make a clear distinction between what God has done and what he intends to do. God considered Abraham and all the faithful of past ages as the servant class. (Heb. 3:5) But with the faithful of the Gospel age it is different. St. John tells us that "To as many as received him, to them gave he privilege to become the sons of God." (John 1:12) Only since Pentecost has opportunity been given for any to become sons. Hence, before that time none could become "heirs of God, and joint-heirs with Christ"—heirs of the Abrahamic promise.—Rom. 8:17.

To those who have come into Christ since Pentecost the assurance is given that they shall be made joint-heirs with the Lord if they continue faithful to the end, that if they suffer with him, they shall also be glorified together with him. (Rom. 8:17) The only ones who have full relationship with God are the consecrated, who have received the full life-justification possessed by none others in the world.

Just as God dealt in the past with those who dealt with him, and as he gave them encouragement and directed them by his voice, so now he gives those who deal with him particular information respecting his will through the Son and through faith in the blood of our Lord Jesus. Whoever thus starts out now is beginning to come into a justified condition; and every step of progress that he takes brings him nearer to consecration.

FROM KNOWLEDGE TO TENTATIVE JUSTIFICATION

The first step leading to justification is the gaining of a little knowledge; for no man can be justified in ignorance. This knowledge leads to a step of faith. With each advance in faith based upon that knowledge comes greater opportunity for increase of knowledge and faith. Thus we learn to walk by faith rather than by sight.

All of these steps, however, lead up to a full and perfect justification. First we come to a faith in God, believing that there is a great Creator, that we are his creatures, and that he has merciful intentions toward us. Then other steps lead us to see that God has made arrangements for receiving us back into fellowship with himself through the Lord Jesus Christ and his work of grace. We see that "Christ died for our sins according to the Scriptures." (1 Cor. 15:3) This is a step of greater knowledge and leads to another step of obedience. Thus we draw nearer to God. As St. James says, "Draw nigh to God and he will draw nigh to you." (James 4:8) Each step enables us to see that we are getting nearer to the blessing.

After seeing that the Lord Jesus has prepared the way for the forgiveness of sin, we learn that there are certain terms upon which our sins will be forgiven. This is another step of knowledge. Then we are brought to the point where the Lord tells us by his own word and the words of the Apostles that this forgiveness is based upon faith in him and full acceptance of his finished work, that the only way by which we may become sharers in that work is by the consecration of ourselves and all that we have to the Father, and that we take up our cross and follow Jesus. We also learn that unless we take this step we cannot reach full justification.

TENTATIVE JUSTIFICATION DEFINED

When one has been drawn to the Father through his Word and his providences, and has accepted the blood of Jesus Christ as his only means of salvation, he comes to the place where he must decide whether he will present himself to God or whether he will wait for the Millennial blessings of restitution. What he will do is uncertain. He is tentatively (that is temporarily) justified for a purpose—that of considering which step he will take. He is still on the human plane—a natural man.

Tentative justification, then, is for the purpose of giving a standing with God, from which a believer in our Lord's ransom-sacrifice as his only hope of salvation may ascertain whether he has that spirit of sacrifice which will lead him to full consecration. The believer is at liberty to choose which course he will take. He may offer himself in consecration or he may decide not to do so. But should he decide to wait for restitution, he thereby proves that he has not appreciated God's offer.

The object in preaching the Gospel during this Gospel age—or at all—is to give an opportunity to whosoever will hear to attain to the privilege of spirit nature. Whoever hears the call and neglects to take advantage of it has evidently received the grace of God in vain. He suffers the loss of whatever he might have profited by accepting the offer. If for the doing of a certain piece of work a reward is promised, the one who fails to perform the work loses the reward, the honor, the money, or whatever was promised for doing the work.

God does not intend to inflict punishment on those who decide not to make the sacrifice of their humanity. But this class cannot gain the prize offered to those who do so. Only those who use their opportunity to be dead with Christ shall live with him—become participators in the glorious things that are his. Those who take this step constitute the church at the present time.

For the others, however, we trust that they will have opportunities in the future, in the Millennial age. Under the favorable conditions of that time we hope that they will do

better than they have done in this age. Yet our thought is that the person who has come to a knowledge of God's grace and has had a measure of light respecting it, but has rejected it, will be in a worse position than those who have never heard of it.

Nevertheless, we do not wish to discourage any one who experiences faith in restitution, in a future life, in good works. We would not discourage any one who hopes for earthly life, restitution blessings. We believe that there are a great many people who are living noble lives, but who have neither faith nor light regarding the high calling. They are not on that account to suffer forever, except in the sense that they will have lost the opportunity of attaining the kingdom blessing.

VITALIZED JUSTIFICATION

The Lord says that one should take the step of consecration only after counting the cost. (Luke 14:27-33) After one has decided to take this step, he presents himself to the Lord. If his consecration is accepted, the Lord imputes enough of his merit to make the sacrifice perfect; for nothing imperfect can be presented to Jehovah. At the very moment of his acceptance as perfect through the imputed merit of Christ, he is reckoned alive in the full sense of the word; he has received actual justification in a legal sense. His justification is said to be vitalized. In other words, as soon as our Lord Jesus becomes his advocate, God is reconciled to that sinner and treats him as one actually perfect. Full justification means full making right in the sight of Jehovah.

Let us be sure that we clearly understand this important point. Justification is said to be vitalized when, by the imputation of the merit of Christ, one who has made a full consecration receives by faith his share of the redemptive work of Christ. Those who have received vitalized justification can have no part in restitution. Since that which is vitalized is made alive, justification that is vitalized is said to be unto life, for one's future existence depends upon his retaining that justification after our Lord's merit has been imputed. Abraham's justification, on the contrary, was not unto life, but only to fellowship with God. Christ had not died in Abraham's day and, therefore, merit could not have been imputed to any one.

By means of the various steps by which God has led us to himself we reach the fulness and completeness of justification. That justification is vitalized by Jesus, who imputes to us a sufficiency of his merit to cover our deficiency. At the same moment God accepts that sacrifice which has already been offered to him through the Advocate. This acceptance is indicated by the begetting of the holy Spirit.

The one thus covered with the imputed merit of Christ and begotten of the holy Spirit is thenceforth a new creature. (2 Cor. 5:17) If he continues faithful to his consecration vow, he will ultimately be presented to the Father as a member of the bride class. Those who fail to keep their vow will be put through severe trials, great tribulation, which will eventually prepare them for a lesser place than they would have had if they had kept their robes unspotted.

During this Gospel age only those who have presented their bodies as living sacrifices are given the holy Spirit. This power operates in their lives for their development as new creatures, to bring them into harmony with God and to prepare them for membership in the body of Christ.

SANCTIFICATION A GRADUAL PROCESS

In the early stages of the church there were "gifts of the Spirit," necessary to the inauguration of the church. These gifts of the Spirit ceased, however, as soon as the church had been established and the New Testament had been completed. We no longer have the gift of healing, of speaking with tongues, etc., but we have something more valuable than are gifts. These were for the infantile condition of the church. Instead, we have today the fruits of the holy Spirit, which are developed and matured gradually as the result of labor.

In some characters the period of maturing fruit of good size and flavor is longer than in others. Nevertheless, as surely as we receive the holy Spirit into good and honest hearts and are submissive to the prunings of the Great Husbandman, so surely shall we bear large, luscious fruit in due time. The fruits of the Spirit, the Apostle says, are manifest; that is, they can be seen in our lives. They are meekness, self-control, faith, goodness, gentleness, long-suffering, brotherly-kindness and love.

At the beginning of our existence as new creatures the fruits of the holy Spirit germinate within us, but these must grow to maturity. We must bear fruit. The Lord says, "Every branch in me that beareth not fruit he taketh away" —cuts it off—"and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit." (John 15:2) There is more or less pain in the prunings and testings of loyalty and obedience, but every manifestation of obedience helps to prepare us for membership in the bride class.

The work of actual justification and of actual sanctification and growth in grace is gradual. Completeness will be attained only in the first resurrection, for "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50) Those who will constitute the first resurrection are the blessed ones—the holy ones, who have cultivated the fruits and graces of the Spirit. As St. Peter tells us, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness love. For if these things be in you and abound, they make you that ye shall neither be barren [idle] nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1:5-8.

GETHSEMANE!

Gethsemane! The garden's lonely shade the world's
Redeemer sought that night. He went alone to pray
For grace and strength to drink the last drop in his cup.
Great souls crave solitude in sorrow's hour! Not e'en
His well-beloved three might share the sacredness
Of that deep woe,—he bade them tarry, while he went
A little farther on, and fell upon his face.

* * * * *

Gethsemane! A solitary place, apart,
No mortal feet may press in sympathy that dark,
Encrimsoned earth. No human hand the fevered brow
May cool, no other heart can share its agony,
No voice but God's may break the solemn silence there,—
A place where every soul must drink alone the cup
The Father's hand hath poured, and given to his child.

Gethsemane! A desert place, alone, apart?
Ah, no! The anguished heart doth never cry in vain
To him who marks the smallest sparrow when it falls,
For he shall send his angel with the message, "Fear
Thou not, for I am with thee! I will ne'er forsake,
Nor let thee fail! My right hand shall uphold, my love,
My power shall keep thee, even to the bitter end!"

GERTRUDE W. SEIBERT.

SOUTHERN CONVENTION TOUR

At the suggestion of the newspaper syndicate which handles our weekly discourses through about 1,500 newspapers, we made a visit to Colon, Panama and Havana, in order that the discourses might come from those points bearing a measure of local color. Incidentally, we arranged for other meetings, as follows:

Jacksonville, Fla., Feb. 16th and 17th.—A convention of Bible Students gathered here on the 15th, to the number of about 200. They reported having had a splendid season of spiritual refreshment prior to our arrival, and that our coming in no wise diminished their joy and zeal.

We gave one public discourse at the Duval Theater. We had excellent attention. Crowds were turned away, unable to gain admittance. We hope that some good was accomplished —that some of the Lord's people were refreshed and strengthened in spirit; and that others, not consecrated, were enabled to see a light attractive to their hearts, which may bless them in after-days, leading them to righteousness and the Golden Rule, if not to the grand climax of full consecration to the Lord.

At Colon and Panama we gave public addresses, on Feb. 22d and 23d. In both instances the theaters were packed in a way not permitted in the United States. At Colon it was estimated that about 600 stood during the service, while many hundreds were turned away. At Panama we gave additionally an address to the Bible Students, numbering about 100. They came from different parts of the Canal Zone. Nine-tenths of the attendance of the interested in those parts are colored, very few being white.

Kingston, Jamaica, we reached Feb. 25th. We found a large convention already in session, crowding Collegiate Hall —about 600—nearly all colored. These gathered from various parts of the island, and represented one-half of the interested there. Some of these dear friends spent nearly all that they

possessed to come to the convention. We found them a very interesting company, very earnest for the Lord and for the truth. Their singing was excellent.

On the next day we had two meetings in the theater. The one in the afternoon was attended by convention friends and about as many more of the public, invited by special cards. These friends assembled in the evening at Collegiate Hall, so as to give the full benefit of the theater to the public. And the public came in crowds. The theater seats about 1,100. Besides these, approximately 700 were jammed into all the aisles and corridors and windows, and probably 2,000 were turned away. These were nearly all colored, not more than ten per cent. whites.

The friends had arranged to reserve certain seats for the whites, desiring especially that they should have an opportunity to hear; but the crowd, while orderly, insisted on taking possession of these. A number of ministers were present. They all remarked the eagerness of the people to hear, and seemed surprised that anything religious should have such a drawing influence. The Episcopal minister thoughtfully and wisely observed that the secret of the interest lay in the fact that our message was a "Gospel of Hope."

The newspapers, commenting on the people comprising the convention, commented upon their cleanliness, order, etc.; and the fact that they used neither tobacco nor liquors, and needed no attention from the police. In substance, they said, "This speaks well for the work of Pastor Russell and his associates. We hope that they may accomplish still more of their commendable work in Jamaica." They also referred to the fact that money and collections were not mentioned in connection with this convention.

On the 27th we gave an address on "The Oneness of the Body of Christ, through Baptism of the one Spirit"; and later we had a consecration service for the children. The convention closed with a love feast, in which four brethren especially representing the Society in Jamaica, stood with us in line and shook hands with the company as they filed past, meantime singing some of our beautiful hymns of praise and thanks to the Giver of every good and perfect gift.

In the evening our boat departed for Santiago, Cuba. About 150 were on the pier, singing and waving us good-bye. Their order, cleanliness and earnestness were afterwards commented on by passengers on our boat. We were complimented on having such friends and adherents.

Santiago was the scene of the principal battle in the war which brought Cuban freedom from the yoke of Spain. We had the opportunity of visiting the battlefield—San Juan Hill, where the principal part of the battle was fought, and Kettle Hill, celebrated as the point where Colonel Roosevelt and his corps were engaged and suffered severe losses.

A journey of about 500 miles brought us to Havana, in time for a publicly announced meeting, with just one hour to spare. English is comparatively little used in Havana, and our congregation was small—about 200. However, even in this small number we had the satisfaction of knowing that some received a blessing, of which we trust to hear further on.

Monday, March 3, was spent in crossing from Havana to Key West. We arrived at Key West just in time for an advertised meeting in its largest auditorium. We had a splendid hearing on the topic, "Beyond the Grave." Our boat for Tampa permitting, we announced a meeting for the following night at the same place. The second subject was "Where Are the Dead?" The attention was excellent. Approximately from five to six hundred of Key West's most intelligent and thoughtful people thus heard the Truth discussed for altogether four hours. We have hope that some of the hearers had eyes and ears of understanding, that some of them are of the consecrated class, and that the number of Bible Students there will be considerably increased.

Tampa was our next stop. Our steamer arrived in good time for the appointed meeting on Wednesday, March 5th. The Casino was crowded with a very intelligent audience of citzens, Bible Students and tourists. About three hundred were turned away. Our topic was, "Beyond the Grave." After the meeting many stopped to greet us. Altogether, we had a very enjoyable time.

The friends had made arrangements for a little convention of Bible Students, following the public address. We arranged our time of departure so as to permit the service of blessing the children, and a discourse for an hour on "The Three Bodies of Christ"—the church in her three aspects portrayed in the Word of God. We trust that the brethren were encouraged, and that the fruitage of our visit may appear in the Kingdom, if not sooner.

Pensacola, Fla., was our next stop. There we had from noon until 10:10 p. m., March 7th. The Bible Students here also had arranged for a little convention, and visitors from nearby towns were in attendance. The programme was the same as at Tampa—a semi-public meeting for the Bible Students, and another meeting for the general public, with the same topics as at Tampa. As usual, we had a crowded house and closest attention.

Leaving at 10:00 p. m., Friday night, we reached Washington on Sunday morning, in time for a morning meeting with the class of Bible Students and the usual Sunday afternoon meeting at Washington Temple. Leaving the capitol, we reached Baltimore in time for the appointed meeting in the Academy of Music. The public discourse at Washington and Baltimore was the same—"The Grandest Inauguration." All interested, we presume, already have had reports of that discourse, as it appeared in the newspapers regularly publishing the sermons.

Incidentally, we remark that a fund has been provided, so that any of the Lord's people who cannot afford to take a paper publishing the sermons weekly may be supplied free. The dear friends who have arranged this matter voluntarily are not only willing to pay for the papers, but very much pleased indeed to do so. We are again living in the time when the poor have the Gospel preached to them. Be sure to avail yourselves of this, another divinely arranged matter.

Address all requests for sermon papers to THE WATCH TOWER office. But will each ask for himself and not for another? It is the intention not to send papers to any who do not express a personal desire to have them. Send in your name thus for a free subscription. You need not be in fear of ever being asked to pay for the paper. Any such request would be a mistake, and should be promptly reported to THE WATCH TOWER office.

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QUALITIES AND ATTRIBUTES OF JEHOVAH

The Scriptures declare a "beginning of the creation of God." His qualities and attributes were the same then that they are now; for the Scriptures also declare his unchangeableness—"the same yesterday, today and forever."—Hebrews 13:8; Psalm 90:1, 2.

The completeness of the divine perfection is such that companionship is not necessary to the happiness of Jehovah. The One who "inhabiteth eternity" is self-centered. The creation of angels and of man was indeed his pleasure, because, benevolently, he desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of his creatures calls for an exhibition to the full of all the elements of divine character—divine justice, love, power and wisdom.

BELIEF IN SATAN LOGICAL

The declaration of the Bible respecting the Father's Power is that "the eyes of the Lord [the intelligence of Jehovah] are in every place, beholding the evil and the good." (Proverbs 15:3) This statement implies that there are things evil as well as good; things which God approves and things which he disapproves. This citation comes the nearest to a suggestion of God's omnipresence contained in the Scriptures.

The fact that the Lord has knowledge of all conditions of things is not out of harmony with the other facts that he permits conditions which he disapproves, and which he declares that he will ultimately destroy. "All the wicked will he destroy."—Psalm 145:20.

If we accept the great divine premise that the Bible is the Word of God, then we are bound to accept the declaration that there is a being called Satan, that he is the "god of this world" (2 Corinthians 4:4), and that he now works in the "hearts of the children of disobedience." (Ephesians 2:2) These words imply not only that there are evil principles at work in this world, but that behind them there are evil spirit beings, of whom Satan is the inspirer and through whom he is working.

Certain statements are made respecting Satan which could not properly be applied to a principle of evil, or to a working of error; as, for instance, Jesus declared that Satan was a "murderer" from the beginning—and a "liar." (John 8:44) Errors and principles are not murderers and liars. It would be a misuse of language to make such application. Only an intelligent being can be a murderer or a liar. Hence the whole

tenor of the Scriptures upholds the assertion that there is such a being as Satan and that he is in opposition to God.

If we were to suppose the everlasting continuance of Satan as a being, as an adversary of God, the matter would seem strange to us, because irreconcilable with our conception of divine power. We have the statement of the Scriptures respecting his reign and ultimate destruction. (Hebrews 2:14) With this information we have a reasonable, logical thought on the subject. When we consider the Scriptural presentation further, that originally Satan was not an evil being, but that he made himself evil by the exercise of personal liberty and became the enemy of God, the subject seems to be clear and reasonable. In fact, this is the only rational solution to the problem of his existence.

To suppose that there is no Satan is to suppose that God has permitted his Word to deceive mankind in this respect, or that the devil is a manifestation of God himself—a position which is unthinkable. Nor is it logical to say that there is a devil, an opponent of God, and at the same time to maintain that God is all in all, and omnipresent—everywhere present. But we do not find this latter statement to be Biblical. The Scriptural proposition is that at the close of the Millennial age, when Christ shall have conquered sin and Satan, when Satan shall have been destroyed, and when the empire of the universe shall be in absolute harmony, then God will be all in all. (1 Corinthians 15:28) To all eternity there will be no opposition to his will. There is opposition now, however, in many places and at many times. But ultimately, God will have full control.

THE OMNIPOTENCE OF JEHOVAH

To say that God is all power is sophistry of language which often misleads the one questioning as well as the one attempting to answer him. The statement is not correct. If God is all power, then he is not love or justice or wisdom. He would thus be limited to the one great attribute of power, or force. Such cannot be the thought entertained by any logical mind. It is, nevertheless, a form of statement that is often used, perhaps unintentionally, but very injuriously to the reasoning faculties.

The Bible nowhere says God is all power. There is a marked difference between being power and exercising power. God is all-powerful. He has the ability to exercise power in any direction to the extent that he wills. If he had chosen, he could have so created Satan that he could not think or do other than in harmony with the divine will; or he could have exercised his power to crush the adversary and thus have destroyed him long ago. But he has permitted Satan to exist for six thousand years, in the sense that he does not restrain the devil from doing evil. The Scriptures, however, tell us that God will eventually destroy him.

The scope of the exercise of divine power is the universe, but it is difficult for our finite minds to comprehend the meaning of this word—universe. Astronomers tell us that by the aid of photo-astronomy they can see nearly 125,000,000 suns—the centers of solar systems like our own, with supposedly more than a billion of planets more or less like our earth. These, we may assume, are in process of development, are in preparation for inhabitants, whom the great Creator will in due time provide. From the Scriptural standpoint, however, the great work of human creation began with our earth. What a boundless thought we have in the mere suggestion that the billion worlds are to be peopled, and that the lessons of righteousness and sin, of life and death eternal, now being taught to humanity, will never need to be repeated!

We stand appalled at the immensity of space and at the law and order which everywhere reign! We heartily assent to the words of the Prophet David, "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." (Psalm 19:2, 3) The person who can look upon this wonderful display of superhuman power and believe that these worlds created themselves, shows to the majority of us that, if he has brains, they are sadly disordered, unbalanced. Whoever, after mature thought, concludes that there is no God, that everything came to be what it is by chance or by the operation of some blind force—that person is described in the Scriptures in the following words, "The fool hath said in his heart, There is no God." —Psalm 14:1.

As scientific instruments demonstrate to us the immensity of the universe, we perceive that the Prophet used very moderate language indeed in his description of the majestic power and greatness of the Creator, when he represents Jehovah as weighing the mountains in his balance and holding the seas in the hollow of his hand. (Isaiah 40:12) From his standpoint, a thousand years are but as a watch in the night. (Psalm 90:4) How insignificantly small we all feel in the presence of our God! No wonder some great men are inclined to say that humanity is too insignificant from the divine standpoint to be worthy of the least consideration—much less to be objects of divine care and providence!

THE OMNISCIENCE OF JEHOVAH

To say that God is all knowledge is also an inaccurate statement. If God were all knowledge, how could he be all power? God has all knowledge, possesses all knowledge. But this is a different matter. If we say, "The boy has a hoop," we do not mean that he is a hoop. To be a hoop and to have a hoop are not the same. God is omniscient; that is, he knows all things. This very fact proves that he is a personal God. There can be no knowledge without personality. Knowledge implies cognizance of external things. Amongst the things outside the divine Person are things both good and evil.

When we read that God created man in his own image and likeness (Genesis 1:26, 27), we may know that man is not God. He was merely made in the image of God. Because God is perfect, therefore the human being made in his image would be satisfactory to God. That human being had knowledge. But he neglected the Word of God, and thus he learned something by his neglect. What he learned is mentioned in the Scriptures. "He is become as one of us [the *Elohim*], to know good and evil." (Genesis 3:22) This statement proves that God knows good and evil.

If God did not know evil from good, then he could not be our Instructor. By his laws, his principles, God sets before our minds that which is right and that which is wrong. Adam knew how to discriminate between right and wrong, but his disobedience increased his knowledge of both good and evil. In his fallen condition man cannot always determine between them. Therefore God gave Israel a law, and man's knowledge of that law assists him to discriminate between good and evil.

One of old time said, "Thou art a God which hidest thyself." (Isaiah 45:15) How true! As a result the world by wisdom knows not God. He is near in his wisdom and love, yet he can be seen only by those whose eyes of understanding have been opened. But we are glad that the time is coming when all the blind eyes shall see clearly. "As truly as I live," says Jehovah, "all the earth shall be filled with the glory of the Lord." "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Num. 14:21; Hab. 2:14) Then all shall see what God hath wrought, and our temporary blindness will but accentuate the glorious brightness of his wisdom, justice, love and power.

"GOD IS LOVE"

God is love in the sense that the term love represents the central principle of the divine character. There is nothing contrary to love in God. The Scriptures do not teach that there is nothing except love anywhere—that God is everywhere and love is everywhere. But they teach that God is a loving character. This does not militate against the other statements that God is just, wise and powerful. But this quality of love best of all represents the divine Being. All of his justice is in harmony with his love. There is no exercise of justice or power in an evil sense, for all his attributes work together for good to all his creatures.

The Scriptures encourage us to reason from the known to the unknown. They tell us that although God is so great, so wise, so powerful, he is also just and loving. And the more we consider the matter, the more reasonable the Bible description of the Almighty appears. His power we see demonstrated. The wisdom of One so great cannot be doubted. When we come to consider, Could One so wise and so powerful be unjust or ungenerous? Our hearts answer, No! No one is really great who is devoid of justice and love. So surely as our God is Jehovah, he must possess these qualities.

When we came in contact with the Bible, and particularly after we learned something of its teachings and got rid of the misrepresentations which gathered about it during the dark ages—then we began to recognize it as the message of Jehovah to his creatures. It informs us that the great Creator of the universe is not only almighty and all-wise, but loving and kind, with Justice as the foundation of his empire. (Psalm 89:13, 14) From the Bible we learn, too, that our Creator has been pleased to make us in his own image, in his own moral likeness, to the intent that we may enjoy him and the fruits of his righteousness to all eternity.

All the power, all the justice, all the wisdom, of God must be used in accordance with his own character, which is love. It will therefore be loving wisdom, loving justice, which he will use toward all creation in the exercise of his loving power for their good. He created man. He permitted Adam to disobey

his law, telling us that he knew in advance what man would do and that he permitted man to do wrong.—Isaiah 46:9, 10.

In permitting sin to enter the world, God had two ends in view. He purposed to give an illustration to the angels respecting the results of obedience and of disobedience. He also intended that the human family should gain a lesson from this experience. Thus we know that God's arrangement from the beginning has been for a resurrection of the dead. "As all in Adam die, even so shall all in Christ be made alive."—1 Corinthians 15:21, 22.

If we were to take any fragment of Scripture as a basis for a system of doctrine, we would find ourselves either teaching universalism on the one hand, or claiming that God has no wisdom, or that he purposed the evil, or what not. We would get into all sorts of confusion. But when we see the perfect adjustment of God's justice, wisdom, love and power, and realize that he has good purposes respecting the evil, that he has fully marked out what it shall do and what it shall not do, either in its present influence, or its ultimate influence, this gives us confidence in the character of God.

THE PERMISSION OF EVIL

From only one standpoint can divine wisdom and love be discerned in connection with the history of mankind. It must include the age about to be ushered in—the period of Messiah's reign of righteousness. This will be the time when every member of Adam's race, sharing the penalty of sin and death because inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being, and when a full opportunity will come to each, by obedience, to gain life everlasting.

The lesson thus far taught is the goodness and the severity of God—his goodness in bringing us into being, and his severity in the punishment of father Adam's wilful transgression; also to both men and angels, justice, unswerving justice. The next lesson to be taught to God's intelligent creatures is that God is love. The foundation for these lessons is already laid in the ransom-sacrifice of Jesus, through and on account of which he becomes the world's Redeemer and Restorer. A few can believe this message by faith; but not many have the ear of faith or the eye of faith. Only the saints are able to appreciate this great fact at the present time.

That which is now secret and understood only by the few is shortly to be made manifest to every creature in heaven and in earth. All will then see and be able to appreciate the great fact that the redemption accomplished by the sacrifice of Jesus is world-wide and means a full deliverance from the sin-and-death condemnation which passed upon Adam and all of his race, to all who will accept the same as a gift from God. The remainder will be destroyed in the second death.

THE SECOND DEATH THE ESSENCE OF WISDOM

As for the second death, we easily see that if God created man in his own image, man must of necessity be a free moral agent; otherwise he would not be in God's image. If man was created a free moral agent, he must have the power or privilege to will wrong as well as right. If he exercise his power in the direction of evil, God has the power to destroy him. On the other hand, if he live in harmony with righteousness God has the power to grant him life to all eternity.

The destruction of the wicked in the second death is the essence of wisdom. As to the declaration that God is too pure to behold evil (Habakkuk 1:13), the thought of the original seems to be that God's character is so pure and so righteous that he will not continue to behold evil. He will not permit evil to all eternity, for this condition would not be pleasing to him.

This very thought implies that there is evil to behold. If not so, how could he behold it? But this is all consistent with the divine plan. Ultimately all evil shall be destroyed. Ultimately all creatures which are "in heaven and on earth and such as are in the sea" shall be heard saying, "Blessing and honor and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Revelation 5:13.

"SHALL A NATION BE BORN AT ONCE?"

[This article was a reprint of that entitled "Who Hath Heard Such a Thing," published in issue of May, 1894, which please see.]

THE CONFLICT BETWEEN FLESH AND SPIRIT

"The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."—Galatians 5:17.

The Apostle is addressing these words to Christians, who have become new creatures in Christ, to whom old things have passed away, and all things have become new. These are said to be begotten of the holy Spirit and therefore to be, in reality, spirit beings, who will be changed in the resurrection, "in a moment, in the twinkling of an eye"—spirit beings who have not yet been completed. But the new creature has only the flesh in which to operate at the present time.

God expects that the new creature will manifest his loyalty, and demonstrate worthiness of perfection of the spirit in the first resurrection. The Apostle says that such must expect to find a conflict going on—the Spirit lusting against the flesh and the flesh against the Spirit. The word lust here used is a good Anglo-Saxon word meaning desire. The new creature strongly desires to be loyal to God and to do his will. The flesh strongly desires against all this.

These two spirits are in opposition. The two are in antagonism. The flesh desires to serve itself. It has earthly desires, earthly objects, earthly aims. The new creature desires to set its affections on the heavenly things and to sacrifice the earthly interests and aims and prospects, to live as a spirit being tabernacling in the flesh—to live no longer as a human being with earthly interests. Whatever serves the one interest is in conflict with the other interest.

NEW CREATURES HAMPERED BY THE FLESH

The words of our text are not addressed to the world, but to the church. The church has been begotten of the holy Spirit—a new creation. If these live after the flesh, if they renounce their covenant of sacrifice, they will die. But if they mortify, or kill, the deeds of the flesh and abandon this wholly for the Spirit, they shall live—have everlasting life. We all see that in our Lord Jesus, holy, harmless, undefiled, there was such a contrast; the earthly interests drawing one way, and the heavenly interests another. These were all pure and perfect desires; nevertheless, as the new creature, begotten of the holy Spirit, he was obliged to overcome them.

We recall our Lord's words very near the conclusion of his ministry: "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12:50) The conflict was going on; but the Lord's spirit was firm, and he was obedient to the terms of his sacrifice. Being perfect, however, he could do those things that he would. He did them, and won the great victory.

In our case the matter is different. We are by nature fallen. Our earthly appetites and tastes are depraved. All are more or less selfish; some more depraved than are others.

Our flesh is depraved; we cannot do the things that we would. Hence we need the merit of Christ to assist us; hence the Apostle tells us that every time we as new creatures have done wrong, we should acknowledge the error and go to the throne of heavenly grace to obtain mercy and find help for future needs. Thus we show to God the loyalty of our hearts. All those having Christ's mind and disposition are hampered merely by the weaknesses of the flesh, the fallen flesh; but they have an Advocate, to whom they may go and have these weaknesses of the fallen flesh compensated for.

The question may arise, Why should there be any conflict between the flesh and the spirit in our case? and how do we overcome these weaknesses sufficiently to desire to become joint-sacrificers with Christ, before we are begotten of the Spirit at all? The answer is that while the whole race is fallen, many of the fallen ones realize the shame of their condition and long to do righteously, but are unable to do so. They find themselves to be slaves of sin. They are weak; they are so bound that they cannot do the things that they would. Many of the Jews were in this condition. They were desirous to do God's will, but were unable to do so. The desire was there, the will was there. But because of man's fallen condition there were other qualities of their mind in opposition.

The human mind is made up of various qualities. When sin came in, the lower and baser of these qualities of the orignal man gained the ascendancy, and the nobler of these qualities gradually became effaced, until the original likeness of God was measurably gone from humanity. But in some of the sons and daughters of Adam there is sufficient of the original God-likeness to oppose sin and to seek to have reformation of life.

Such good influences are manifest even amongst the heathen.

During the Jewish age, some amongst the Jews were seeking to live in harmony with God. Others were following the course of Belial, and serving Satan and giving themselves up to selfishness. And so it is today. The Jews could not keep their law, and unless they could keep the law perfectly, they would fail of getting everlasting life, just the same as those who had never been under the law. Since Pentecost there has been a different arrangement. God has provided a Savior, whose death is efficacious for the sins of the world.

THE CONFLICT ENDS WITH DEATH

Why, then, has this death not yet been effective for the world? God is wishing to find a class willing to lay down life itself in God's service. Some of these fallen children of Adam, noting the call of God's Word—to become footstep-followers of Jesus—have enough strength of character to follow in Christ's footsteps. They manifest their determination by consecrating their lives to his service. Such a consecration means that the higher qualities of the mind have united, and have gotten control of the lower qualities of the mind, putting them under constraint.

Under the inspiring influence of God's promises and the message of the Gospel, they are through the great Advocate received as members of his body—as new creatures in Christ, begotten of the holy Spirit. Thenceforth they have a relationship with God. They are expected then to go forward from step to step, continually fighting against the snares of Satan. This is the Christian's life—the battle mentioned in our text. The two influences—the flesh and the Spirit—are contrary; hence the conflict.

There is no need to go outside and battle with others. There is plenty to do within. Happy are those who, by their endeavors, show their loyalty to God! In due time, by the power of the first resurrection, they will lose the old body altogether and will be clothed upon with immortality. If we are "faithful unto death," we shall be like him, our Lord and Head, see him as he is, and share his glory.

There is, however, a great and continuous battle; for although the new will asserts itself, puts the body under and compels its subjection to the new mind, nevertheless, the mortal body, not being acually dead, is continually coming in contact with the world and the adversary, and is continually being stimulated by these and by earthly cares, ambitions, methods, strivings, conflicts, to insubordination to our new will.

No saint is without experience of this kind—fightings without and within. It must be a fight to the finish, or the great prize for which we fight will not be gained. For although the new creature, by the Lord's grace and strength, repeatedly masters the mortal body, nevertheless, until death there can be no cessation of the conflict.

"How goes the fight with thee?
The life-long battle 'gainst all evil things?
Thine no low strife, and thine no selfish aim;
It is the war of giants and of kings!

* * * * * *

"Say not the fight is long;
'Tis but one battle and the fight is o'er;
No second warfare mars thy victory,
And the one triumph is for evermore!"

DISCERNING THE WILL OF GOD

"Teach me thy way, O Lord."—Psalm 27:11.

The Lord does not wish us to walk by sight, and thus to have no difficulty in discerning his will. Therefore he puts matters in such a way that both our obedience and our perseverance are tested; for we are to walk by faith and not by sight. In order to do this, we should daily take everything to the Lord in prayer. We should not undertake anything without seeking to know the will of the Lord respecting the matter.

Since, however, we have no miraculous insight through which we may know what is the will of God in all the details of every-day life, we are not always able to discern that will. When the matter is one about which the Scriptures give instructions, then the way is clear; for the only course which the child of God desires to follow is that of obedience. But when the matter is such as depends upon one's own judgment, then the way is not so clear. Realizing that our judgment is not sufficient, we should not tax our minds with what we know is beyond our power to decide, but should leave the matter to the Lord.

We know that the Lord can direct our course in whatever way he chooses, if we put ourselves under his care. So at the beginning of the day we can say, "Lord, here am I; I thank thee for the privilege of another day, which I hope will be full of opportunities for serving the truth and the brethren. I ask thee to direct my thoughts, words and conduct, that I may serve thee acceptably." Then we may go forth and use our best judgment.

If the Lord wants to lead us in one direction or another, that is his part, not ours. We have solicited his guidance; and our eyes are alert to know and to do his will at any cost. In this attitude we may rest easy, knowing that God is able and willing to overrule all things for his glory and our profit.

As a child, the Editor noticed that some people had a certain way of going to the Lord with all of their affairs. They would open their Bibles at random; and whatever verse their thumb or finger happened to touch they would consider to be the Lord's message to them; and they would follow its suggestion carefully. Sometimes the text to which they opened seemed to be a remarkable answer to their prayer.

This method is not one with which the Editor desires to find fault. But since it did not appeal to his judgment, he took the matter to the Lord in prayer and said, "Father, I am really afraid to adopt this plan. So if it please thee, I would rather be directed by my judgment than by this method; for my mind does not seem capable of accepting it." The Lord seems to have taken him at his word.

There is surely a reason why right is right in every matter; and we should desire to know it. We should desire to know why God wishes a matter this way rather than that way; not that we doubt his wisdom, but that we may enter into the spirit of the divine regulations. The Editor's method of seeking divine guidance is to study the Scriptures, taking all of the verses bearing upon the subject under consideration, and trying to find the underlying principle of God's dealings and teachings.

By this method he has much more happiness than he otherwise could have. By following the other method he could not know whether God or the devil or chance would open the Bible for him. He much prefers to follow what he believes to be the teaching of the Word of God; that is, to commit all to the Father in prayer, asking him to guide both reason and judgment, and then go out and use that judgment and reason to the best of his ability. Even if God should permit him to use his judgment in a way that afterward appeared not to have been the best, nevertheless the Father may use it to bring some great blessing or profitable lesson. By judgment, of course, he means his understanding of the Father's Word and of his providential leadings. Thus doing, he knows that all things shall work together for good.—Rom. 8:28.

THE ONENESS OF THE BODY OF CHRIST

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit."—1 Corinthians 12:12, 13.

We are all baptized by one spirit into one body. The figure of a human body of many members, operating together for the general good and for the accomplishment of one general purpose, one work, is a mental picture that is very generally made use of by the whole world. It is not confined to the church. In our own country we speak of the President, our Chief Executive, as the head of the Government. We speak of the Congressional body and the Senatorial body, and of the co-operation of the various members of these bodies in a work for the general good.

The specially called out of God's people during this Gospel age, whether they be called out from amongst the Jews or from amongst the Gentiles, are of one body, because the body is one, and not a divided body. In this respect, the body of Christ is different from the political bodies of today. In the United States, for instance, there are the Republican party

and the Democratic party. They are not united in the most desirable sense. But the Lord says, through the Apostle, that the church is one body of Christ, that many members compose this one body, and that all the members are related to each other.

The members of the body of Christ all have one work, purpose, or object, in view, and one method by which to in that purpose. They are called to a special service— they may show forth the praises of God. The world is ing to show forth the praises of king or queen or sect or t not. But this class have but one aim and object in —to serve God. They are his representatives in the world.

God is the real Emperor, or Ruler, of the Universe. But his subjects in this part of his dominion are under a curse of death. He does not intend to leave them in this condition. He intends to roll away this curse eventually and to bring them a blessing.

Many who in the past heard of this purpose did not understand; and many who understood found their hopes grow faint, as the time was long. The Scriptures say that God's plans will not fail; that his present plan is the election, or selection, of the church, and that the purpose of the election of the church is for the blessing of the non-elect. God had this purpose in mind from before the foundation of the world, and he will carry it out. The church is being chosen that they may be associated with the Son of God, the Logos, the Mediator, in his kingdom.

THE ONENESS OF THE BODY ILLUSTRATED

Those who are now called out all receive a begetting of the holy Spirit. They are all baptized by the one spirit into the one body. His members are fellow-sharers in the suffering of this present time. They are to be fellow-sharers in the glories that are to follow. So the Apostle is here dilating on this particular phase of the subject. One member cannot say to another, "You are not needed"; for God hath set the members every one of them in the body as has pleased him. And the body would not be complete without every one of them, unless one should fail to make his calling and election sure.

With this view of matters, we should be very sympathetic with each other. There is no division in the human body. Yet one hand is separate from the other hand; there is a separation between the hand and the foot. But there is a work for every part of the body to do. The hand and the foot are connected through the head. The brain is in touch with all parts of the body through the nerves. Nourishment passes from the central stations to the various parts of the body. So it is in the spiritual body. We are not all doing the same thing. God has a variety of things to be done. He gives one a work to do in this department, he gives another work to do in another department.

The Apostle proceeds to say that if one member suffer, all the other members come to its relief. If one member of the body of Christ suffer, all the other members suffer with it. And no member can be in ill condition without the knowledge and sympathy of the Head member, Christ. Our Lord said to Saul of Tarsus, "I am Jesus, whom thou persecutest." When Saul was persecuting some of the members of the church, he was persecuting Jesus. Whether it is a member living back in Jesus' day or one living today, it is the one body. There is one God and Father of all, one Lord and Savior Jesus Christ, and one holy Spirit by which all are to be controlled and guided.

It is blessed to mark this oneness between Christ Jesus and the members of his body. Our Lord does not selfishly grasp all the glory and seek to retain it for himself. On the contrary, with loving solicitude he marks the progress of his body-members as they develop in character-likeness to himself, and says, "They are mine; and I am glorified in them" (John 17:10); and he would have them all bound up together with himself in the Father's love. He would also have them with himself, beholding and sharing the glory which the Father has conferred upon him as a reward for his loyalty and obedience throughout all the crucial testings which came upon him.

All the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression—"That they all may be one; as thou, Father, art in me and I in thee" [thy Spirit, or disposition, and purposes and aim being common to us all]. (John 17:21) Hence he would have us adopt the same Father's Spirit, aim and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will.

Be not men's servant: think what costly price
Was paid that thou might'st His own bondsman be,
Whose service perfect freedom is. Let this
Hold fast thy heart. His claim is great to thee.
All His are thine to serve: Christ's brethren here
Are needing aid, in them thou servest Him.
The least of all is still His member dear,
The weakest cost His life-blood to redeem.

THE GOSPEL OF HOPE

Following our public address at Havana, a lady of some prominence came forward and expressed herself as greatly pleased with what she had heard. She said she appreciated the hopeful outlook which we had held before the audience respecting God's love and care, and the comforts of the truth in the present life, and the hopes respecting the future life.

"But," said this lady, "I wish, Pastor Russell, that you could inoculate THE WATCH TOWER readers with this same spirit of hope breathed in your discourses. I am well acquainted with some who are deeply interested in your presentations of the Bible teachings, but who seem to lose sight of the hope and the good things, being chiefly impressed with matters that are very doleful and discouraging. They seem to dwell upon a coming time of trouble to such an extent as to make both themselves and others about them sad. I believe that if they could be inoculated with more of the spirit of hope in respect to the future, they could be much happier themselves and make others about them much happier. I believe that they would really make much more progress in the propagation of the truth, if indeed your presentations are the truth, as they seem to be." We promised to lay the matter before THE WATCH TOWER readers, and are now doing so.

YE HAVE NEED OF HOPE

The Apostle wrote, "Ye have need of patience." We are not contradicting his statement when we add that also, "Ye have need of hope." Without hope, patience would soon fritter away; and no length or breadth or depth of character could be expected. The very word Gospel is full of hope; for it means good tidings. Whoever, therefore, would preach the Gospel should be sure that his message is one of good tidings, one of hope. True, it may be necessary and appropriate at times to say something respecting the time of trouble that we see near. Yet even that subject is to be approached from the standpoint of good tidings. To tell about the time of trouble merely to alarm people, would not be to use it as a part of the good tidings. If necessary to refer to the time of trouble, we should mention it merely as that dark cloud which for a litle season will obscure the dawn of the rapidly oncoming day of Christ—the day of blessing and joy—the world's jubilee—the time of rolling away the curse and substituting God's blessing.

"THE WHOLE CREATION GROANETH"

The majority of the world and also of the Lord's consecrated people have plenty of trouble in the present time without being terrorized needlessly in respect to the great day of trouble. Let us remember that, additionally, the world has a latent fear respecting the future. They have been told by distinguished religious teachers and by musty creeds that nearly everybody was damned in advance to spend an eternity of torture. And although this is no longer outwardly preached to intelligent people, and no longer would be believed, nevertheless insinuations are often thrown out; and a secret fear lurks in the mind lest there should really be something terrible awaiting the masses after death—a Catholic purgatory of awful severity, if not the endless torture of Protestantism. Much of the present day tendency toward intoxication with pleasures and travels, as well as with alcoholic intoxicants, is the result of an attempt to get away from fearful forebodings—to substitute more pleasant and happifying thoughts.

What the world specially needs is what the Bible alone can give. Bible students alone are qualified to introduce others to this comfort of the Scriptures. More and more, therefore, it should be our aim to bind up the brokenhearted and to say to the weary and heavy-laden, "Come to Christ, and find relief and rest. Come now, and see who is the great Burden-bearer for all who become his followers. Then look beyond the present and see how, in harmony with the Father's gracious arrangement, he will eventually scatter the blessings of restitution far and wide. Behold the love of God, which constraineth us! Cast away your fear of him! Draw nigh unto him through Christ, and he will draw nigh unto you."

As there may be proper times for telling something about the time of trouble coming, which will inaugurate Messiah's

glorious reign, so there may be proper times for telling the wayward that those who sin shall suffer; that walking in the ways of sin they are walking away from God; that the end of that way is death—the second death; and that "whatsoever a man soweth, that shall he also reap." But these features of the divine Word are not so necessary to be repeated every day; for mankind instinctively know that sin leads to suffering of some kind, and that righteousness sooner or later brings its reward.

What the world needs most is encouragement to turn away from sin, to realize the sympathy of God for the rebellious family of Adam, and to know of the arrangement which God has made whereby he will have mercy upon all, through Christ. We need to follow the Master's course when he declared, "Blessed are your eyes, for they see; and your ears, for they hear." We need to tell those who see and hear what a blessing they enjoy.

It is necessary at times to point to the narrow way of self-sacrifice, self-denial, suffering, which the followers of Jesus must take if they would share with him in his kingdom glories, honors and immortality. But they will find the narrowness of the way, even if we should not tell them. No one can walk in the narrow way, no one can follow Jesus, without knowing the truth of the statement, "Through much tribulation shall ye enter the kingdom of heaven."

What then shall we tell the people? Oh, give them also the message of hope, the message of joy, the message of peace! Let us draw the attention of the brethren to the blessed privileges that are ours, rather than frequently to point them to the trials and hardships of the way. But what are the privileges of the Christian, if through great tribulation he must enter the Kingdom? They are, oh, so grand! It is his to know the joy of sins forgiven; and many need to have this told them over and over again, that they may fully appreciate it. It is his to know of the heavenly Father's love and care—matters so easily forgotten in the stress of life. These assurances of the Word need to be repeated over and over: "The Father himself loveth you." "God is for us." "All things shall work together for good to them that love God."

As these promises of God's Word abound in our hearts, they promote the fruits of the holy Spirit; joy and peace come in, such as the world can neither give nor take away. The peace of God, which passeth all human understanding, thus gradually comes more and more to dwell in our hearts; and so thankfulness results. Thankfulnes in turn leads to more joy and praise, and to more sympathy for our fellows—for our families and for the world. Thus the Christian finds himself growing in grace, knowledge and love.

"THINK ON THESE THINGS"

All this is in full accord with St. Paul's advice: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Philippians 4:8) Following this course then—of preaching the Gospel of hope—we are following the Master and the apostles. They had so much of this spirit of hope, trust, confidence, love, joy and peace, that they could rejoice in tribulation; and they did so. The apostles even sang praise to God that they were accounted worthy to share in the sufferings of Christ, that they might also share in his coming glories.

Let us then, dear brethren, realize that the world has tears and sorrows enough, and fears aplenty. Let us more and more use our time, strength, talents, joys, etc., in relieving the poor world of its mental distress. Hearken to the words of Jesus, "God shall wipe all tears from all eyes." "Be ye perfect, even as your Father which is in heaven is perfect." As it will be God's great work in the future, through Christ and the church, to wipe away earth's tears, let us chase away some of those fears at the present time. Thus we shall help to prepare the way for the world to come back into fellowship with God by and by, for the faithful of the present time to walk more carefully in the footsteps of Jesus and to encourage one another in the good way.

GETHSEMANE

I journeyed through the twilight
Where all was dark and drear,
And wondered why my Savior
Did not seem always near.
As steeper grew the pathway
And full of thorns the road,
I stumbled, deaf and blinded,
Beneath my heavy load.

The tears of my own grieving
Had filled mine eyes with mist,
And thro' the vapory veiling
The face of Christ I missed.
At last I fixed my vision
On heavenly heights of love,
Whose tips were ever glowing
In sunlight from above.

And wandering thus, up-gazing,
I earnestly pressed on,
Unheeding thorns and thistles
By which my feet were torn.
At last, worn out and weary,
I fell upon the ground,
Where, worn by time and tempest,
A granite cross I found.

I leaned my head upon it,
My all on it I laid;
Together with my sorrows,
My joys I also gave.
Then suddenly a rustling
Of pinions filled the air,
And lo! beside me kneeling
I saw an angel there.
And midnight in the Garden
Was bright as day to me,
For Christ stood 'mid the shadows
Of my Gethsemane!

BIRLA I. MORRIS.

HATED WITHOUT A CAUSE

APRIL 27.—Genesis 37.

"Love envieth not."—1 Corinthians 13:4.

The story of Joseph and his brethren, beautiful in its simplicity as a narrative, is deeply interesting and instructive, from various viewpoints. One lesson would be the unwisdom of a parent in showing too great a preference for one child above another, and thus cultivating amongst the children a spirit of envy. Another lesson would be along the line of the unwisdom of telling even our dreams to unsympathetic ears: as when Joseph told his dreams to his brethren. In the one dream, he saw eleven shocks of wheat bow down to one shock, which was his. In the other dream, he saw the sun, the moon and the eleven stars all doing homage to him.

Joseph was not to be blamed for having these dreams. Unlike the majority of dreams, they apparently came not from indigestion, but were from the Lord. Joseph was not even to blame for artlessly telling the dream to his brethren; and evidently this was the very thing which the Lord intended should be done. The Lord foreknew the jealousy of Joseph's brethren, and how envy would be cultivated in their minds; and he gave the opportunity for it; for he had already mapped out Joseph's subsequent experiences, which the envy of his brethren merely helped to accomplish.

We may, however, learn the lesson that in general it is the part of wisdom to keep to one's self truths not necessary for another to know which might merely arouse opposition. Jesus encouraged this very thought, saying, "Cast not your pearls before swine, lest they turn again and injure you." Very deep truths connected with the divine plan and with Christian hopes had better not be told to others than those for whom they are intended by the Lord—namely, the meek.

JOSEPH A TYPE OF MESSIAH

The most important feature of today's Bible Study is that which in addition to all that we have suggested, recognizes Joseph as a type, or prophetic picture of Christ, the Messiah. Joseph was kind to his brethren and was on an errand of mercy to them when their envy plotted his death, and later on sold him into slavery in Egypt. His brethren hated him without a cause—merely because he was good, because his father loved him, and because God in the dreams foreshadowed his coming exaltation.

Joseph's brethren should have said, "Let us rejoice that we have so noble a brother. Let us rejoice if it be God's will that he should be very highly exalted. God's promise made to

our grandfathers, Abraham and Isaac, and to our father Jacob, may thus be reaching a fulfilment. Let God's blessings come in whatever way he sees best. We will rejoice with our brother, as we see that he is pleasing to God and to our father Jacob. We will seek more and more to copy his character." But they were envious to the point of cruelty, first resolving to murder him, and later, merely as an alternative, to sell him as a slave.

"THEY HATED HIM WITHOUT A CAUSE"

But God's providence continued with Joseph and blessed him as a slave, and through much tribulation finally brought him to the throne of Egypt—next in influence and power to Pharaoh himself. Then it was that the famine of the land drove Joseph's brethren to Egypt to buy wheat. Thus was fulfilled his dream—that his brethren bow down, as illustrated in the eleven sheaves which bowed down before his.

Later on when his father and the entire family came into Egypt to live in Goshen, they all did obeisance to Joseph, as the representative of the Egyptian government, thus fulfilling the second dream. But all of these experiences were at the time dark. They all looked as though the Lord had less love for Joseph than for any others of his family, until the time came for his exaltation to the throne. Then everything changed.

"WHICH THINGS ARE AN ALLEGORY"

The allegorical meaning of all this, as applied to Jesus, is that he was also hated without a cause. We read in Psalm 69:4, "They that hate me without a cause are more than the hairs of mine head." Jesus quoted this statement and applied it to himself, saying, "They hated me without a cause." (John 15:25) The brethren of Jesus were the Jews, who crucified him. But there was no cause of death found in him.

We perceive that it was for envy that they delivered him up and called for his crucifixion, because his works were good and theirs were evil; because he taught the way of the Lord more perfectly than they; because he declared to them that the time would come when they and all others would recognize him as the Messiah—coming in the clouds of heaven with power and great glory—and would bow the knee to him.

As with Joseph, disaster, treachery and shame prepared the way for glory and honor on the throne of Egypt, so with Jesus. His trying experiences proved him loyal to God and led onward to his exaltation to the right hand of Divine Majesty. St. Paul refers to this, saying of Jesus, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2) Again he says, "Though he was rich, for your sakes he became poor, that ye through his poverty might become rich" (2 Corinthians 8:9), even as the experiences of Joseph—all of his humiliation—prepared the way for him to be succored and honored by Pharaoh. Again we read of Jesus, that "he learned obedience by the things which he suffered; and being made perfect [through suffering], he became the author of eternal salvation to all those that obey him."—Hebrews 5:9.

"IF WE SUFFER WITH HIM"

The Scriptures assure us that in God's great plan, not only Jesus is to be exalted to the throne as the world's Messiah, but with him is to be a company of brethren, sharers of the same glory, honor and immortality. And these brethren, in God's great purpose, are required to pass through similar experiences to those of their Elder Brother Jesus. Their experiences, therefore, are illustrated also in Joseph's experiences. They are not on an equality with their Elder Brother. He is designated their Head, their Chief, the Captain of their salvation. So we read again, that God, "in bringing many sons to glory, made the Captain of their salvation perfect through sufferings."—Hebrews 2:10.

And all of the company of sons received under this great Captain must similarly be perfected through sufferings.

Does not this account for the trying experiences of the Church during the past nineteen centuries? The Apostle John declares, "As he was, so are we, in this world"; and again, "The world knoweth us not, because it knew him not." As Joseph's brethren were blind to the fact that their brother would be their savior from famine, as well as the savior of the Egyptians, so the world fails to realize that only through the Messiah will any have eternal life.

In the very same connection in which Jesus mentions that he was hated without a cause, he plainly forwarns all of his elect followers that they must similarly expect to be hated unjustly. We read, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. . . . But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause."—John 15:18-25.

We give in full the same text from which our Lord quoted, "They that hate me without a cause are more than the hairs of mine head . . . Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach: shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. Reproach hath broken my heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."—Psalm 69:4-9, 20, 21.

THE PHILOSOPHY OF THE FACTS

We have considered the facts—that Jesus and all of his followers, according to divine intention, have suffered shame and contempt. We perceive that, in the case of Jesus and of the early church, the persecution came from their brethren according to the flesh—from the Jews. And since then, all the way down the Gospel age, the persecutions of the church, the brethren of Jesus, the household of faith, have come from their brethren, too. These brethren are not Jews, but Christians. As the Jewish religionists in Jesus' day persecuted their more righteous brethren, so since then nominal Christians have been the chief persecutors of the Lord's faithful followers.

This persecution has come upon faithful souls of nearly every denomination. And, sad to say, this persecution has come from unfaithful souls of nearly every denomination. Presbyterians, Covenanters, Episcopalians, Roman Catholics, Methodists and Baptists have all endured persecutions from blinded brethren; and blinded ones amongst themselves have also shared in the persecuting work. In nearly every case the profession has been made that the persecuting was done for the glory of God. Thus the Lord through the Prophet expresses the matter, saying, "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified! But he shall appear to your joy, and they shall be ashamed."—Isaiah 66:5.

Already the world in general, including the Jews, realize that a great mistake was made in persecuting Jesus unto death. Already to some extent similar transgressions against the faithful followers of Jesus have been recognized. And yet the same blindness, from the same envious disposition, leads on to persecution even in our day.

The majority admit that they do not know very distinctly much about God or much about the Bible. They pray for light, and sing, "Lead, kindly Light, amid the encircling gloom." And yet, if any light appear, if any voice of love or tenderness be heard, directing toward the dawning of the new day ,and pointing out with clearness the riches of God's grace and the lengths and breadths of his mercy, immediately their songs for light cease, and their stones of ridicule and slander are hurled. And why? Lest peradventure there should be any change; lest any one should get further light; lest the divine promise should be fulfilled, and a new dawn should be ushered in.

But what is the philosophy of these facts of history? Why has God permitted, yea, ordained that Christ should suffer, and that all who would walk in his steps must share in his experiences of ignominy and shame and reproach—suffering with him? In Jesus' case, the Father used the trying experiences to test the love and loyalty of his Son, and to demonstrate his obedience to angels and to men. Intending to confer upon him very great glory and honor, the Father would have all to see, as he saw it, the worthiness of the Logos, subsequently Jesus.

In a symbolical picture the heavenly hosts are represented as acknowledging the propriety of the high exaltation of Jesus, because of his faithfulness unto death, saying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And if such a demonstration of the worthiness of Jesus, the Logos, was necessary or proper, much more necessary would it seem that an elect church, being gathered from amongst a fallen race, should be proven loyal to God to the very last—even unto death. There is a difference, however.

In the case of the Master, it was a demonstration that he was perfect before he left the heavenly glory, and perfect also when he became the Man Christ Jesus—"holy, harmless, undefiled and separate from sinners." "In him was no sin." In the case of his followers, the imperfection of the flesh still remains; but they are judged, not according to the weaknesses of their flesh—of heredity—but according to the love and zeal of their hearts. And this loving zeal is witnessed to by their endeavor to walk faithfully in the footsteps of their Leader and Savior, overcoming to the best of their ability the weaknesses of their flesh, and "showing forth the praises of him who called them out of darkness into his marvelous light."

AFFLICTED, YET A COMFORTER

MAY 4.—Genesis 40 and 41.

"God giveth grace to the humble."—1 Peter 5:5.

Joseph may well be designated the model young man of Old Testament times. In some respects, he would be a model for any time. There is a distinction to be made, however. Joseph lived before the time of spirit-begetting, and hence was merely a natural man, not a Christian. He lived before the time of Bibles, before the time of preaching and Sunday Schools. He merely inherited from his father a strong faith in the God of Abraham, who had promised that, ultimately, a blessing should come to all people through Jacob's posterity. Joseph, who was one of that family, reverenced God and sought to live humbly, nobly. His faithfulness to God and his trust in God's promise served as a rudder to guide and direct all the affairs of his life. Whatsoever he did was with a view to pleasing God and winning his approval.

Such faithfulness was probably rare at that time, as it is today, and the reward came in Joseph's advancement to the highest station in the house of his master—that of steward. His conscientiousness led him to be careful, economical and wise; and his master could and did entrust everything to his care. Young men of Joseph's type are very much valued everywhere today—yea, they have been valued in every period of the world's history—trustworthy men, faithful men, economical men, wise men; and all these qualities go with godliness—with faith in God, and a realization of responsibility to him.

But just in the height of Joseph's prosperity, calamity came. His steadfastness to principle angered his mistress. She falsely accused him; and he was cast into prison and made to appear guilty of a heinous crime, disloyal to his master and benefactor. Yet all the while he was innocent; but only God and himself knew of that innocence. The adversary had made circumstantial evidence to appear so strong that Joseph's guilt was not questioned. The poet Shakespeare noted this trait of human weakness in these words: "Hell hath no fury like a woman scorned."

How strange it seems that God would allow so terrible a blight to fall upon the life of one who was seeking to walk in the ways of righteousness! We can imagine Joseph's querying why this evil had befallen him, and saying with the Prophet, "They that work wickedness are set up; yea, they that tempt God are even delivered; while those who seek to live righteously suffer persecution."

But evidently Joseph did not permit himself to question the wisdom of divine providence which took him to prison in Egypt any more than he allowed himself to question the wisdom of the same providence in permitting him to be sold a slave into Egypt. His faith in God endured the test. He became stronger as he found himself shut away from all earthly hopes and ambitions—dead to the world. The more did he cultivate faith in the Almighty; the more did he determine that at any cost he would live righteously, soberly, reverentially. Even in prison, his faithfulness, intelligence and general goodness were recognized. He became the prison keeper's trusty man and assistant. Such a character, no matter how much traduced, misrepresented and slandered, eventually will commend itself to those with whom it has close contact. And the principle holds good today, as then.

DREAMS OF BUTLER AND BAKER

The prison regulations of old were less methodical than at present. Joseph had been in prison for years, had probably been forgotten, and might have continued there indefinitely, had not something occurred to bring his case to official notice. When he was twenty-eight years old, two high officials were thrust into prison because Pharaoh had taken some offence at their conduct. One of these was the king's secretary and butler, or cup-bearer. The other was head of his culinary department.

Joseph, as the general overseer of the prison, came in contact with these men, noted their sadness of face and tendered sympathy. What a noble example! Instead of moping about, bemoaning his lot, Joseph was cheerful, trusting in God and waiting for some circumstance by which God would eventually open up the way before him. Such a noble character can always find time to speak a word of consolation to those in trouble! What an example to worldly men of today! What an example to Christian men of today, who have much advantage over him in so many ways.

There are some who tell us that our race is rising so rapidly from brute nature by evolutionary processes, that impliedly Joseph, living nearly four thousand years ago—two thousand years after Adam's creation—would be almost a brute, only a few removes from the monkey. But how different a view is given of him by this little narrative, which makes no attempt to pointing a moral with his experiences, but merely records them as matters of fact!

When Joseph learned that the two official prisoners were troubled because of impressive dreams, he volunteered interpretations. The one was encouraging, and the other discouraging. He told the butler that within three days he would be back again in favor with the king, but informed the baker that within three days he would be executed. Then Joseph, mindful of the fact that he had a duty to perform in respect to attaining his own liberty, urged upon the butler—the one he had so encouraged and befriended—that when at liberty he would remember his comforter and do something to bring Joseph's case before proper authorities, that he might be heard and, if possible, be released.

But alas, for the hardness of heart so prevalent! The butler forgot all about Joseph, his prisoner friend, for two years! Then the matter was brought to his attention by Pharaoh's dream; for none of the wise men of Egypt were able to interpret it. With apologies for his neglect, the butler told the king of the dream experiences of the baker and himself in prison and of the wonderful young man Joseph, who by some god-given power had interpreted their dreams, just as these turned out.

During those two years, Joseph doubtless hoped much and waited longingly for some adjustment of his case. We doubt not that instead of growing faint in respect to his faith in God, he all the more earnestly laid hold upon the Lord, and realized that his experiences must be for good. And so they were; for it was when Joseph was just thirty years of age—when he had just reached manhood under the old-time law—that Paraoh sent for him to interpret his dreams, and rewarded him very highly.

PHARAOH'S DREAMS INTERPRETED

Pharaoh related his two dreams. In the first he saw seven fine, strong cattle, and a little later the same number of very poor, lean cattle—the worst he had ever seen. In the dream, the lean cattle ate up the fat ones, and looked none the better. In the second dream, the king saw a fine stalk of corn grow up out of the earth, bearing seven full, healthy ears of corn; and then he saw another stalk with seven withered ears, good for nothing. The latter swallowed up the former, and looked none the better.

Young Joseph quickly gave the explanation of the dreams; but before doing so, he very distinctly told the king that the interpretation came not from himself, but from God. Thus he exemplified the Scriptural teaching, "In all thy ways acknowledge him," and "he shall give thee the desires of thine heart."—Prov. 3:6; Psalm 37:4.

Joseph explained that the two dreams referred to the same matter—that unitedly they taught that there would be seven years of great plenty in the land of Egypt; and that these would be followed by seven years of famine, which would fully consume all the surplus of the plentiful years. Proceeding, Joseph offered the suggestion that God evidently meant this information to be used by Pharaoh, and recommended that, forthwith, a special agent of the king should be appointed to buy up all the surplus grain in the seven years of plenty and to store it for use during the seven years of famine.

Pharaoh very wisely acceded, and with manifestation of great breadth of mind and desire to serve the interests of his people, promptly appointed Joseph himself to be the purchaser of the surplus corn of the years of plenty, to have full charge of the matter and to attend to its disbursement in the following years of famine.

Thus Joseph stepped out of prison into a fourteen years' contract. From suffering because of slander he suddenly stepped into a place of highest authority, next to Pharaoh, in the greatest empire of those days. Can we doubt that God's hand was in the matter of Joseph's success and exaltation? Surely not! Nor should we infer any lack of divine favor in

Joseph's experiences of adversity. On the contrary, we may feel sure that the lessons of his adversity were merely preparations for his subsequent experiences as Pharaoh's logos, or mouthpiece, throughout the kingdom.

We are reminded again of the lesson of a week ago—that Joseph's experiences were typical of those of Jesus and the church, his followers. The Bible assures us that the graces of humility and patience are both closely related to love and loyalty. St. Paul reminds us of this when he declares, "If ye be without chastisement, . . . then are ye . . . not sons. For what son is he whom the father chasteneth not?" He reminds us that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews 12:6-8.

It was so with Jesus, and with all the faithful apostles, and has been so with all the followers of Jesus during this Gospel age. It will undoubtedly continue to be true in the case of all the consecrated church. It is because the Lord Jesus loves these noble characters that he counts them worthy of trials and testings, disciplines, etc. These are necessary to qualify them for the positions of honor, glory, immortality and great responsibility, to which the Father has called Jesus and his brethren, the church.

THE VALUE OF ADVERSITY

Jacob's special love for his son Joseph manifested itself in favoritism—the princely coat, or robe, etc. Quite possibly he would have spoiled his son, had not divine providence interfered and taken him entirely out of this father's control. Many fathers, especially the rich, have made similar mistakes. Hence the sons of the rich are not always a credit to their fathers.

The great heavenly Father, however, makes no such mistakes. His people are assured that trials and difficulties are marks rather of their relationship to God and of his loving care over them. True, this providential care is restricted: "The Lord knoweth them that are his." His special dealings are with his consecrated people—those who have entered into a covenant with him, who have become his servants and his children. To these alone belongs the promise that "all things shall work together for good to them that love God, to those who are the called according to his purpose."—Romans 8:28.

While this special call applies peculiarly to the church of this Gospel age, there is a sense in which it was applicable to the Hebrews, since the time of Abraham. Joseph belonged to this line which was in covenant relationship with God. This accounts for God's dealing with him rather than with young men of other families than Abraham's. Incidentally, it is worthy of notice that the Israelites passed through many trying experiences because of being God's people. Many of those experiences they might have escaped, had they not come into covenant relationship with God. But had they escaped the trials and difficulties, they would have escaped certain privileges and blessings also. And the blessings which God gives always outweigh the adversities which prepare for them.

JEWISH AND CHRISTIAN ELECTIONS

This reminds us that the Bible declares that the Jewish people, and subsequently the Christians, are God's elect—God's chosen people—the seed of Abraham, natural and spiritual. Both have offers of God's blessings not accorded to other peoples; and in both cases the trying experiences are to fit the elect ones for the future glories to which they have been invited.

Nevertheless, God has also a great blessing in store for the non-elect. During the thousand years of Messiah's reign, the elect church, the saintly only, will be Messiah's joint-heirs in the great kingdom of God, which will then take control of the earth. Then also the elect from the Hebrews will be used, in another part of the work, in conjunction with the Christian church, the one on the heavenly plane, the other on the earthly. Through these two Israels, God's blessings are to be poured out on all nations, kindreds, peoples and tongues.

Although God has not specially supervised the affairs of any except these two elect classes, nevertheless we see that he has permitted, in a general way, great lessons of adversity to come to the whole human family. As the special trials and difficulties of the elect classes are intended to work for them special blessing and qualifications for their work as God's agencies, so the general tribulations of the world will give general lessons that will be helpful to all people by giving all experiences with sin and death—by teaching all thus the exceeding sinfulness of sin.

By the by, when Messiah's kingdom shall be established, when Satan shall be bound, when the reign of righteousness shall begin, when the curse shall be lifted, when the blessings shall flow instead—then the lessons of sorrow and tears and crying and dying will all prove valuable. Humanity will appreciate the great blessings of God in the future very largely by contrast with the evils and sorrows of the present time. When, by and by, they shall learn fully and conclusively that all these sorrows and tears are the results of violation of God's laws and disregard of his injunctions, the lesson undoubtedly will be one that will never be forgotten.

Wherever the plowshare of trouble has gone, it has served to break up the fallow ground and to make ready for the seed of divine truth and grace. The next age, under Messiah's beneficient rule, will be the time of sowing the seeds of knowledge of God and appreciation of his glorious character and plan. The results will undoubtedly be glorious, as the Scriptures declare. Eventually all will participate in these blessings everlastingly, except such as intelligently refuse them, choosing sin rather than righteousness, in that day when the knowledge of the truth will be given to all and when assistance to righteousness will be apparent.

AN INTERESTING LETTER

THE SECRETARY, THE I. B. S. A.,
DEAR SIR:

Can you let me have a copy of "The Divine Plan of the Ages," Helping Hand series? I saw a copy in a cell of the Kandy Gaol today. The prisoner said it had been a great help and blessing to him. He had spent a fortnight of great darkness and doubt, but this book had cheered him up. Yours sincerely, (Signed) ROBERT A. CLARKE,
Captain Salvation Army, Kandy, Ceylon.

The above is the result of a book placed in a prison library in India.

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GOD'S SYMPATHY FOR HIS PEOPLE

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isaiah 57:15.

Jehovah is the high and lofty One who inhabits eternity. Before the mountains were brought forth, or the hills, before the First-born was created, he is God. To Moses at the burning bush, he said, "I AM THAT I AM." (Exodus 3:14) Our God is very great, very wise, very high. Nevertheless, the Scriptures show us that he is also very sympathetic. He is a God of mercy and of love.

The passage from which our text is taken informs us that if God were to contend with humanity, the end of the strife would be that mankind would be blotted out of existence. But he remembers that we are dust, and has compassion upon us. In this respect he is different from the gods of the heathen, who are domineering, apparently bent on wreaking vengeance upon those in their power.

Besides being very great and lofty, our God is particularly sympathetic towards those who are of a broken and contrite heart, whose spirit is humble, who realize that they are imperfect, who desire to be in accord with him, and to dwell in holiness. To such he is ever near—to revive the spirit of the humble, to give them strength. He will not trample them into the dust, as many an earthly potentate has done to his subjects, but will assist them in the right way, and revive the heart of the contrite. These are to know that our God is a God of sympathy, compassion and love, who takes pleasure in reviving their hearts and in bringing them back into harmony with him, if they are willing to be led.

DISCOURAGEMENT WITH SELF A FAVORABLE CONDITION

There is a difference between a broken and a contrite heart. A heart is broken when it is bowed down with grief and sorrow; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken will is not necessarily the same; for there are those whose

wills are broken, but who are not submissive to the divine will.

To be repentant is to be thoroughly submissive to the divine will, and implies a change of mental attitude toward sin. This humble, discouraged condition becomes a very favorable one if the person will seek divine assistance, if he will become submissive to the Lord and ready to do the divine will. Such will surely receive the blessing of God; for the Lord is very nigh to every one who is broken-hearted. The way to full consecration would be very short to him.

If such as be of contrite heart will be submissive to the Lord, he will save them from their difficulties and bring them into a large place, as the Prophet David states. (Psalm 18:19) This does not necessarily mean that he will deliver them from financial troubles, but that he will give them peace and rest, which are better than money. If they have family troubles, they will find in him a superior friend, who is able and willing to administer superior consolation and refreshment.

Come, ye disconsolate! where'er ye languish,
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts; here tell your anguish;
Earth hath no sorrow that heaven cannot heal.

Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure!
Here speaks the Comforter, tenderly saying,
Earth hath no sorrow that heaven cannot cure.

THE LORD'S METHOD OF DELIVERANCE

The scriptures assure us that "There is none righteous, no, not one." There is relative righteousness, however, which God can approve. Those who are seeking to be in harmony with him to the best of their ability, who are walking in the ways of righteousness, and at the same time are trusting in the precious blood of our Redeemer—such are spoken of as righteous. Of these it is said, "Blessed are they that hunger and thirst, after righteousness; for they shall be filled."—Matthew 5:6.

This class, however, shall have afflictions. The Scriptures tell us that all who will live godly lives shall suffer. (Acts 14:22; 2 Timothy 3:12; Romans 5:3-5) The reason why this is true is that the world is traveling in the opposite direction to righteousness—in the way of selfishness and gratification of the flesh. We read, "If any man love the world, the love of the Father is not in him." (1 John 2:15) This is especially true of this Gospel age, when some are following in the footsteps of the Master. It was also true of the Jewish age, when some were seeking to walk in the way of righteousness. The Lord delivered them out of their afflictions, not in the sense of shielding them from trials, but in that of not permitting them to be overcome by their difficulties.

The ancient worthies fully appreciated the divine favor exercised in their behalf, and took joyfully the spoiling of their goods, in order that they might have the continuance of that favor and larger blessings by and by. God delivered them out of their trials and difficulties by not permitting these to overcome them. This was also true of our Lord, and is true of the church as well. The Lord delivers us out of our trials and difficulties, so that mentally we are not oppressed by them in the same way as are others. He will sustain and support us in our experiences and will eventually deliver us by giving us a share in the first resurrection.

The sons of God by adoption are, during this Gospel age, especially beset by trials and difficulties. If they should fall, however, the fact that they have stumbled will not make them feel like going back into sin, if their hearts are of the right stamp. On the contrary, they will feel like St. Peter, who, when others were stumbling, said, "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6:68) The true people of God have no desire to go to any one but him. If they stumble, they recover themselves, avail themselves of his arrangements for forgiveness and press on. By these stumblings they learn of their own weaknesses, and then fortify themselves so that they may be strong in the Lord, and in the power of his might.—Ephesians 6:10.

A just man will not fall into sin. The very most that could happen to him would be to stumble. There are various causes for stumbling. But if the heart is right, the man will rise again; for the Lord will show him that he has made a mistake and will point out the way to him by which he may recover himself. If he is a lover of righteousness, he will desire to press on toward that which is right, just, approved of the Lord, even if he should stumble many times.—Psalm 37:23, 24; Prov. 24:16.

THE EVIDENCE OF FAVOR WITH GOD

So far as our humanity is concerned, we are undone by reason of the fall. It behooves us, then, to be very humble, to feel our own littleness, our own fallen condition. It becomes us to be very contrite, very much in opposition to sin, to feel that sin is the great blight upon the whole race, and that God will not be in harmony with anything except that which is righteous and holy.

All, therefore, who would be in harmony with God must be repentant in respect to their own shortcomings and must be appreciative of his lofty standards—his holy standards. He, in turn, informs these that they have his sympathy, and that they shall have his succor. He appreciates the attitude of mind in which they are; and therefore, as our text tells us, he is ready to revive the spirit of the humble and contrite ones. To such he will show his salvation; to others he will not.

Only the humble-minded can really appreciate their own condition. God not only will revive their spirit, but is willing to lift them up and to make them again sons of God, with all that this implies of blessing. He has this attitude toward the humble and contrite in the present time, and he has always had this spirit toward the humble and contrite ones. Throughout Christ's reign this humble class will have his favor and blessing. Only the humble and contrite ones have the opportunity of becoming joint-heirs with our Lord.

God resists the proud. To the humble he gives grace, and opens the eyes of their understanding. They become his children because they are in the attitude to receive his blessings and to be guided by his instruction. The text applies not only in the present time, but will have an application in the next age. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isaiah 62:10) These words are all intended to indicate the preparations for the incoming age. There is no provision for the proud, none for the haughty, none for the self-conscious—but all for the humble-minded.

If God has these blessings in store for the humble only, and if the humble are few in number at the present time, what of the others of humanity? God is allowing now a humiliating influence to work with people, which should teach them humility and lead them to be contrite of heart. But much more will this be the case in the next age. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9) All the blessings will be upon the contrite and humble. And this will be so markedly before the attention of the people that all will know a change has taken place.

Now the humble and contrite are trodden down in the street. Now the proud are happy. "Now we call the proud happy; yea, they that work wickedness are set up; yea, even they that tempt God are delivered." (Malachi 3:15) But in the new kingdom every one that exalteth himself shall be abased, and the humble shall be exalted. (Luke 14:11) God has provided a thousand years for the education of all. A thousand years may seem a short period for this work when we know that for six thousand years things have been going wrong. But we must recollect that during the six thousand years many of the people have lived but a short time—many dying in infancy.

In the new order of things this will be changed, and each will live longer. "There shall be no more thence an infant of days nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isaiah 65:20) "Judgment [justice] also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isaiah 28:17.

And then it will not be necessary for one to say to another, "Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31:34) The high standard that God has for his people will be recognized. Then all who have humility and the right condition of heart will come into harmony with God. All who refuse to come into harmony with God will get the wages of sin—the second death.

"I know not the way that's before me,
The joys or the griefs it may bring;
What clouds are o'erhanging the future,
What flowers by the wayside may spring.

But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
'He knoweth the way that I take.'"

PRIVILEGES OF THE SONS OF GOD

"Your Father knoweth what things ye have need of."—Matthew 6:8.

These words were not addressed to the world in general; for the whole world is lying in sin, altogether out of relationship with God. These words were not addressed even to the ordinary Jew; for the Jews are also members of the Adamic race, which is out of harmony with God, and their Covenant was not one of sonship, but of servants. Moses was faithful as a servant over all his house. (Hebrews 3:5) We never find Israelites referred to as sons of God. In the prophecies there are references made as to what God would do for them in the future. But there is no direct statement that he was their father, or that they were his children.

We all see that this was so. It would have been improper that this should be otherwise, for the sin-atonement has not yet been made for the world. Neither a Jew nor one of the world today has a right to call God his Father, nor to think of him as his Father. The only ones who have a right to call God "our Father," are those who have come into covenant relationship with him through Christ. Through this relationship, the Apostle John says, "Now are we the sons of God."

We are not yet in the kingdom, to be sons of God without imperfection; but in the future, in the moment of our "change," we shall be "sons of God without rebuke," and be like our Master and share his glory. But in the present time we are sons of God, and have this blessed privilege, this honor, of calling God our Father, because we have received his holy Spirit. We have this treasure of the holy spirit in earthen vessels, and walk by faith, not by sight. All those who have come into the body of Christ by full consecration are sons of God by faith, and are permitted to call themselves such, to realize him as their Father and to think of the testimony of the Scriptures as fully and completely referring to themselves.

SONS OF GOD BY FAITH

But the question is, Why did the Lord use these words to the early disciples before he appeared in the presence of God on their behalf and made an imputation of his merit for them? Were they not really under the Law Covenant still? We answer, Yes. They were still under the Law Covenant. Only by faith were they permitted to call God their Father. They had accepted Christ as the Way, and the Truth and the Life, had accepted Jesus as the Sent of God, the One who would ultimately accomplish all that he had come to do. They were to manifest their faith by calling God their Father, calling themselves the sons of God—although we find that they did not really speak of themselves as the sons of God.

It was some time after our Lord's death that their faith began to grasp this privilege. The Jews would have been afraid to call themselves sons of God, or to call him their Father. If they had spoken of themselves as sons of God, they would have thought that they were doing something reprehensible. When Jesus spoke of himself as the Son of God, they said that he was a blasphemer.—John 5:18; Luke 22:70, 71.

We find from the context that the Lord is advising us that we should not think of our petitions to the heavenly Father as being for his information. Our Lord said, practically, "You have not an ignorant Father. The heathen go through great supplications, as though their God was asleep, or indifferent, when they petition him. But you, as my disciples, know of God as your heavenly Father; and as a good earthly father loves his child and makes provision for it, so your heavenly Father knoweth the things you have need of before you ask him. It is not necessary for you to give him advice; for he knows your needs better than you do, and is aware that some of the things for which you ask would be injurious."

THE DIVINE OBJECT IN ANSWERING PRAYER

Why then do we ask at all, since he is our Father, and, as a loving Father, makes all the provisions necessary and needful? We answer that our instruction to pray is intended to awake a further realization of the fact that all of our blessings come from the heavenly Father; otherwise we should fail to get a great spiritual blessing from contemplating his love and care. He would not have us get the blessing in the same way that trees take in moisture. He would have us to be intelligent, to consider that he is our Father. He knows our needs and has made provision for them. He wishes us to exercise faith in respect to his care and to all the things promised.

The divine object, then, in answering prayer is that we may have a stimulation of faith in connection with our receiving daily blessings—both temporal and spiritual. The Lord knows the things that the world has need of, and he is making a general provision for the world. He has already arranged a way by which the world ultimately will return as sons on the human plane, and he is making all things to work together for good to them in a general and broad way. God has a great plan of redemption through Jesus, and a great plan of exalting the church to be with her Lord in the heavenly kingdom. Then that kingdom shall pour blessings upon the earth for the rolling away of the curse, and for the restitution of mankind to the original perfection of Adam in Eden.

To whatever extent any one has an ear to hear, it is proper to tell him about these good things. But only those who have the ear to hear are to be specially instructed at this present time. The knowledge of God's grace at this time has been especially for the called-out ones. The remainder of mankind has been allowed to remain in ignorance. It is quite proper that, as they begin to be awakened, they should hear a little and understand a little; but we are certain that the world cannot see the deep things of God. As the Apostle tells us, "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him; neither can he know them, because they are spiritually discerned." Again he tells us that "The spirit searcheth all things, yea, the deep things of God."—1 Corinthians 2:14, 10.

WHO MAY PRAY

The Lord is not dealing with the world; for they are not in covenant relationship with him and, therefore, they cannot please him now. His last dealing with the world was when they were condemned in Adam. They had no right to life. They were sinners and must die. He has not yet completed the arrangement for the healing of the breach. He has been getting ready for that New Covenant arrangement for the restoration of the world.

The only ones who are now in relationship with him are the members of the body of Christ. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If we go out of relationship to Christ, then we have no right to pray. But if we maintain this relationship, if his Word abides in us, if we are conforming our lives to his will, and if we are in harmony with his will and the spirit of his Word, we may ask what we will, and it shall be done.

Those who are abiding fully in Christ would not want anything except God's will to be done. And if they have his Word abiding in them richly, they will know what things they may properly ask for. But if they are ignorant of God's will in the matter, then they would surely say, "Not my will, but thine be done!" So whatever would be the petition, they would get it, because they desire God's will to be done.

TRAINING FOR MEMBERSHIP IN THE KINGDOM

"Consider the lilies of the field, how they grow."—Matthew 6:28.

In the Sermon on the Mount, the Master is teaching his disciples certain important lessons. He is not teaching the world, but those who had come to him, especially desiring to be taught, desiring to be his disciples. He points out to them that if they would be his disciples, thenceforth their main object in life would be to seek to become members of the kingdom of God. He himself is to be the great king; and an elect, choice number from the world are to be associated with him in that kingdom. When this election is completed, that kingdom will be established. Then the blessing of all the world will follow under that kingdom, in harmony with the promise made to Abraham, "In thee and in thy seed shall all the families of the earth be blessed."

These, then, who aspire to be members of the kingdom class should make this the chief aim and object of life: "Seek first the kingdom of God and his righteousness"; that is to say, the righteousness necessary to attain a place in that kingdom. And all things necessary are promised to be supplied to such aspirants and seekers. Our Lord did not promise rich clothing, fine houses, ease or luxury; nor could we suppose that these would be specially helpful.

Certain training is necessary for membership in the kingdom. God, the great Husbandman in one picture, the great Overseer in another, would supervise the affairs of each member; and all things would be made to work together for their good. If they needed experience in trials, difficulties and privations, he would see to it that they got those experiences. If they were proud, they would get experiences that

would humble them. If they were rude, they would have experiences that would make them polite. It is necessary for them to have these experiences; for if they did not learn at all, they would never get the inheritance to which they have become heirs.

LESSONS IN EVERY EXPERIENCE OF LIFE

The Master took note of the fact that the majority of people are full of the cares of this present life—what they shall eat, what they shall drink, and wherewithal they shall be clothed. He saw that many of the poor were distressed, not knowing, perhaps, whence the next meal would come. If such were the Lord's people, they should exercise faith. If the Father permitted his children to be in these difficulties, he saw that there was some good lesson for them to learn. They were to seek to learn that lesson, and not to fret about their condition.

This did not mean that his followers were to be negligent, to care nothing about their appearance or about what they should eat. This is not the way to do; but while appreciating the beauties of nature, of dress, etc., they were to have faith in their heavenly Father and to realize that the luxuries of life might not be the best for them. But they were to be content—knowing that all things would work out good to those who were rightly exercised.

This matter of taking anxious thought for food and clothing is not confined to the poor. Some of the middle class, as they rise to wealth, find themselves engrossed with the cares of this life, eating, drinking and dressing—saying to themselves, What shall I wear this time, or that time, etc? Eating and drinking and dressing seem to be the engrossing thoughts of both rich and poor.

The Lord's people are to be content with such things as they have. They are to seek to provide things honest and decent. But honest and decent things are not extravagant things. The Lord's people are not to be inclined to use money in self-gratification. As they look about and see others of the Lord's children, they see that they must not take too many of these blessings for themselves, but that they should use their money with economy. They should use their money as a part of their stewardship, and know that they are to give an account of it.

We are to seek first of all the interests of the kingdom. If the interests of the kingdom need money, we would feel guilty if we should use the Lord's consecrated money in self-gratification. Presumably this is the reason that the Lord has left the interests of the kingdom in a condition of semi-poverty—in order that his people may forward the interests of that kingdom. Our God is very rich. All the gold and silver are his, and the cattle on a thousand hills; and if it was for the interests of the Kingdom class, he would forward them money in abundance. Things are left as they are, then, that we may practice economy, may have an opportunity of denying ourselves present blessings for the interests of the kingdom.

LESSONS LEARNED FROM THE LILIES

In this connection, our text comes in, illustrating the thought by the lily of the field. Indigenous to the soil, it has those things provided which are necessary for its development. The Lord did not choose a hot-house plant, dependent upon the horticulturist, but he chose a flower from the field. That flower grows under those conditions because the great Protector has arranged for its interest.

This does not mean for the plant to be idle; for if it were idle, it would die. The bulb is continually sending up nourishment to its stalks. It is not idle by any means. But does the plant do this by worrying? No. It merely uses the opportunities that come to it. It merely exercises its functions by the laws of its nature.

God makes provision for the lily in its native soil; and as it grows in its beauty, "even Solomon in all his glory was not arrayed like one of these." So is it to be with God's children. When the Father begets us as his children and we are placed under present conditions, we may be sure that he who so placed us made the necessary arrangements for us; that he is not unwise; that he has not put us in conditions that are unfavorable for us. They are all of divine arrangement.

If we move ourselves out of these conditions, we may be responsible in some degree, but as long as we exercise no will of our own to take ourselves out of his providential care, we may be sure that all things will be overruled to work for good to us. If we then seek to adorn ourselves with all the graces of the holy Spirit, and if we use the opportunities that are in our immediate grasp, we shall be using the means for our own development.

The lily has a right to use everything within its power for its own nourishment. So it is our right and our duty to use the means within our power for beautifying our characters and for our spiritual nourishment, knowing that he who began the good work in us is able to complete it unto the day of Jesus Christ.

DEVOUT CONTEMPLATION OF THE DIVINE CHARACTER HELPFUL

Our Lord calls attention to how such simple things in nature should be studied, be considered. The lessons to be learned in connection with all the affairs of life will be helpful to such as approach the study from the right standpoint of faith in the Creator, and a realization that he is necessarily the embodiment and representative of the very highest and very noblest qualities of which the human mind could conceive—perfect in justice, perfect in wisdom, perfect in power, perfect in love.

The heart that thus considers, makes progress, grows in grace, in knowledge, in love. The heart that fails to consider the little things, is hindered from a proper consideration of God and from a proper appreciation of his plan, and thus from a proper appreciation of his character.

THE NEW CREATURE'S STRUGGLE FOR EXISTENCE

"I keep my body under and bring it into subjection, . . . lest I myself should be a castaway."—1 Corinthians 9:27.

There is a duality in Christians that is not to be recognized in others. The natural man has no distinct entity aside from his body. The new creature is recognized as having a life and entity distinct from the body; and this new creature is temporarily being developed and nourished in the old body. The old body has its will, its desires. The new creature has its interests, its desires. Consequently there is a conflict between them.

In the first part of the text—"I keep my body under"—we may see the thought of mastery. The new creature should say, "I am the master—I will not allow my body to master me," as though there were fear lest the old creature should get the new creature down and strangle it. It is a battle to determine which will win, which will live and not be destroyed.

The first thing, then, is for the new creature to get the body under, and thus have the mastery. The new creature having gained the mastery should, as a secondary step, bring the old nature into subjection and not do its bidding. The old creature is continually trying to assert itself. Very frequently it argues as to how it should be treated and how it should not be treated. Sometimes through false sympathy it might be treated too well. We must remember that the life of the old creature means the death of the new creature. We must vanquish the flesh; and we shall not be the victor until the flesh is entirely destroyed. Our victories as new creatures will not be gained until we as old creatures die. So the battle is unto the death, and there should be no particular sympathy between the two natures.

That which would enliven, encourage, the flesh in any way is a foe, and must be banished from our hearts. This might lead in some cases to extremes of conduct, and we might be judged as extremists by the world. But the world is not our judge. The world has no "exceeding great and precious promises" before them. They are a different class from us altogether. We are not to take our instructions from them, nor to allow them to shape our view of the matter, but we are to use the spirit of a sound mind in all things.

DEATH OF THE FLESH ESSENTIAL

The Apostle says that we are to be dead with Christ, to suffer with him. The Master invites us to take up our cross and follow him. This means the complete subjection of the flesh—the death of the flesh. If we fail to gain the victory over the flesh, we shall fail to gain the great prize. The ones who are to gain the prize of the high calling are those who will crucify the flesh, who will put it to death. We are to be "more than conquerors."

This is what the Apostle means: But I keep my body under and bring it into subjection; lest by any means, when I have preached to others, I myself should be a castaway. All the preaching to others will not get me into the kingdom. I must keep my body under and bring it into subjection, using all diligence. Whatever I would get out of it, my pamper-

ing it in any way would be to my disadvantage. I am to be on the lookout to accomplish the victory, lest I should be a castaway.

KNOWLEDGE OF THE NEW WILL CONDITIONAL

Elsewhere the Apostle has told us that the church is a new creation of God; and that to those begotten again of the holy Spirit old things pass away and all things become new. (2 Corinthians 5:17) Addressing the same class, he says, "Ye have put off the old man with his deeds." We have put off the old man, the natural, fallen man, with his privileges as the successor of Adam, in the same sense that we put off the old will and have received a new mind, in Christ. Instead, therefore, of belonging to the human family, we have stepped into membership in the body of Christ—out of the old into the new.

The body of Christ is not human, but spiritual. We have made this transfer from one family, with its hopes and interests, into the other. The old man is in a fallen and dilapidated condition in every way; and we realize that its deeds were far from satisfactory to ourselves, and especially unsatisfactory in God's sight. We, therefore, by our wills, stepped out of this condition, under guidance from on high. We have made a full consecration of all the old rights and interests, which we had in the old nature, in order that we may be in the new man, Christ.

As we have come into membership in the new man, Christ, of which Jesus is the Head, we have under this Head an increase of knowledge. "We are renewed in knowledge after the image of him that created us." The new creature comes to a more and more clear knowledge of the new will in proportion as he seeks to put down the human will and to be directed by the holy Spirit.

It would seem, therefore, that we put off the old man, Adam, and the human nature in general, in order that we may put on Christ and be found in him, as members of his body, and may receive with him a share in the exceeding glory, and ultimately be accounted worthy of a place in the kingdom of God. In proportion as we grow in grace, in knowledge, our appreciation of the heavenly things increases. Thus our renewing progresses.

The new will recognized by God in the begetting of the holy Spirit is the new creature which thus puts off the old and puts on the new. Its existence depends on this transformation. Failure means second death. Barely to overcome would mean a lower place on the spirit plane—in the "great company." Only the "more than conquerors" will get joint-heirship with their Lord—with exceeding glory and the divine nature.

"WHAT SHALL I RENDER UNTO THE LORD?"

(Psalm 116:12-14)

What shall I render, Lord, to thee
For all thy benefits toward me?
For life and every earthly good,
For raiment, shelter, daily food;
For light and truth, for peace and love,
For heavenly wisdom from above?—
How great thy bounties unto me!
What have I that is not from thee?

For all these benefits toward me,
What shall I render, Lord, to thee?
The cup thy hand of love hath poured,
I'll humbly take, most gracious Lord,
And call upon thy holy name
To help me thy great plan proclaim;
I'll spend my days in ceaseless praise,
And tell abroad thy wondrous ways!

"Salvation's cup"—of suffering, too—
Of suffering with God's chosen few,
Dear Lord, I'll drink of this, Thy cup,
And smiling through my tears, look up—
A mingled cup of grief and joy,
Of blessedness without alloy,
Of love and fellowship divine,
A foretaste of the kingdom-wine!

That all, dear Lord, may know and see
Thy countless benefits toward me,
Before thy congregation, now,
I'll pay my consecration vow;
And in thy strength, supplied each day,
I'll strive to walk the narrow way
That leads to rest and God and thee,
And blissful immortality!

GERTRUDE W. SEIBERT.

CROSS-BEARING A PRIVILEGE

"And as they led him away, they laid hold upon one Simon . . . and on him they laid the cross, that he might bear it after Jesus."—Luke 23:26.

This text brings before our minds the whole scene of our Master's shame, ignominy—his condemnation by the Roman governor at the solicitation of the chief priests and scribes and Pharisees—men of his own nation. Those who led him away were the centurion and soldiers appointed by Pilate—not willingly, but by reason of the stress laid on him by the Jewish nation. The chief priests had threatened to report him as unfaithful to the interests of the Roman empire, if he did not condemn Jesus. And then how would the emperor treat him who allowed this humble Nazarene to make the claim of being king in territory under Roman jurisdiction?

We remember that the Jewish Sanhedrin tried the Lord under a different charge altogether. Their charge against him was blasphemy, the penalty of which, under the law, would have been stoning to death. Possibly they were not allowed to do stoning at that time; or possibly they feared the people.

It was not divinely intended that our Lord should be stoned, but that he should be treated as a cursed one—hanged upon a tree. (Deuteronomy 21:22, 23) "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." (John 3:14, 15) So through fear of the multitude or from lack of authority from the Roman governor, the Jews failed to stone Jesus.

Since they could not bring the charge of blasphemy before a Roman court, they were obliged to bring a different charge—that, while they were loyal to the Roman emperor, Jesus was disloyal to the Roman interests. Pilate washed his hands of the affair. He wished to be free from any guilt. But under stress of the Jews, and willing to keep peace, he caused the charge to be made that our Lord was crucified because of claiming to be King of the Jews.

The narrative seems to imply that Jesus bore his own cross on the way to Calvary, and that he fell beneath its weight. There might have been various reasons for this. He was weak from undergoing very rigorous physical and mental strain. He had suffered from the bloody sweat in the garden of Gethsemane, and had endured different trials—before the Sanhedrin, before Pilate, and before Herod. After this he was flogged! We can imagine that a person who had undergone so much would be scarcely able to walk, let alone carry a burden.

THE PROBABLE WEIGHT OF THE CROSS

When we think of our Lord as a perfect man, we would not think of him as being the strongest of men. The imperfections of our race have manifested themselves in various ways. We have no reason to suppose that the first specimen of our race, Adam, was of surpassing strength, which might denote coarseness. We see this principle illustrated in fruits and vegetables. When we find an overgrown apple, we learn that it is not so tender as one of average size. So with a man of great physical stature—a giant—he might be coarse. We are to think of our Lord, not as extremely rugged, nor as weak, but as of great delicacy, and of reasonable strength and fiber.

When we think of the cross, too, we believe that it was of no light weight. We know of no light woods in the vicinity of Jerusalem. The most common tree there is the olive, which is an extremely heavy wood and of remarkable density. If we should suppose the cross to have been three feet in the ground and of reasonable height, it must have been at least twelve to fourteen feet long, and the cross-beam must have been at least five feet. Allowing a reasonable thickness for strength and for keeping it from bending under its load, we would think that the cross must have weighed from one hundred and fifty to two hundred pounds. This gives us the thougnt it was no light weight.

LESSONS FROM THE INCIDENT

We have every reason to sympathize greatly with the tradition that the Lord fell under the weight of the cross. It was at this juncture that Simon, evidently a strong and rugged countryman who was passing by, was stopped by the centurion and his band, and compelled to assist Jesus in carrying the cross. Apparently, even then, its weight was on Jesus.

There are lessons for us in this incident. One is that the disciples of Jesus, the faithful eleven, missed an opportunity of cross-bearing. At first we might be inclined to censure them severely. We must reflect, however, that they feared for their lives. We may sympathize with them, and at the same time learn a lesson of greater courage in everything connected with the Master.

It is true that the multitude might have been as anxious to cry for the death of the disciples as for the Lord's. But one of them had said that he was ready to die for the Lord, and so said they all. How strange that in the moment of testing they did not display the courage! It is much easier to attest great loyalty, great faithfulness, than it is to manifest these traits when the test comes. With the opportune moment, come the difficulties, and the fearful sights and sounds, carrying terror with them.

We, of course, have no opportunity of doing anything of this kind for the Master himself. But we realize that he is still with us in the brethren. What a precious privilege this affords us of still helping to bear the Master's cross! How advantageous to know that he still recognizes that whatsoever is done unto the least of these his brethren is done unto him!

CROSS-BEARING PRECEDES CROWNING

Another thought that we have in this connection is that Simon, under the necessity of cross-bearing, would receive the burden either willingly or unwillingly. We have no record of what his experiences were. There is a tradition which declares that he afterwards became one of the Master's disciples. So in the Lord's providence, sometimes there is responsibility laid upon us. And if the Lord lays a cross upon us, will it be borne with gladness or with murmuring? If the former, we shall have a blessing, even though we had not sought the cross, even if it had been forced upon us.

When trials and difficulties come, and crosses are forced upon us, happy are we if we appreciate the opportunity of cross-bearing, recognizing that this is closely connected with the crowning. Simon represented in this case all of the Lord's faithful ones who help to bear the cross, following his example, walking in his steps. The cross will not be too heavy for us. The Lord will bear the heavy end of it; and our experiences will be only such as will be for our good and will work out for our blessing.

RE CHRIST'S RESURRECTION

"Christ . . . being put to death indeed in flesh, but made alive in spirit."—1 Peter 3:18. Rotherham.

For forty days after his resurrection our Lord was with his disciples before his ascension. Yet he revealed himself to them, according to the records, not more than eleven times in all—and some of these instances are probably duplications. His interviews with the disciples lasted only a few minutes each, except on the walk to Emmaus. These manifestations were attended by circumstances and conditions which spoke in thunder tones of a great change which had occurred to him. Evidently he was no longer the same being, although he had the same loving interest in them as before. He was still their Lord and Master, the same Jesus, though no longer Jesus in the flesh. He was now "the Lord, that Spirit," "a quickening Spirit."

There is no Scriptural statement to the effect that Jesus arose in the flesh. We have noted the Scriptures very carefully, and find none of them to say that Jesus arose in the flesh. On the contrary, we find, as the Apostle declares, "Now the Lord is that Spirit." (2 Corinthians 3:17) St. Paul in telling us how he saw the Lord Jesus, says that he saw the Lord, not in the flesh, but shining "above the brightness of the sun" "at noonday."—Acts 26:13-15.

The Apostle tells us that the church is to be a spirit body: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." (1 Corinthians 15:42-44) He tells us that our experiences in the resurrection must be similar to those of our Lord. In our Lord's case there was a sowing in dishonor and raising in glory; a sowing an animal body and a raising a spirit body. St. Peter calls attention to this fact when he says, "Christ . . . being put to death indeed in flesh, but made alive in spirit."—1 Peter 3:18. Rotherham.

The question, then, arises, How could the Lord be raised a spirit body? We can merely give you the Word of the Lord for it. He was raised so. The new nature began when our Lord was begotten of the holy Spirit at the time of his baptism, and was completed when he was perfected as a spirit being at his resurrection.

The various Scriptures which are cited about Jesus' appearance in bodies of flesh do not prove that Jesus had a body of flesh; for angels have appeared among mankind in fleshly bodies. And when Jesus rose from the dead, he appeared, or materialized, in the same way that he had appeared to Abraham in olden times. (Genesis 18:1, 2; 15:4, 5) One of his manifestations after his resurrection was when he took a walk with two of his disciples to Emmaus and sat down with them to supper. When he broke bread, he became known to them and vanished out of their sight!—Luke 24:30, 31.

A MATERIALIZED BODY

In the case when he appeared to his disciples, it is stated that he came into the room where they were, "when the doors were shut where the disciples were assembled for fear of the Jews." We read further along, that eight days later he again appeared in the same room, in the same manner, "the doors being shut." (John 20:19, 26) These things were evidently to show the disciples that he was no longer a flesh being, but a spirit being. During the forty days after his resurrection he appeared, probably, not more than three hours in all. He remained with them to establish their faith, so that they might be able to receive the holy Spirit at the proper time.

In answer to a question about Philip's vanishing from the sight of the eunuch, and being found at Azotus, we reply that God was able to take him away. But there was nothing said about his being made a spirit being. Philip will, no doubt, in due time share with the Lord the change of nature in the first resurrection—"in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15:52, 50.

When Jesus appeared in Jerusalem in the midst of his disciples and they were affrighted, he said, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24:39) He was there impressing upon them that they were not seeing a spirit being, a spirit body. They saw a materialized body. The Lord was a Spirit all the time, however, and the flesh and bones were merely agents of appearance. So our Lord appeared in flesh and bones, and he also appeared in clothing.

BODY AND CLOTHING CREATED FOR THE OCCASION

Where did the flesh and bones come from? The same place that the clothing came from. The human body of flesh and bones, etc., and its clothing, which appeared suddenly while the doors were shut, did not go out of the door, but simply disappeared, or dissolved, into the same elements from which he had created them a few moments before. "He vanished [Greek, *ginomai aphantos*, became non-manifest, i. e., invisible. *Strong's Exhaustive Concordance.*] out of their sight" (Luke 24:31), and was no longer seen of them when the flesh and bones and clothing in which he manifested himself were dissolved, though doubtless he was still with them—invisibly present; so also much of the time during those forty days.

The power manifested by our Lord, to create and dissolve the clothing in which he appeared, was just as superhuman as the creating and dissolving of his assumed human body; and the body was no more his glorious spirit body than were the clothes he wore. It will be remembered that the seamless robe and other clothing which our Redeemer wore before his crucifixion had been divided among the Roman soldiers, and that the grave clothes were left folded away in the sepulcher (John 19:23, 24, 40; 20:5-7), so that the clothing in which he appeared on the different occasions mentioned must have been specially created.

Our thought is that our Lord was perfect in the flesh when he was a man, and that he gave himself an offering, as a ransom-price for Adam. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." "A body hast thou prepared me." (Hebrews 2:9; 10:5) That earthly, human body of flesh

suffered death; and God would not again make out Lord flesh, but raised him from the dead a new creature of the divine nature. After his resurrection our Lord said to his apostles, "All power is given unto me in heaven and in earth."—Matthew 28:18.

All this indicates to us the great change that came to our Lord at the time of his resurrection. If he is now merely a man, he is still "lower than the angels." And to think of our Lord as a man and lower than the angels is contrary to the Lord's Word that he is exalted far above angels to the divine nature. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:8-11.

CROSS-BEARING THE WAY OF GROWTH

"Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke 14:27.

A disciple is a pupil, one who follows a teacher or leader. The Lord has promised his disciples certain great blessings. If they are obedient, they shall be greatly blessed with everlasting life, shall sit with him in his throne, and be with him where he is.

It becomes, therefore, an important question as to what is involved in discipleship. Is it an easy or a difficult matter? How can we enter the school of Christ? The Lord here and elsewhere tells us the terms. In another text he says, "If any man will come after me, let him deny himself, take up his cross, and follow me." "Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Matthew 16:24; Luke 14:27.

There is, therefore, evidently a process in the matter. First of all, one must see what discipleship is and what the cross is. Some may perceive more or less distinctly than others. To some it might be a very severe ordeal to take up the cross. Some people judge the weight of a thing through perception; others through experience.

Our Lord said that it would be better not to take up the cross unless we have the determination to go on unto the end. He illustrates this in saying, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." —Luke 9:62.

The Lord very distinctly told what the cross would imply to those who become his disciples. He said that whosoever would be his disciple would suffer persecution. He warned us that carrying the cross would be a serious matter. If, therefore, you determine that you would like to be his disciple, sit down and count the cost. If you take up the cross, it is to be not merely lifted, but carried faithfully unto death.

WHAT CONSTITUTES CROSS-BEARING?

The taking up of the cross, then, is done after we come to a knowledge of the truth. The world are not bearing the cross at all; neither are those who are having their own wills crossed continually. Many a man will say, "Since I married, I have my cross with my wife"; and many a wife will say that she has her cross with her husband. But neither of these is the cross of Christ—the difficulty is that there was misjudgment in the marriage. The couples are mismated.

Nevertheless such a thing might become cross-bearing. If, for instance, the opposition of husband or wife were engendered by faithfulness to the Lord, the bearing of this would be cross-bearing, because of being endured for Christ's sake, for the truth's sake. Endurance of opposition by business competitors because of our faithfulness to Christ would be part of the cross-bearing. Probably it is good for us that we do not see all the time what the cross means.

"We know not what awaits us,
God kindly veils our eyes,
And o'er each step of our onward way
He makes new scenes to rise."

We cannot take up the cross until we have seen what the cross is, and have engaged to take up that cross and become Christ's disciple. After we have taken up that cross, it has to be borne, our Lord tells us. Bearing it does not mean our running away from it, or getting alarmed at it. Bearing the cross means enduring it. We are to follow our instructions along this line.

Our Lord says, "When they persecute you in one city, flee to another." Whosoever is faithful will suffer persecution. Therefore, to be without opposition is proof, not that we are being favored of God, but that he is not dealing with us as sons. Only those whom he deals with as sons will become of the royal priesthood and participate in his glorious kingdom. Whoever thinks to run away from the difficulties that come, makes a mistake.

THE PURPOSE ACCOMPLISHED BY TRIALS

What, then, would be the basis on which we could relieve ourselves from trials? We should not seek to release ourselves unless we realize that by endurance we are accomplishing no service for the truth. Then we might seek to see whether the Lord would open some other door. If, for instance, one finds himself where he is simply suffering and doing no good, let him look about and ask the Lord in prayer to show him what to do. Perhaps the Lord may open a way of escape. We shall not get rid of our trials and imperfections, however, until we get rid of the mortal flesh; for the course of the world is out of line with righteousness. The whole world is out of the way through ignorance, superstition, blindness; and amidst them we are to strive to show forth the praises of him who called us from darkness into marvelous light.

So, then, the following after the Lord is apparently the thing that is especially emphasized in our text. The bearing of the cross is the way of growth in character for the consecrated child of God. If no trials or difficulties come to us, if our appetites or desires are never interfered with in our service to the Lord and the truth, we may be sure that we are making some mistake. We have not become his disciples.

But if we should have these trials, the Apostle says that we are to consider them only as light afflictions and but for a moment; and that these are working out "for us a far more exceeding and eternal weight of glory." We are looking at the present time, not for the things that are seen—the earthly applause and glory—but for the heavenly glory—for the things that the Lord has promised to those that love him.—2 Corinthians 4:17, 18.

THE GIFTS OF WHITSUNTIDE

MAY 11.—1 Corinthians 12:1-11.

"There are diversities of gifts, but the same Spirit."—Verse 4.

Whitsuntide, or Pentecost, marks a very special period in God's great program respecting mankind. It stands next in importance to the great events connected with our Lord Jesus; viz., his baptism at Jordan and the anointing of the holy Spirit there, his finishing of his vow of consecration at Calvary, his resurrection from the dead on the third day—his glorious spirit-birth, as partaker of the divine nature.

All that Jesus did necessarily preceded the acceptance of any members of the human family to joint-heirship with him, or to any recognition of God as his children. God acknowledged Adam as his son on the human plane, "a little lower than the angels," so long as he remained obedient and loyal; but when he disobeyed and came under the divine sentence of death, he broke the covenant between God and himself. (Hosea 6:7, margin) From that time onward, God had no sons amongst men until Jesus' time, because all were imperfect, sharing in father Adam's imperfection by laws of heredity.

Then God sent forth his Son, born of a woman, with a life uncontaminated, a life that was not derived from father Adam and was therefore not involved in his sentence. This One, "holy, harmless, undefiled and separate from sinners," God recognized as his Son. When he made consecration of his life at Jordan and symbolized it in his water baptism, God accepted the sacrifice and bestowed upon him the holy Spirit.

Thenceforth he was the Son of God in two senses—first, according to the flesh; and second, according to the spirit. But in God's order the spirit-begotten One was to triumph by fully offering up the fleshly one. This work of Jesus was accomplished at Calvary, where he laid down his life on behalf of the sins of the whole world.

But still God could not recognize the world. They were all sinners, and continued so to be until Jesus ascended on high, appeared in the Father's presence, and made satisfaction for sins. Be it noted, however, that he did not make satisfaction for all sins then, but merely for the sins of the church—for the sins of those who would be called of the Father, and who would accept the call and walk in the footsteps of Jesus. As for the world, their sins are still on them.

The only way to obtain forgiveness of sins during this age, therefore, is to become a disciple of Jesus. Thus, as the Apostle says, we, Jesus' followers, have escaped the condemnation that is still on the world. The Scriptures show us that God has a different way for dealing with the world, and a different time. He will deal with the world through Christ's Millennial kingdom, for a thousand years, to scatter their darkness, to forgive their sins and lift them up to human perfection. Meantime, God deals with the church only; and it is the church class that the Apostle discusses in today's lesson.

This church class began its existence at Pentecost—Whitsuntide. Hence, we say that this marks a most important era in the affairs of the church. It is true that Jesus called his disciples and told them various things during his ministry; but when he left them, he instructed them to tarry and not to begin their work at all until they should be duly authorized by the Father, duly anointed with the holy Spirit. This anointing which they would receive would be their authority, and would give them the necessary qualifications to be the mouthpieces and ambassadors of the Father and of the Son.

The Father could not recognize them sooner than Pentecost; for until Christ's presentation of his merit on their behalf, they were like the remainder of the world—still sinners, still condemned. When the Pentecostal blessing came, it manifested the fact that Jesus had ascended to the Father's presence; and that the Father had graciously received him, had appreciated his great work of sacrifice, and had accepted it as satisfactory for the sins of the church—the household of faith. It was on the basis of this forgiveness of sins, as well as on the basis of the consecration of the disciples to God and his service, that the spirit-begetting of Pentecost came upon them.

THE GIFTS OF THE SPIRIT

We are to distinguish between the gifts of the Spirit and the fruits of the Spirit. The fruits of the holy Spirit are developments of the heart and character, which come more or less slowly, according to the personality and the environment of each of the spirit-begotten ones. These fruits of the Spirit, the Apostle tells us, can be seen; they are manifest—"Meekness, gentleness, patience, long-suffering, brotherly-kindness, love."

These fruits must be developed in our hearts; and this will mean more or less of a manifestation of them in our words and deeds, as well as in our thoughts. The riper the Christian, the riper these fruits; and if no fruits, then no Christian; for as the Apostle says, "If any man have not the Spirit of Christ, he is none of his." But this Spirit of Christ, these fruits of the Spirit, may be more or less overshadowed by weaknesses of the flesh; and all may not be able to see to what extent the brother who is weak in the flesh is really fighting a good fight against the spirit of the world, the spirit of the adversary, and the mind of his own flesh.

God alone knoweth the heart; therefore, we are to judge nothing as respects the degree of faithfulness. We may, however, and should judge as to whether or not we see good fruits or bad fruits in ourselves, or in others who profess to be followers of Jesus. The Master said, "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Surely not! The thorns and the thistles are bad fruits, belonging to the evil nature, and not fruits of the Spirit of the Lord, appertaining to the new creature.

But when Pentecost came, those disciples who had already accepted Jesus were not prepared to manifest immediately rich, ripe fruitage of the holy Spirit. It requires days, weeks, months, years, for such development. Up to this time they were natural men. Only a few days before Jesus had said to them, "Except ye become as little children, ye shall in no wise enter into the kingdom." He perceived that there was strife amongst themselves as to which should be greatest; and that this was entirely contrary to the proper spirit which they must have if they would finally be accounted worthy of participation in his kingdom. We see then why the brethren waiting at Pentecost in the upper room could not have a manifestation of the fruits of the Spirit at that time. But it was very necessary to them and to us that they should have some manifestation of God's favor; that there should be some way in which God would show that Jesus had accomplished the Father's work, and that his sacrifice had been acceptable to the Father on our behalf. God manifested this acceptance by the bestowment of certain gifts, which were not fruits of the Spirit, in any sense of the word.

Those gifts were widely distributed in the early church, and were miraculous. Some who had received the gift of the Spirit spoke one language and some another, of which they had previously no knowledge; some had the gift of interpreting the foreign languages which the others spoke; some received the gift of healing; and some had power to work other miracles.

These gifts served a three-fold purpose: (1) They proved God's favor, and that it had come through Christ, and therefore proved that he had ascended, and that his entire work of redemption had been satisfactory to the Father. (2) They were proofs to the public that God was with these people. This would lead lovers of God to investigate the message they bore. (3) They were an assurance to the disciples themselves that they were following in the right way, and that God was blessing them and leading them.

All these experiences, indispensable for the establishment of the early church, came at a time when such manifestation was most necessary. The early church could not walk by faith as we do. They needed the assistance of sight, to the extent that was there granted; for they had no Bibles. They had no instruction from God except such as came through these channels.

St. Paul explains the matter in today's lesson. When they came together, one would speak in an unknown tongue. Another would arise in another part of the audience, and with a power not his own give an interpretation of the foreign language used by the speaker with "tongues." This drew the brethren together every day, especially on the first day of the week. They wanted to have fellowship and instruction; and in this way they obtained it, God guiding in respect to the messages delivered in unknown tongues and to the interpretations.

Thus God taught them in almost the only way they could have received instruction at that time, but very differently from the way in which he now instructs his people, or has ever instructed them since the Apostles' day. Such instruction is no longer necessary, and is therefore no longer given. Instead, we have something much better. We have the Gospels, recording our Lord's words, parables, dark sayings, etc.; we have the Epistles of the New Testament, comments of the inspired apostles on the Old Testament writings; and we have the prophecies of the Old Testament, to which St. Peter declares, "We do well to take heed, as unto a light which shineth in a dark place, until the day dawn."—2 Peter 1:19.

OURS A BETTER EXPERIENCE

With these divinely provided helps, the man of God, as St. Paul declares, "may be thoroughly furnished unto every good work." Through these channels the holy Spirit is instructing the church. But the gifts of the Spirit were necessary at Pentecost. Instead of those gifts, we now have the fruits of the Spirit, as testifying God's favor, and our own progress in the good way. With our further enlightenment the Lord requires of us more than was required of the early church —that we walk by faith and not by sight.

St. Paul points out that all these variations in the manifestations of the Spirit meant, not different spirits, but the one Spirit, working in the entire church, with the one purpose of building them all up as various members in the one body of Christ. He says, "There are diversities of operations, but it is the same God that worketh all in all. To one is given by the Spirit the word of wisdom; to another, the word of knowledge; to another, faith; to another, gifts of healing; to another, miracles; to another, prophecy; to another, discerning of spirits; to another, diversity of tongues and interpretations."

"YE ARE ALL ONE BODY"

The oneness of the church with each other and with their Lord, and Head, St. Paul repeatedly sets forth, and particularly in today's lesson. He shows that the different gifts enabled the different members of the body to co-operate for their mutual welfare, edification and upbuilding, in preparation for the glories of service in the coming kingdom. He says that as the human body is one, but has many members, all under the control of the head, so also is the body of Christ. The church is one body, but composed of many members, all under the control of the head, Jesus, operating through the Spirit of truth, by the Word of truth and by divine providences.

The object of the organization of the church is not the conversion of the world, but it is the upbuilding of herself and preparation for a future service. That future service is to be the blessing of the world. But before that service for the world can be properly begun, the church herself must

be developed, proven, approved of God, and glorified by a share in the first resurrection.

A MORE EXCELLENT WAY

St. Paul, further on in the chapter, tells how the various members of the body should co-operate with each other, offsetting each other's imperfections, compensating for each other's shortcomings and weaknesses, and seeking only the welfare of the body as a whole. There should be no schisms, no division, no sectarianism in the body of Christ, the church, and all the members should have the same love one for another. Sectarian love and sectarian pride should be unknown. Likewise, if any of the members suffer, all should feel a sympathy. He points out that God set the different members in this body: first, the Apostles; and secondarily, prophets, or orators; and thirdly, teachers; after that, miracles, gifts, helps, diversities of tongues. All have not the same office given them of the Lord, but each should seek faithfully to use the talents which he possesses; and while using these gifts they should seek the best they are capable of exercising.

Then the Apostle adds, "Yet shew I unto you a more excellent way," still better than any of these gifts. Following along (chapter 13), he declares that one might have these gifts, and yet make shipwreck entirely; and that it was necessary, even with the gifts, to cultivate the fruits of the Spirit. For though we should have the gift of prophecy, understanding all mysteries and knowledge, and have all faith, but have not love—the great fruit of the Spirit—we would be nothing. Moreover, he declares that the gifts would vanish away, but that the fruits would last eternally.

It is important, then, in our consideration of Whitsuntide blessings, that we remember that without the fruits of the Spirit we would be nothing, and would have no share in the glorious Messianic kingdom, for which we are waiting and praying, "Thy kingdom come; thy will be done on earth as in heaven."

THE SOWING AND THE REAPING

MAY 18.—Genesis 42.

"Whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

The story of Joseph and his brethren continues. Today's lesson illustrates how the remembrance of their cruelty toward their brother Joseph, inspired by envy, continued to harass the evil-doers many long years after. Our Golden Text seems to lay down a general principle, applicable not only to the consecrated people of God, but to mankind in general. Whatsoever anybody sows wilfully, intelligently, will bring a harvest, a reaping, of similarly good or evil kind.

The famine was general throughout that region of the world. It included Palestine as well as Egypt. The word spread that there was no lack of food in Egypt, that there was corn there, sold at moderate prices, and that it belonged to the old stock. Jacob directed his sons, who were men of families themselves, to go down to Egypt and make purchases of wheat.

As strangers, they were directed to Joseph, who doubtless was on the lookout for them. He spoke to them through an interpreter, asking if they were not spies, coming to see how much wheat was in Egypt, that they might bring an army to steal it. They explained their situation truthfully. Joseph then inquired about his father and his younger brother Benjamin. Finally he put one of them into prison, and sent all the others home with corn, with the understanding that they would need more corn and might have plenty of it, as long as the famine lasted, provided that they should prove that they were not spies by bringing their youngest brother along with them. Meantime, Simeon would be held as hostage.

The guilty consciences of the brethren began to connect up these various experiences with their own wrong course in the past. They said one to another, "We are verily guilty concerning our brother, when we saw the anguish of his soul, when he besought us and we would not hear: therefore is this distress come upon us." They knew not that Joseph understood them, but he withdrew and wept. His heart was not hard. He was merely giving them a lesson that would be profitable for them in coming years.

The Scriptures represent that when the Messianic kingdom will begin to shed its blessings abroad, the antitypical Joseph, Messiah, will likewise speak roughly to the people in a time of trouble, and cause them great vexation and worry as to what the outcome will be. But all the while the Lord's heart will be full of love and sympathy for the poor groaning creation, for whom he already has died, and in whose interest his kingdom will be established. The time of trouble upon the world in the beginning of Messiah's reign will evidently be for the very purpose of preparing the hearts of mankind for the blessings which the Lord is so willing to bestow.

MANY STRIPES AND FEW STRIPES

When Jacob's ten sons arrived with their wheat, they told the whole story of their experience to their father. They explained why Simeon was not with them—that he was kept as a hostage. Moreover, they were perplexed to find that no money had been charged them for the wheat. The money they had paid for it was returned in each sack. Everything seemed strange to them, and the minds of the brethren continually adverted to the crime of years ago, in connection with their brother Joseph. Many times during those intervening years they had reaped crops of sorrow and fearful surmisings respecting what the providence of a just God might ultimately exact from them in the nature of trouble, similar to that which they had brought upon their brother.

How advantageous it would be to the whole world if this principle were generally recognized—if all realized the truthfulness of God's Word that every trespass must receive a just recompense of reward! We have lost such an appreciation of justice, and such a looking for a righteous retribution, in the fog of a very false doctrine, which has become prevalent. That false doctrine ascribes only the one punishment for every sin, and that an unthinkable one; viz., everlasting torture. In the first place, how few there are that really believe that doctrine or are really influenced by it! Its monstrosity makes it unbelievable, and turns the mind away from the proper view of the real punishment which God has foretold.

Added to this first inconsistency and its evil effect, we mention another, which associates itself thus: Our Catholic friends claim that by membership in the church they will escape eternal torment and get some lesser torment. And that theory seems so much more logical than the Protestant one that many accept it as the lesser evil of the two. Then comes our Protestant theory that a man or a woman, the moment before death, may say, "God forgive me!" and immediately pass into Paradise, and escape all punishment for sins. These theories, we claim, are all injurious, as well as inconsistent. The Scriptural theory, we are sure, would be found the more effective, if it were preached, if it were believed.

That Scriptural theory is expressed in our Golden Text: "Whatsoever a man soweth, that shall he also reap." If he sows a desire for cruelty, words of deceit, injustice, selfishness, evil speaking, slander, he will surely have a reaping time, and will gather rewards in harmony with his desire.

It is impossible for humanity to improve upon the divine arrangement. Hence all Christian people should begin afresh to tell the world both of the justice and the love of God—that God's just penalty against sin is death, but that he has made provision through Christ for a release from that penalty, during Christ's Messianic reign of a thousand years. Then every member of Adam's race will be granted a full opportunity of reconciliation with God and of restoration to the image and likeness of God, lost for all by father Adam's sin.

But meantime, each individual has a responsibility in respect to his every word and act and thought. To whatever extent he sins against light, knowledge and the Golden Rule, to the same extent he degrades his character, and thus makes his opportunity for return to the image and likeness of God the more difficult. He whose conscience becomes the most degraded will find the way for retracing his course the most difficult and steep.

According to this divine rule, the Millennium may find heathen people more ready to go up on the highway of holiness than people of so-called Christian lands. The latter, having had more light, more privilege, more opportunity and sinning against greater knowledge, have seared their consciences more deeply. Of some such Jesus exclaimed, "How can ye escape the condemnation of Gehenna!"—the second death.

JACOB'S GRAY HAIRS FOR SHEOL

When poor old Jacob heard that Benjamin would be required to go on the next expedition for wheat, he demurred and declared that it must never be. Joseph was gone, and if now he should lose his youngest son, Benjamin, the grief would bring down his gray hairs quickly to sheol—the tomb—the state of death.

In our common version English Bible this word sheol is repeatedly translated hell, pit, and grave. In olden times,

these three English words were synonymous in meaning. As for instance, a man, speaking of burying so many bushels of potatoes in a pit, would call it helling the potatoes. And when this term was used in respect to humanity, sometimes the word grave was used. Altogether, the word sheol occurs sixty-six times, and more than one-half of these times it is translated pit and grave.

When the Revised Version was in preparation, the learned men charged with that work refused any longer to translate the word sheol by the word hell, because in the intervening centuries that word had gradually lost its original meaning and had come to have the significance of a place of fire and of torture. Since no such meaning attaches to the word sheol in the Hebrew, these scholars refused to so translate it into English. To these facts they all agreed, but then came a dispute as to how it should be translated. Some would not agree to translate sheol uniformly by the English word grave, or tomb, fearing that this would appear very radical to some Christian people.

Finally, as a compromise to settle the question, it was concluded that in all places where sheol and the corresponding Greek word hades had been translated hell in our Common Version, the Hebrew word sheol or the Greek word hades should be substituted, and left without translation. If any of the people found out their meaning, it would be all right. If they did not find out, they might remain in ignorance, and still think of hades and sheol as signifying a place of torture. Our Baptist friends have recently met with a similar difficulty and have given the translation of sheol and hades as "the underworld." Of course the grave, the tomb, the state of death, may be thus indicated, and no one can find fault.

It is needless to say that when Jacob spoke of his gray hairs as going down to sheol, he did not mean his sons to understand that he expected to go to eternal torment. What he did mean is evident. He meant, "My sons, I am now old and gray-headed, and to lose this youngest son would hasten my death"—"bring down my gray hairs to sheol, to the tomb." No one need question where Jacob's gray hairs would go. They did go to sheol eventually, but not because of grief. Jacob's old age was made very happy by the fellowship of his sons, and by the realization that God had highly exalted Joseph to the rulership of Egypt.

OUR GOLDEN TEXT LESSON

Although St. Paul, as we have seen, made a general observation to the effect that whatsoever any man sows, that shall he also reap, nevertheless, he evidently used these words with particular reference to the experiences of the church. The context makes such an application. The context applies these words directly to the consecrated people of God, assuring them that a consecration to be dead with Christ is not sufficient. On the contrary, God cannot be mocked, cannot be deceived, cannot be trifled with. If God has entered into a covenant with us, nothing else than our agreement will stand.

Then the Apostle recites the agreement which Christians covenant with the Lord. They covenant to sacrifice all earthly interests, aims, hopes, that thereby they may be pleasing and acceptable to God, and become heirs with Jesus of the incorruptible things to be attained on the other side the veil, as spirit beings, as new creatures in Christ. He says, "He that soweth to the flesh, shall of the flesh reap corruption." By this he means that if any Christian who has entered into this covenant with God to become dead to the will of the flesh and alive to the will of God, shall live after the flesh—according to its desires, its promptings, its leadings, its appetites—the end of that man's way will be death—the second death, symbolized by the Gehenna fire, which destroyed the offal outside the city of Jerusalem.

On the other hand, if any man sow to the spirit, if he live according to the new creature, by living in harmony with his covenant of consecration—not merely making a start in the right direction—this would decide the matter in his favor. Some of the best people who have ever lived have made more or less serious blunders, under the temptations of the flesh. But stumbling into sin would not be living after the flesh—it would merely be a start to so live. The soul, rightly exercised by his sin, by the weakness, may recover itself, and come back to the throne of heavenly grace, and in the name of Jesus obtain mercy and find grace to help for further time of need. But if these opportunities and privileges were not used, and if the course of living after the flesh were pursued, the result would be death.

So, on the other hand, to make a start to live a righteous, self-sacrificing life would not be sufficient; and to return to a righteous course, after having been overtaken in a fault and shedding some tears of penitence, would not be sufficient to recover him. But if we live after the Spirit, if we through the Spirit do mortify the deeds of the body, then we shall gain the eternal life on the spirit plane which God has promised to all the faithful. But this matter of living after the Spirit is a great contract, and one that needs continual watchfulness and prayer, lest we be overtaken in a fault—lest we let these precious things of God's promise slip from us—lest we become overcharged with the cares of this life and the deceitfulness of riches—lest our faith become weak and we faint by the way.

We need to have this thought definitely before our minds: While each act and word and thought has its bearing upon the ultimate results in every Christian's life, nevertheless no one thought, no one word, and no one deed carries the deciding weight, either for good or for evil. The more loyal we are, the more faithful we are, the fewer slips we shall make, the more like our Redeemer we shall be, and the brighter will be our reward, for as the Apostle declares, "As star differeth from star in glory, so also is the resurrection of the dead."

Those, then, who are of the world may know that every good and every evil act of theirs will have a weight and influence in respect to their trial for life or death under the Messianic kingdom arrangements. And every Christian who has entered into a covenant to become dead with Christ that he may also live with him, to suffer with Christ that he may also reign with him—all such should know that every word, every thought, every act, has a bearing upon the great results. Hence, as the Apostle says, all such should walk through life circumspectly, wisely, seeking to know and to do the things pleasing to God, and to attain the highest reward.

THE ABRAHAMIC COVENANT AND THE NEW COVENANT

The Abrahamic Covenant is not the New Covenant, even as it is not the Law Covenant. The New Covenant is the name of that arrangement which God will make with Israel and all mankind who, during the period of Messiah's reign, desire to become "Israelites indeed." That New Covenant will be inaugurated as a measure for carrying out the blessings purposed in the Abrahamic Covenant.

The Abrahamic Covenant relates especially to the seed of Abraham, which is to be made glorious and powerful, with a view to the blessing of the world. The New Covenant relates to the arrangement by which the antitypical seed of Abraham, when glorified, will accomplish the honorable work assigned to it in the Abrahamic Covenant.

The fulfilment of the Abrahamic Covenant began in the person of our Lord Jesus, not when he left the heavenly glory, nor when he was born a babe at Bethlehem, but when God accepted his consecration and begat him to a new nature at the time of his baptism, perfecting him in the new nature at his resurrection. The man Jesus, before being begotten of the holy Spirit, was not the seed of Abraham according to promise, capable of blessing mankind; for so long as Jesus was in the flesh, even though perfect, the blessing of the world through him was impossible. The world lay under a death sentence and could not be blessed until provision should be made for the lifting of that death sentence.

The provision of the ransom, therefore, was necessary for the world. Jesus in the flesh, in providing the ransom-price, would have had no life for himself that he might become the King of Glory and Priest after the order of Melchizedek (Psa. 110:4; Heb. 5:10) unless God had begotten and quickened and raised him to the higher, spirit nature. Hence, although Jesus, through his mother, was of the seed of Abraham according to the flesh, he did not inherit this Abrahamic Covenant according to the flesh, but as the new creature.

In order, therefore, to attain this higher nature, in order to be the spiritual seed of Abraham and bless all the families of the earth, it was necessary for Jesus to enter into a special covenant of sacrifice. The church, members of his body, must share all his experiences and lay down the earthly life also; for whether Jews or Gentiles it would still be true that flesh and blood cannot inherit the kingdom. Hence the privilege of the church is to enter into the covenant of sacrifice with Jesus. Thus we read, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psa. 50:5.

It has required the entire Gospel age for the gathering of these saints and the making of their sacrifices. Those sacrifices must be accomplished before they can attain to the heavenly nature—before they can be members of the spiritual seed of Abraham and heirs according to the promise. Thus

the Apostle declares, "Israel hath not obtained that which he seeketh for [to be the spiritual seed of Abraham]; but the election hath obtained it, and the rest were blinded."

The election obtained this blessed state through the covenant of sacrifice, in which Jesus acted as their Advocate. The first members were accepted at Pentecost. The last members, we trust, will soon finish their course with joy. Then the spiritual seed of Abraham will be complete and ready to serve the world as the great antitypical Mediator—of the New Covenant.

The Abrahamic Covenant was God's own covenant, or promise. Because it was unconditional, it has no mediator (Gal. 3:19, 20), neither did it need to be sealed with blood. Rather, we might say that God sealed it with his oath. (Heb. 6:16-18) The Law Covenant needed the blood of bulls and goats as an offset to the sins of the people, who were to be blessed typically. The New Covenant needs the blood of better sacrifices as satisfaction for the sins of the people, who are to be blessed actually. These two covenants could not go into effect without the shedding of blood and remission of sins.

But the Abrahamic Covenant centers itself in the new creatures. From the first, God meant primarily the spiritual seed of Abraham, the new creation, which has never known sin. Jesus himself was holy, harmless, undefiled and separate from sinners, and needed not any atonement for sin in order to enter into that covenant relationship and become Abraham's spiritual seed and heir. Those accepted as his members would have had no such standing or worthiness except as he adopted them as his members, imputed his own merit to them and offered them sacrificially as his own flesh.

Hence, strictly speaking, we cannot say that the Abrahamic Covenant has ever been sealed with blood, or that it will ever be so sealed. This does not alter the fact, however, that not without blood (death) could Jesus have become the great antitypical Prophet, Priest and King; and not without blood (death) could we, his members, be accepted through him. Only in this indirect way can it be said that the Abrahamic Covenant is sealed with blood. St. Paul intimates that it was sealed by the oath of Jehovah.—Heb. 6:13-18.

THE TIME, MY SOUL, IS SHORT!

No time to linger by the way,
No time for ease, no time for play;
No time for earthly loves or joys,
No time for worldly cares or toys—
The time, my soul, is short!

No time to murmur or complain,
No time to heed the heart's dull pain;
No time for tears or mournful song,
No time to ask, How far? How long?—
The time, my soul, is short!

Ah, yes! 'tis short—yet time enough
To run thy course, so steep and rough;
Just time to reap "the fields," so white,
Before the coming of "the night"—
Just time, my soul, just time!

Just time to make thy heart more pure,
Just time to make thy "calling sure,"
Just time to enter through "the door,"
To reign with Christ for evermore—
Just time, my soul, just time!

GERTRUDE W. SEIBERT.

AN INTERESTING QUESTION

Question.—Is there any way of determining our standing before God?

Answer.—The Apostle John says that "If our hearts condemn us not, then we have confidence toward God." (1 John 3:21) In order that we may begin to measure ourselves and our progress, to know whether or not we are pleasing God in the affairs of life, we must know first of all whether we have taken steps to come into his family. Have we made a full consecration of ourselves to do the divine will? If we know that we have made a full consecration of ourselves, the next question should be, To what extent do I know God's will, and to what extent am I seeking to do it? Do I use my time, strength, influence and all that I have, sacrificially, to the best of my ability, not counting my life dear unto myself? If we find that in a general way this is the course we are following, then there is every reason for us to have great satisfaction.

Then we find that the thing to be expected is that all those who will "live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) If we find that we have not this witness of the Spirit, if we have no persecution, then we have not been letting our light shine out. This should not lead us into anything foolish, but we should examine ourselves to see whether we are laying down our lives in his service. If we find no suffering in the present time, it should be a cause of perplexity to us.

If we find persecutions, then we should make sure that our persecutions are not from any wrong which we have done ourselves, nor from busybodying in other men's matters, but that we are suffering for the truth's sake, for the brethren's sake. If we have these evidences that we have come into God's family, if we are studying to know and to do his will, if we are having trials and difficulties in the pathway and are being rightly exercised thereby, we may count ourselves as his faithful people.

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EVIDENCES OF THE ANOINTING OF THE HOLY SPIRIT

"Christ in you, the hope of glory."—Colossians 1:27.

The scriptures frequently speak of the Church as being "in Christ," giving the thought of membership in his body. (Romans 12:4, 5; 1 Corinthians 12:12-27; 2 Corinthians 5:17) Our Lord himself used the figure of a vine and its branches to convey the same thought. He spoke of himself as the vine, and of the church as the branches in the Vine, partaking of nourishment therefrom. (John 15:1, 2) It is not this thought, however, that is expressed by the Apostle's words, "Christ in you, the hope of glory."

The word Christ signifies anointed. All who will be members of the royal priesthood will be anointed—not separately, but collectively. This was pictured during the Jewish age by the installation into office of both the kings and the high priests of Israel. According to the Jewish law, every king and every high priest must be anointed, else he could not serve. The oil which was used in this ceremony was of a peculiar kind, which might not be used for any other purpose.—Exodus 30:22-33.

The anointing which our Lord and the members of his mystical body have received is different from anything else in the whole world. It is the anointing of the holy Spirit, which is variously spoken of as the spirit of holiness, the spirit of a sound mind, the spirit of the truth, and the Spirit of God. It is not the truth, but the spirit of the truth; it is not the Word of God, authough it is in harmony with the Word; it is not holiness, yet it is in full accord with holiness. It is the spirit, the disposition, which is associated with a sound mind, with holiness, with truth and with the Word of God.

As the anointing of kings and priests in Israel was the divine evidence that they were accepted to office, so was it with our Lord Jesus. St. Peter tells us that "God anointed Jesus of Nazareth with the holy Spirit and with power." (Acts 10:38) Our Lord was set apart for a very high office. In harmony with the divine arrangement, He is to be the great antitypical King and Priest—"after the order of Melchizedek."

During the Gospel age, God has been setting apart those who are to be members of the body of Christ. These are invited to be kings and priests unto our God—a royal priesthood. Consequently, when one is received into this body, under the headship of Christ, he comes under the anointing of the

holy Spirit. This unction is from the Father in that he alone can give the recognition. It is from the Son in that we can come to the Father only through him.

This is well illustrated by the consecration of the Jewish high priest. The holy oil was poured upon Aaron's head, typifying the anointing of our Lord at the time of his consecration. The oil then ran down to the very skirts of Aaron's garments, thus typifying the anointing of the body of Christ, which is the church. This descent of the holy Spirit upon the church was manifested at Pentecost.

DISTINCTION BETWEEN ANOINTING AND BEGETTING

The anointing of the holy Spirit is slightly different from the begetting of the holy Spirit. The holy Spirit which came upon Jesus at Jordan was both the begetting and the anointing power of God. Our Lord was the Anointed from the moment at which he was begotten.

So with the church at Pentecost. They were waiting for acceptance of God. Our Lord had appeared in the presence of God as their Advocate, in order that their sacrifices might be acceptable. When the Father recognized their acceptance by shedding forth the holy Spirit—when there appeared unto them cloven tongues like as of fire, and "sat upon each one of them" (Acts 2:3, R. V.)—that recognition was both their begetting and their anointing. The former—the begetting—represents the matter from the individual standpoint, and the latter—the anointing—from the collective. We are begotten individually, but we were anointed collectively.

If we should consider the anointing and the begetting as two different steps of progress, we should be obliged to say that the begetting takes place first, and that the begotten one is anointed, or recognized as an heir of God. But this giving the one a priority over the other is not necessary to the thought. These seem to be two pictures, which represent the matter from two different standpoints. We are not individually anointed, nor are we collectively begotten.

This Spirit which we receive from God abides in us. Whoever loses the Spirit loses the light, and passes into the death condition. So the Apostle urges, "Grieve not the Spirit." If we cease to be in the body of Christ, we cease to be anointed. If we lose the spirit of our begetting, we shall die. The begetting represents the beginning of our experience, and the resurrection the completion. Each is individually begotten and born of the Spirit.

In the picture of anointing the whole body is anointed. There will be no need for a repetition of the ceremony. At the beginning of the Gospel age, the one body was anointed, and all who will be members of that body come under that one anointing, and all these will share in his resurrection—the first resurrection—the chief resurrection.

THE ANOINTING NOT THE MIND OF CHRIST

Not only was our Lord begotten to the new nature, anointed of the holy Spirit, but each member of the body must be similarly begotten, for "flesh and blood cannot inherit the kingdom of God." If we have received this anointing, we are eligible to all that God has promised to The Christ—primarily to the Head, and also to the members of his body. As God foreknew the great Shepherd of the sheep, the Redeemer, he also foreknew this class.

Long before our Lord came into the world, the Father had planned that there should be an anointed company, the Head of which should be our Lord, and the Body of which should be the church. (Ephesians 1:3, 4, 22, 23) Jesus was to have the first place in the Christ company, and associated with him would be those who would have his Spirit, his will, who had made a full consecration of their lives to do God's will faithfully, even unto death.

For those who have this spirit of consecration, and have presented themselves in sacrifice, our Lord stands as the Advocate before the Father, to make good for them. to cover their blemishes and imperfections. Our Lord's work is not that of anointing, but of making it possible for us to be received by the Father. The anointing is of the Father, but by the Son. St. Peter says that Jesus, having received the Spirit of the Father, shed it forth.—Acts 2:33.

As long as we have this Spirit of God, it is an evidence to us that we are children of God. So long as we possess it, we maintain relationship of sons. (Romans 8:9, 14) Then the consequent thought is that if we are children of God we are "heirs of God and joint-heirs with Jesus Christ," "to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—Romans 8:17; 1 Peter 1:5.

The words of our text suggest the thought that whoever has the Spirit of God has the evidence that he is an heir of glory and will receive the reward, if found faithful. On one occasion the Apostle John said, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." (1 John 2:27) Those who have this anointing have no need that any one teach them that fact, for they have the evidence of it, the proof of it in their own hearts and experiences. These evidences are more apparent to themselves than to any one else.

The evidences that one has been anointed may not be understood except as we have the instructions of the Word of God. The Scriptures give us an outline of the witness to the possession of the holy Spirit, so as to leave no room for doubt. They tell us that the holy Spirit, the begetting power in us, leads us more and more to have the mind of Christ. We were not anointed with the mind of Christ, but with the holy Spirit, and whoever has the holy Spirit will find that he will develop the mind of Christ.

CHARACTERISTICS OF THE MIND OF CHRIST

The mind of Christ is the will to do the Father's will. Our Lord, when a child, said on one occasion to his mother, "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49) We recognize that we have a heavenly Father, whose service is the highest possible service. Those who are his must have this spirit. The work of the new creature must be the heavenly work, otherwise he will have no proof that he has passed from the condemnation upon the human race and become a new creature.

If we have the spirit of loyalty to God, to the truth and to the brethren, we have the mind, the disposition of Christ. We also have indeed the weaknesses of the flesh, but it is our privilege to fight against these and to become more and more transformed in the spirit of our minds, to have our minds more centered in the truth and in the service of the brethren.

If there is a decrease of zeal in this direction, then we may know that there is danger of going backward instead of forward. We hear of instances where the Lord's people have lost their first love and have become more or less cold. From our standpoint we may know when any have lost their first love. It is when they have allowed their minds to be led away to earthly things—love of family, of home, of worldly possessions, etc., all of which war against the heavenly things. We should seek our pleasures, not from earthly sources, but from the heavenly source. Very frequently we find Christians who tell us that they had a blessed experience when first they knew the Lord, but that they do not now feel as near to him as formerly. If we probe the matter, we nearly always find that they went into business, or married, or did something which has warred against the holy Spirit. We are not speaking against those things, but "If ye know these things, happy are ye if ye do them"—the things that make for our peace.

OTHER EVIDENCES OF THE ANOINTING

In addition to having the mind of Christ, we have other evidences that we have been anointed. We find ourselves needing the spiritual food, and to satisfy our hunger, our heavenly Father has provided us the knowledge of the divine plan, the knowledge of our Lord. Each new view gives us fresh inspiration. Then if we find some of the brethren spiritually hungry, how can we withhold from giving them the spiritual refreshment which we have? If one has earthly mercies and dispenses them, God may give him the privilege of opening blind eyes. If it is a blessing to open physically blinded eyes, how much greater a blessing is it to open the spiritually blinded eyes! We have the blessed privilege of helping some to get their eyes open to see spiritual things, and also of helping others who already see to understand more clearly.

If we love the truth, we will serve the truth. This service is sure to bring upon us the disapproval of the world, it will not bring us an earthly passport. The world will say that we are doing it for money or some selfish object, for they are sure to err, sure to fail to see the real purpose of the truly consecrated people of God. If we endure these things, we thereby prove ourselves to be good soldiers of Jesus Christ.

If devotion to the will of the Father brought upon our Lord shame, ignominy, we must not wonder that we are treated likewise. If the world called the Master of the house of sons Beelzebub, they will assuredly call his followers some evil name. The willingness to receive all this as a part of our reasonable service is a further evidence that we have been anointed.

Probably the Lord's people find that they can very easily love some of the brethren, but that there are some others whom it is not so easy to love, for they do not seem to be lovable. However, we should reflect that if the Lord can receive and love these brethren, we should do the same, and that our love should help them out of their naturally mean traits of disposition. Thus we shall develop love for all of the brethren—the rich and the poor, the educated and the uneducated—and desire to render them assistance as opportunity may offer.

The evidences that one has been anointed with the holy Spirit are, increasing desire for spiritual things, desire to assist others to see and to grow in knowledge and heavenly grace, persecution from the worldly-minded, and the development of the mind of Christ—the disposition which is loving, generous, forgiving toward others and which is reverential toward God and obedient to his will. Whoever finds, on self-examination, that he has these evidences in his own heart has the witness of the Spirit that he is a child of God.

THE HOPE OF GLORY

The word "glory" carries with it the thought of honor and dignity—sometimes also that of brightness, shining. The Scriptures speak of the heavenly Father as having the excellent glory, that glory unto which none others can approach. Our Lord Jesus is said to have been received up into glory—honor and distinction. Of Adam it is said that he was "crowned with glory and honor," was put over the beasts of the field, the fowl of the air and the fish of the sea. (Psalm 8:5-8; Genesis 1:28) In this connection the word "glory" seems to indicate that Adam was made in the image of his Creator.

Applying these same thoughts to ourselves, we find that as yet we have no glory. What blessing we have received is the possession of the holy Spirit, the evidence of our adoption into the family of God. This, however, is merely the beginning of the glory which God has promised to those who are faithful—merely the earnest of the Spirit. To have the holy Spirit in us is to have the anointing in us. If we allow the holy Spirit to operate in us, and ourselves faithfully co-operate therewith, the end will be glorious.

Thus the anointing which we have received—the Spirit of Christ in us—is the hope or basis of the glory which we are expecting—a glory which is to be like that of our Redeemer—a glory which is above that of angels, principalities and powers—a glory which is next to that of the Lord. This anointing, this Spirit of Christ within us, is the earnest, or hope, or basis, of all that is coming. Hence we should heed the admonition of the Apostle that we quench not the anointing, this holy Spirit of Christ. On the contrary, we are to cultivate it, develop it, give attention to it. If we should allow it to die, because of neglect of the help which God has supplied, if we should quench it by indulgence in sin, we should thereby demonstrate that we are unworthy of the blessing and fit only for the second death.

DWELLING TOGETHER IN UNITY

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psalm 133:1.

In some earthly families there is a considerable degree of unity. Of such we sometimes say, "This family all seem to pull together." In other families there seems to be a pulling apart. When we see husband and wife, brothers and sisters, seeking to help one another, we say, "There is a great deal of love in that family." By this we mean an earthly love—a certain amount of animal love. This disposition is a right one. The Bible seems to imply that there is an obligation, a special duty, to those who are near to us. The Scriptures say that a man should not neglect his own household. He that careth not for his own is worse than an unbeliever.—1 Timothy 5:8.

Man was originally created in the image of God, and had love divine as the inspiring influence in his life. This love has been largely effaced by selfishness, which is the representative of sin. In proportion as people are fallen, to that extent they are selfish. Some are kind and generous to the members of their own family, and seek to co-operate in helping one another. We cannot say that this is not a right principle, if, in seeking to do for its own, it does not injure others. Brothers and sisters should sympathize with one another, and have a spirit of helpfulness one toward another. Wherever we see this spirit in a family we say, "That is a delightful family."

There are other families where there seems to be a personal selfishness, and no brotherly sympathy at all. In such families there is a desire to do more for an outsider than for one of their own. The members see more blemishes in their own than in others. In such cases, justice is lacking. Whenever the principle of justice is overridden, a spirit of antagonism is engendered instead of love, and under such conditions there is no unity possible.

FRICTION THE RESULT OF SELFISHNESS

Let us apply this rule to the Lord's family—the Church. God has organized a new family in the world—not according to any earthly ties, but according to the Spirit of God. This family consists of those who have been begotten of the one Spirit of the Father. What a beautiful family it is! We see a type of this family in the days of Gideon. All the sons of Joash, Gideon's father, were different from the others of Israel in their general appearance. It is written that they resembled the children of kings. (Judges 8:18) So should it be with us. As we have the Spirit of the Lord, we should shine out in our words and deeds, and in every way should "show forth the praises of him who has called us out of darkness into his marvelous light."—1 Peter 2:9.

Evidently the principle of selfishness is the root from which all disagreements emanate. Surely there is nothing of selfishness in the Lord's Spirit. Whence then is this spirit of strife and discord which sometimes manifests itself among the Lord's people? One sets himself up and seeks to take away the rights and liberties of others. Others, having a similar spirit, may desire to be clannish. One says, "I am of Paul"; another, "I am of Apollos," and third, "I am of Christ." This spirit is wrong. St. Paul points out that there is none other than Christ to whom we should be united.

The most favorable condition for unity is that all seek to have the Lord's will done in their mortal bodies. The only difficulty that could then arise would result from ignorance or from weakness of the flesh that had not been overcome or that could not be overcome. The other members of the congregation, having the Spirit of the Master, would assume that the erring brother was merely ignorant, and not wilfully in opposition. Therefore in all kindness and gentleness they would seek to point out the will of the Father as expressed in Christ. The younger brother would be glad to have this done, because he would have the Spirit of Christ.

If the difficulty were one of the flesh, the brethren should recognize that it was merely a weakness of the flesh, and sympathetically they should point out to the brother wherein he had come short. In turn, he should make apology for his mistake. Then he should be freely forgiven. So he would learn and would come into proper unity with the other brethren. Thus we are all, at the present time, to have the spirit of the Master, and so far as possible to live together in unity.

"NO SCHISM IN THE BODY"

It is, however, not possible always to "dwell together in unity" with everybody. It would be impossible for God and Satan thus to dwell. There are some people who have the spirit of Satan. We could have no unity with such a one. There would be polishing from coming in contact with such, but there could be not unity; for what fellowship could light have with darkness? On one occasion St. Paul wrote to the Corinthian church, "I hear that there are divisions among you." Then he proceeded to say that it must be so, in order that whatever was wrong might come to the surface, that the inharmony of the situation might be realized, and that the one in the wrong might be led to go out, because he was an intruder. (1 Corinthians 11:18, 19) Recognizing his position, such a one would go out, saying by his action, "I am not a member of the body of Christ; these are the Lord's people." Or, failing to go out, he should be advised to do so.

Those who are not brethren, who are not children of light, but children of darkness, associating with the brethren, must be dealt with along the lines of the divine direction laid down in Matthew 18:15-17. We may not take any measures not Scriptural. This is the only method.

We have seen great machines running with great precision and very little commotion. The parts are dwelling together in unity; all are working in perfect order, because they are well put together. They could not fall together, or there would be merely a rattling. The family of God are like a great machine. The setting of the members in the body is under the supervision of the great Engineer, who brings them into the spirit of harmony, through the impartation of his own spirit.

The working of a new engine or other machine is very slow at first, because there is a certain amount of friction engendered when the parts begin to move. So when the engineer finds that there is friction in any of the parts, he puts on a little lubricating oil, and thus prevents injury. When the parts are worn smooth, there is little danger of friction. So with the members of the body of Christ. When they are new in the body we must expect some friction, and then we should exercise more of the Spirit of the Lord. And we should be very sure of our own spirit, of our own intention.

Even if the one causing friction should not be of the body,

even if he were a stranger—no part of the machine to which he is attaching himself—there would be all the more need of oil. We should, therefore, remember that no matter how well developed each member may be, he will need the holy Spirit. If we find any member unendurable, we should go to the Lord in prayer and ask for more of his Spirit, that we may exercise more patience and more brotherly-kindness in dealing with that one. So shall we be pleasing to the Lord, and helpful in building one another up and in doing good unto all men, especially to the household of faith.

A DISCIPLE'S PRAYER

Loving Master, I am thine;
Joined with thee I may resign
All I have that is of earth,
Yet I know it has no worth,
But in it I think and live,
And I have naught else to give.
Even this thou didst give me
As a test that thou mightst see
Whether I love these things more,
Counting up my little store
As of wealth that can compare
With the crown that I may wear
If I gladly give it all,
Letting my ambitions fall,
Toppling as the flames arise
Through my willing sacrifice.
Honored am I thus to be
Called to heirship, Lord, with thee,
And my seeming pause was due
To the overwhelming view
Of thy dazzling purity,
And my own depravity,
In contrasting the exchange
Of human life for spirit gains;
Holiness to replace sin,
Peace and joy where grief has been,
And if faithful in the strife
The reward, immortal life!
Trusting, humbly do I pray:
Keep me faithful day by day!

—MARY CHRISTIANCY.

ANOINTING "THE FEET" OF CHRIST

"She hath done what she could."—Mark 14:8.

We can scarcely think of a higher encomium that could have come from the Master's lips to any of his followers. This expression of Jesus, then, should be of special comfort, particularly so to the sisters in the church. They have not all the opportunities that the brethren have of service in the truth. There are certain limitations of the sex, and these, of course, were upon Mary. She did not have the privilege of going about with Jesus to hear all of his teachings, and of co-operating with him in that way, nor of being one of the seventy sent out to do mighty works, to proclaim the Kingdom.

But not discouraged by these limitations, Mary was very much on the alert to improve all the opportunities that she had. She and her family had been special friends of Jesus—for how long a time we do not know. But we know that he frequently went to their home; and the Scriptures testify that "Jesus loved Martha, and her sister, and Lazarus."—John 11:5.

When Lazarus fell sick, the sisters sent him word, "He whom thou lovest is sick." They manifested their faith and submission also as to what answer would come—as to whether he would simply send word, or bless a handkerchief, or what not. They felt that he would care for them—being a special friend of the family.

It must have been a great trial of their faith when our Lord remained away, when Lazarus died, when the funeral took place. On the fourth day after, Jesus came to Bethany—too late to do any good. We remember that then Mary, who had sat at Jesus' feet to be taught of him, was so overcome because he had not sent some help in her brother's case, that she did not feel that she even wished to see the Lord. She did not feel like honoring him. So when she heard that he had come, she sat still in the house, and did not go to greet him. Of course, after Jesus had called forth Lazarus from the tomb, her faith and love and zeal were revived and intensified. Her faith had been sorely tried and tested, and had finally triumphed.

On this occasion, when Jesus came up to Jerusalem, prior to the crucifixion, He came to their home as usual. Then Lazarus and Martha and Mary made quite a feast, at which there were present some of the Pharisees from the city of Jerusalem. After this feast, Jesus rode upon the ass into Jerusalem, and was proclaimed king by a multitude of disciples. It looked as if things were getting very favorable, and as if very soon the people would receive him as king.—Luke 19:37-40.

Some had previously wondered and some had persisted in faith. These thought that now was the moment of Jesus' glorification, and this, they felt sure, meant also their own glorification. When he came into Jerusalem, he drove out the money-changers from the Temple, and all things seemed auspicious. Later on, some of the scribes and Pharisees tried to show up the fallacy of his teachings, and they were all put to flight, so that they were afraid to ask him questions, because it did more harm than good.—Luke 20:40.

FAULT-FINDING ANTAGONISTIC TO LOVE

The common people were in favor of Jesus, but the leaders were much discontented. They said, "The Romans will treat us badly and not give us any liberty, if we allow this thing to go on. It will bring us all into disgrace." So the high priest said, "It is expedient for us that one man should die for the people, and that the whole nation perish not." (John 11:50) But this determination was to be kept quiet. The chief priest and rulers, therefore, worked secretly.

Just before the day of the crucifixion, Jesus was again in the home of Lazarus and Martha and Mary. It was on this occasion that Mary took the opportunity of breaking a box of ointment and pouring it over the head of Jesus. This ointment was not oil—such ointment as we use today—but very expensive perfume. The alabaster package in which this was put up was apparently a small vase.

Mary broke the vase—probably uncorked it—that she might pour out the ointment. In this way she manifested her high appreciation of his being a guest at their home. To Mary our Lord was not simply a great man. To her He was more, he was the Messiah. So far as she understood, she adored him, reverenced him as her Lord; and she took this opportunity for showing her devotion by pouring upon him the precious perfume.

One of the disciples, Judas, rebuked the woman, saying, "This is a shameful waste of money, this ointment was valuable." Such ointments were much more expensive at that time than now. By the synthetic process we can now manufacture almost any odor without using even one flower. But the process used in olden times made it much more costly.

As Judas was upbraiding Mary, Jesus stopped him, saying, "Let her alone; why trouble ye her? She hath wrought a good work on me. . . . She hath done what she could." "She has manifested her love, her devotion. She has not followed me as you disciples have done. She had the restrictions of her sex upon her. But this is one thing that she could do, and one thing that she did. I appreciate what she has done. She has anointed me for my burial."—Mark 14:6, 8.

THE MASTER'S TRIBUTE OF APPROVAL

We may suppose that these would seem very strange words for the Master to use—"She hath anointed my body aforehand for the burying." The disciples thought He would not die. But Jesus was so in the habit of saying peculiar things that if they stopped to quarrel over them, they would have been led away from him. On one occasion he had said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." (John 6:53) This saying had perplexed them greatly. When he said he was about to be crucified, they thought, How can he use language which is so untruthful? And when St. Peter said, "Be it far from thee, Lord! This shall not be unto thee!" Jesus upbraided him.—Matthew 16:22, 23.

These words, these things, came to their remembrance in future days; and thus their faith and hope and trust were much intensified and were made more precious. Thus also our faith has been strengthened.

Applying to ourselves Jesus' words to Mary, we can see that no one could have a higher tribute from the Master's lips than the approval given to Mary's act. Apparently it meant: She cannot do more—she has done all she could. There is encouragement in these words for all of us. How-

ever brethren may criticize us, if we are sure that our hearts have been loyal to the Lord, we may be sure that he will say of us sympathetically, "It is not any great thing that they can do, but they are doing what they can." As the heavenly Father looks down upon us, he must see that we are doing very little. It is comforting, however, for us to know that the heavenly Father is pleased to look down upon us, and that he sees that we are trying to do what we can.

This text should be of special encouragement to the sisters. They have special opportunities, in a more private manner, of ministering to the body of Christ. Of course it does not mean that the brethren are not to minister to the body of Christ—to wash one another's feet, etc.—but it points specially to the privilege of the sisters—the anointing of the Head and the feet.

ANTITYPICAL PERFUME ON ANTITYPICAL FEET

We of today are in a very special sense the feet members. This expression is specially applicable to those who are living now—the last members of the body of Christ, the church. The expression, "anointing the feet," seems to call attention to the fact that any service done to any member of the body of Christ will be esteemed a service to him. He will say of all who thus serve him that they have done what they could.

Mary's conduct in this case, and her deep humility, are in strange contrast with that of the Apostles on the next day. When they had assembled for the Passover supper, they felt their own importance so much that they were not willing to be servants to each other. They were going to be kings on the throne. Therefore they were not going to wash each other's feet; and not only so, but they were not going to wash the Master's feet. Then the Master washed their feet, and set them an example.

This is a special time for seeking to honor one another, to serve one another and to strengthen each other's hearts. The perfume itself is a beautiful picture of love and devotion, and illustrates the manner in which we can pour perfume on each other by speaking graciously to each other, and by seeking to see the best that there is in one another. "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor." —Ephesians 5: 1, 2.

BENJAMIN'S PORTION FIVE-FOLD

MAY 25.—Genesis 43.

"He that loveth his brother abideth in the light."—1 John 2:10.

When the wheat supply procured from Egypt began to run low, Jacob urged his sons to go again for more. But they positively refused to do so unless their younger brother, Benjamin, should go along. Then one of the brethren—Judah—became surety for Benjamin. Jacob finally consented, sending with them a present of honey, spices, etc., and double money, and Benjamin, saying, "And God Almighty give you mercy before the man [Joseph], that he may send away your other brother, Simeon, and Benjamin. If I be bereaved of my children, I am bereaved."

Again they were expected by Joseph, who this time gave instructions that a dinner should be served for them in his presence. They were in fear, however, especially because the money had been put into the mouths of their sacks at their former visit. They communed with Joseph's steward at the door of the house and got his answer—so different from what they would probably get today in Egypt, or anywhere else. He said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks; I had your money. And he brought Simeon out unto them." Then he gave them water, wherewith to wash and refresh themselves, and provender for their asses, and made ready for the noon repast.

Then Joseph came in, robed as an Egyptian prince. They bowed themselves to the earth, and tendered him the present. Tenderly he inquired for their father, and then in respect to Benjamin, their younger brother. So deep was his emotion that he was obliged to retire for a time to shed tears of joy. Restraining himself, he returned and the meal proceeded. From his own private table he caused portions to be sent to his eleven brethren, having already directed that they should be seated according to their age and birthright. This also astonished the brethren, and much more were they astonished when they perceived that the helping given to the youngest brother was five portions instead of one—a mark of special favor.

The story is very simple, very touching, very beautiful, both for children and for those of mature mind. The setting is so natural as to carry with it the conviction of truth, so guileless as to be fully in harmony with what might be expected in the Book of God.

THE SPIRITUAL LESSON TAUGHT

Bible students, realizing that Joseph was a type of The Messiah, are of the opinion that Benjamin, Joseph's younger brother by the same mother, was also a type. As Abraham's wives were typical of different covenants, so Bible students seem to see that Rachel, the mother of Joseph and Benjamin, typified a special covenant—the covenant of sacrifice, which has operated during this Gospel age, and which brings forth two distinctly separate classes of saints. These two classes of saints seem to be typified by Joseph and Benjamin.

The highest class is represented in Joseph—The Messiah—the class that includes the specially faithful of God's people during this Gospel age—Jesus and all of his footstep followers. This class, eventually, as typified by Joseph, will reach the throne of empire, becoming the King or Ruler of the universe, next to the Almighty Creator, typified by Pharaoh, who took Joseph out of the prison-house of death and highly exalted him to be next to himself in power and great glory.

It has evidently escaped the attention of many Bible students, until recently, that two classes of saintly Christians are being developed during this Gospel age—a superior class, represented by Joseph, and an inferior class, represented by Benjamin. The word Benjamin signifies "son of my right hand." The name Benoni—"son of my pain"—was given to him by his mother, who died in giving him birth.

The antitypical lesson here would be that this special covenant, typified by Rachel, gives birth to the elect church, The Messiah, of which Jesus is the Head, and will also give birth to another class, and then cease—expire—giving birth to no more. The secondary class are Scriptually designated as tribulation saints, the declaration being made that they shall "come up out of great tribulation" to the blessing which they will inherit. Moreover, this class is represented as being much more numerous than the still more honored class, typified by Joseph.

"LITTLE FLOCK"—"GREAT COMPANY"

In order to present this view clearly, we must refer to Revelation, 7th chapter. There we are given the picture of 144,000, sealed in their foreheads. These are the same that are elsewhere represented as standing with the Lamb on Mount Zion, and singing the song which none but themselves could learn to sing. (Revelation 14:1-3) Again, these are represented as being with the Lamb, standing upon the sea of glass. (Revelation 15:2,3) Thus in various ways this group seems to represent the very elect, the saintly few, the little flock, to whom it will be the Father's good pleasure to give the Millennial Kingdom, as joint-heirs with their Lord and Redeemer.

In Revelation 7:4, we read that these are from the twelve tribes of Israel—12,000 from each tribe. This is understood by Bible students to signify that God originally arranged for the full number of the elect to be taken from natural Israel, as though he did not know that natural Israel would reject the Lord and crucify him. The plan was laid out on the Israelitish basis, even though God knew in advance that Israel would not obtain that which he sought (the chief blessing), but that the election would obtain it, and the remainder of that nation would be temporarily blinded, until the completion of the gathering of the elect.—Romans 11:7, 25-33.

Although many of the Israelites were dispersed amongst the surrounding nations, it is evident from the Scriptural records that the entire nation—every tribe—was represented in Palestine after the return from Babylonian captivity. Thus, Jesus referred to his work as being for the twelve tribes of Israel, and the apostles did also. As a matter of fact, the saintly ones of the Jews who heard the call, and who responded, and who were begotten of the holy Spirit, and who thus became spiritual Israelites and sons of God—were from all the various tribes, of some more and of some less. These constituted so many of the foreordained 144,000.

But there were not enough of the saintly ones to complete the election. Hence by divine favor the message was carried to the Gentiles, Cornelius being the first Gentile convert. During the intervening centuries, the Gentiles who have responded to God's call have been accepted and begotten of the holy Spirit, have been reckoned in as Israelites indeed, as spiritual members of the seed of Abraham, as heirs, to-

gether with the elect Jews, to the first resurrection, according to God's promise made to Abraham—natural Israel being still heir to God's secondary promises.

Thus the sealing of the elect has been in progress for nearly nineteen centuries. Altogether, gathered from Jews and Gentiles, there will be 144,000 kings and priests unto God, followers of the Lamb, and his joint-heirs in the kingdom. The filling up of these assignments of 12,000 each to the twelve tribes we may understand to be accomplished in the same way that British regiments of soldiers in India are recruited. The enlistments are made all over Great Britain, but the enlisted man—no matter from what city or county he be—may be assigned to membership in whatever regiment is deficient in numbers.

"AFTER THESE THINGS I BEHELD"

After the account of the sealing of the 144,000 of the very elect, in the same chapter, we have an account of the great company. We read, "I beheld, and lo, a great company, whose number no man knoweth [unlike the little flock, these were not predestinated, or foreordained, as to number], of all nations, kindreds, peoples and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb."

It should be noticed that the promise to the elect kings and priests is that their blessing will be not before the throne, but in the throne. Moreover, their victory will not be shown by palm branches, but by crowns of glory. All these circumstances attest that this great company before the throne and with palm branches are a wholly different company from the elect, the bride, who will share Messiah's throne and glory. This great company is elsewhere referred to symbolically as the "virgins," the bride's companions, who will follow her. They will enter into the palace with her, into the presence of the great King, but they will not be the bride.—Psalm 45:14, 15.

This great company was explained to the Revelator, and the explanation is for us. We read, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them."

Bible students notice that the little flock class are styled "the Temple of God," "living stones," whereas this great company will serve God in that temple—in and through the church. They also notice that this class who will wash their robes and make them white in the blood of the Lamb during a great time of trouble, must of necessity be a different class from the bride, who are described as watching and keeping their garments unspotted from the world—that they may be without spot and without wrinkle in the presence of the King.

TWO TRIBULATION CLASSES

The little flock, the royal priesthood, the elect church, of which Christ is the Head, will indeed pass through tribulations. So it is written, "Through much tribulation shall ye enter the kingdom." Indeed, we know that the Lord himself passed through great tribulation, shame, suffering and death. We know the same also of his footstep followers, the apostles and others.

Nevertheless, these are not described in the Bible as the tribulation class, because, by virtue of their greater faith, these are able to rejoice in their tribulations and to count them all joy, knowing that these are working out for them a far more exceeding and eternal weight of glory. These pass through the tribulations joyfully, because they consider the things that are seen as temporal. They look with the eye of faith to the things not seen, to the things eternal, which God hath in reservation for them that love him.

The tribulation saints are variously pictured in the Scriptures as those who lack in the amount of their zeal, but who do not lack in their loyalty. The tribulation saints fail to go on and fulfil their vows of sacrifice, and to be heroes in the fight against the world, the flesh and the adversary. As the Scriptures say, "Through fear of death they are all their lifetime subject to bondage"—bondage to the flesh, bondage to the customs of society—fearful of the sacrificing experiences which they covenanted should be theirs.—Hebrews 2:15.

For this reason, they cannot be accepted of the Lord as copies of his dear Son, and as worthy of sharing in his glory, honor and immortality. Nevertheless, the Lord is very compassionate, and tests them as to their loyalty to him. As many as ultimately prove faithful, loyal, he proposes shall be granted everlasting life, even though they fail of joint-heirship in the kingdom, the very thing to which they were invited. As it is written, "Ye are all called in the one hope of your calling."—Ephesians 4:4.

Undoubtedly, there have been some of this class developed all the way down through the Gospel age, but the Scriptures picture this class especially in connection with the tribulation coming on the world in the close of this age. Take for instance, the statement that they should come up out of great tribulation, also St. Paul's statement that "that day shall try every man's work of what sort it is." They that builded with gold, silver and precious stones, he declares will stand the test. The fire of that day will not cause them tribulation—will not destroy their faith structure. Then he describes the great company class, saying that others have built improperly with wood, hay and stubble, and that the fire of that day shall completely destroy all such improper structures. He declares, nevertheless, that if they builded, even improperly, upon the true foundation, they shall be saved, so as by fire—saved in the time of trouble, coming up to God's favor through great tribulation, and sharers in a goodly resurrection, although not participants in the first resurrection. For of it we read, "Blessed and holy are all those who have part in the first [chief] resurrection; on such the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years."—Revelation 20:6.

BENJAMIN'S FIVE PORTIONS

In dispensing his bounties, Joseph gave abundantly to all of his brethren. But to Benjamin, his full brother, of the same mother, he gave five portions. To Bible students it appears that, since Joseph clearly typifies The Messiah and his kingly power and glory, the blessings distributed to his brethren represent favors that Messiah will bestow upon natural Israel, his brethren according to the flesh, in addition to the general blessing which his Messianic reign will give to the whole world, represented in the Egyptians.

According to this picture Benjamin, the son of pain, would represent the great company class of the Lord's people, who will come up out of great tribulation to a higher plane, to a higher condition, to a higher blessing, than the remainder of the world. They, begotten of the holy spirit like the church, will also be spirit beings, if found worthy of life. And their brethren, who sold the antitypical Joseph, will nevertheless be greatly blessed by him.

LESSONS LEARNED BY JOSEPH'S BRETHREN

JUNE 1.—Genesis 44.

"Confess therefore your sins one to another, and pray one for another, that ye may be healed."—James 5:16. (R. V.)

Today's lesson shows us that Joseph's brethren were not nearly so hard-hearted as at first they appeared to be—when they purposed to kill him, and subsequently left him in the pit to die, and still later sold him into slavery. The doctrine of total depravity, which so many of us were taught in our youth, is again and again disproved, not only in our own characters, but in our experiences with others. He who considers everybody totally depraved approaches his fellows from the wrong standpoint. Looking for depravity, on which he has theorized, he finds it, and not looking for anything good, he misses what good there is.

The Scriptural proposition is the correct one; viz., that all men are depraved, that none is perfect, no, not one; that all have sinned; all have shared in the results of original sin; and all consequently come short of the glory of God, which was exemplified in the perfection of father Adam. The Scriptural thought is that God can accept to fellowship with himself only that which is perfect. He can give his favor and eternal life only to those fully in accord with his own perfection. Hence, all men being sinners through the fall, all need a redemption; all need a reconciliation.

The opportunity for such a reconciliation comes during this Gospel age to a comparatively few, and to these it is under restriction. They must be perfect in heart, in will, in intention, and by faith must accept of Christ's merit as covering all their blemishes. From this standpoint God accepts them as new creatures, ignoring the unintentional weaknesses of their flesh. Thus, through Christ, the true church of consecrated believers alone are reckoned and dealt with as sons of God, have the privileges of sons of God and of fellowship with the Father in prayer, and have the divine supervision of their interests, which guarantees that all things shall work

together for their highest welfare. But even these will need to be perfected by the power of the first resurrection before they shall see God, and be fully ushered into all the glorious things that he has in reservation for them.

The world's justification is arranged for along totally different lines. The time for it, according to the Scriptures, will be the coming age, when Messiah's kingdom shall bind Satan's influence, roll away the curse, and bring instead blessings to the entire race. God will not deal with the willing and obedient then as he deals with his faithful now. Instead, they will be left under the care of the great Mediator, and be justified, or made actually right, during those thousand years. The willing and obedient, brought back to the original perfection of Adam, and fully instructed by the great Teacher, will be ready, at the close of the Millennium, to be presented to the Father, and to be accepted by him as sons. But, meantime, all not willing and anxious for reconciliation will perish by the way, in the second death.

The point we would here emphasize is that God nowhere declares that man is totally depraved, but he does declare that the slightest degree of imperfection cannot be tolerated by him. Hence the divine arrangement, through Jesus, the Redeemer and Restorer, is that all of our lacks, all of our shortcomings, few or many, much or little, will be made up for each of us by the great Redeemer, without whose sacrifice and aid recovery to perfection and acceptableness with the Father will be impossible.

JOSEPH'S BRETHREN TENDER-HEARTED

Our lesson shows that Joseph's experiences, mixed with faith by him, worked out in him a grand character, full of sympathy and wholly obedient to God. But by a different process, Joseph's ten brethren were exercised by remorse, and became more sympathetic, more brotherly-kind, more loyal to their father Jacob. Rewards of all life's experiences—the bitter and the sweet, our right doings and our wrong doings—are intended, under the divine supervision, to be corrective and helpful to us. Confidence in God, however, is necessary as a basis for any such blessing. We have seen Joseph's confidence, and today's lesson shows us that his brethren, although of a different character, still recognized the Almighty, had a reverence for him, and realized that he might be expected to give just recompense for every evil deed.

Our lesson tells us that after the feast which Joseph made and in which Benjamin got five portions, the eleven brethren departed for home, well pleased with their experiences and the favor of the Egyptian ruler. Before their departure, Joseph, desiring to test his brethren as to their sympathy for their father, and for their loving interest in their youngest brother, had caused his own silver cup to be placed in the mouth of Benjamin's sack of wheat. After they had gotten fairly started upon their journey homeward to Canaan, Joseph sent after them servants from his house to say, "Why have you been so ungracious to your benefactor? Why have you taken his silver cup? What treacherous men you are!" They protested innocence, and declared that if the cup were found in their possession, they would all willingly become slaves. The search for the cup, according to Joseph's direction, began with the eldest brother and ended with Benjamin's sack. There it was found. In great distress the entire company wended its way back to the palace.

Again Joseph was austere and reproved them, that he might give them the opportunity to show their selfishness and to abandon Benjamin. Again protesting their innocence, they nevertheless declared themselves willing to become Joseph's slaves. But he answered, "God forbid! Only the one who has been guilty—Benjamin—shall be my slave. Return to your families and to your father with food, and continue to enjoy the favors of Egypt."

This proposition he knew would test them. Would they be glad to escape personal servitude, and get back to their own families and leave Benjamin a slave? Had they the same cold heartlessness that they had exhibited in his own case, when they sold him into slavery? Would they similarly disregard their poor old father's interests and happiness?

Then it was that Judah, who had pledged himself to his father that Benjamin should return in safety, made an appeal to Joseph. He narrated the circumstances connected with Benjamin's coming—how the poor old father set his heart upon Benjamin, and how he had pledged himself for the lad's return. He wound up an eloquent plea with the entreaty that he might be retained as the bondman, and that his brother Benjamin might be permitted to go free: "Now, therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father."

The evidence of a change of heart was satisfactory to Joseph, and is to us all. All who love righteousness rejoice in righteousness, as those who love sin rejoice in it. When we perceive so marked a change in those men, we rejoice not only for their sakes, but also for the general lesson which their experiences furnish. The conviction is borne in upon us that much of the sin, much of the meanness, much of the cruelty of the present time, may be attributed to inherited weaknesses and immature experience. We say to ourselves, "How great a change probably would be effected by a larger, broader, deeper knowledge of ourselves and of each other!"

And do not the daily experiences of life tend to give us the broadening of sympathies and thus character-development? We believe that this is true. Doubtless there are exceptions to every rule, but it is our conviction that there is a sufficiency of the likeness of God remaining in every member of our race to permit him at times to appreciate the good, the true, the noble, the pure. It is because he is surrounded by sin and selfishness that these godlike sentiments are so rarely appealed to, or brought into exercise.

It seems reasonable to suppose that if every human being were to have one hundred years of experience under present conditions, and then to be given a fresh start, nearly all of them would profit greatly by the experiences, and live more sane and reasonable lives. Nearly all of them would be more generous, as well as more just. We admit that there are exceptions. We are free to confess that the divine arrangement which limits human life under present conditions is a very wise one.

Some members of the human family appear to cultivate merely the selfish propensities, and rarely to exercise beneficent sentiments. For such persons to live more than a century would mean to give them that much more opportunity selfishly to enslave their fellow creatures. God, however, has both the wisdom and the power to eventually bring home to each member of our race valuable lessons along the lines laid down by the wise man, "Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

WHEN WILL MEN PROFIT?

But some one will say, Admitting the premise that life's trials and scourgings—providential stripes—teach men the sinfulness of sin and the wisdom of righteousness, admitting that in time all of our race might learn something along the lines of this great lesson, even as did Joseph's brethren, where would be the profit of such instruction, if only the saintly, who walk in the footsteps of Jesus under a covenant of self-sacrifice, are to share in the glorious reward, the kingdom? How will the remainder of the race profit by their experiences, if death ends all hope? Of what avail can the lessons of life be to those who fail to complete those lessons before they die, or who fail to become saints—fail to become fit for the kingdom of God?

The answer is that we all have made a mistake in respect to the teachings of the Bible. The Bible nowhere says that all hope of salvation ends when we fall asleep in death. So far as the church class is concerned, it is true that death will end their period of probation. But it is not true in respect to the world. The Apostle shows that the church is a special class, called out from the world and given a trial for life everlasting or death everlasting in advance of humanity in general. These, if faithful, will not only gain everlasting life, but have it upon a higher than human plane. As spirit beings, they will attain to that perfection in the resurrection.

It is to the church class that the Apostle indicates that, if they commit wilful sin, death will end all, saying, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." The ye in both cases refers to the church, not to the world.—Romans 8:13.

Again, the Apostle declares, "If we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation," which would destroy us as adversaries of God. "For it is impossible for those who . . . were made partakers of the holy spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance."—Hebrews 6:4-6.

Both of these Scriptures, however, apply exclusively to the church, because the church alone is on trial at the present time. The world's time for trial, or testing, will be in the next age. The thousand years of Christ's reign will be the great thousand-year Judgment day of the world. In it will be determined the worthiness or unworthiness for everlasting life of all humanity. All found worthy will eventually be perfected

and granted the divine blessing of everlasting life. All found unworthy in that world's trial day will be condemned as unworthy of life, sentenced to the second death.

The experiences of the present life, good and bad, will have their bearing upon the world's future trial, but will not decide the case for any one. Because of misuse of present opportunities and knowledge, some will enter upon the future life and its judgment disadvantaged proportionatcly. Those disadvantages will be their stripes, their whippings, their chastisement, for present failures. Others, rightly exercised by the trials and difficulties of life, will be made more gentle, more sympathetic, more just, more loving, by them, as were Joseph's brethren. Thus they will be the better prepared for a goodly entrance upon the testings of the great judgment day of the Messianic kingdom.

And as Joseph, whom they sold into Egyptian slavery, was the judge of his brethren, so The Christ, Jesus and the church, will be the judges of the world. As the Apostle says, "Know ye not that the saints shall judge the world?"—1 Corinthians 6:2.

As Joseph judged not his brethren according to what they had done to him in the past, but according to their attitude of heart at the time, so the future judgment of the world will take note of the condition of men's hearts at the time, rather than take note of their wrong conditions of the previous time. Nevertheless, the principle of justice continually operates: he who sins shall suffer. Joseph's brethren suffered for the wrong doing toward him, and they identified their various tribulations with that great sin of years gone by. So it will be with humanity in general. Every sin, every transgression, will receive a just recompense of reward, not an unjust one—not eternal torment.

The good deeds and the evil deeds of mankind each have an influence upon their mentality and character, and that mentality and character are not lost in the sleep of death. There is to be a resurrection of all that are in their graves. All shall hear the voice of the Son of Man and come forth, each in his own order. The saintly ones shall come forth to the perfection of life at the beginning of the age, that they may be the judges of the world. The unsaintly ones shall come forth also, that they may be brought to a knowledge of the truth. All shall have the opportunity of profiting by their works in the past, by the lessons learned, and by the glorious light of Messiah's kingdom, which then will be everywhere, and which will scatter all ignorance, superstition and darkness, and light the way of return to fellowship with God and everlasting life.

Our Golden Text is supposed by some to have reference to physical healing. But by others these words are understood especially to apply to spiritual healing, by far the more important. Of these spiritual healings the Psalmist speaks, saying, "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." (Psalm 103:3, 4) They who hide their sins from themselves and who think to hide them from the Lord greatly err, and will make no progress.

MERCY IS BETTER THAN SACRIFICE

JUNE 8.—Genesis 45:1-46:7.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psalm 133:1.

When Joseph beheld how changed were his brethren, he sympathized with them. When he saw that their hearts went back to their wrong course in his own case, and that they realized the divine disapproval and were sorry, he pitied them. When he saw their interest in his aged father and their unwillingness to hasten his death by an unkind act or word he was full of pity. He wished, however, that the disclosure of his identity should not be witnessed by the Egyptians. Realizing that his emotions were getting the better of him, he hastily cried out, ordering all the Egyptians to leave the room. Then he made himself known, saying, "I am Joseph your brother, whom ye sold into Egypt."

We can well imagine the consternation of the brethren. It had appeared to them that their trials and difficulties were multiplied, and that somehow or other Joseph had been identified with all their troubles. Now, to be in his presence, to hear him speak to them, no longer through an interpreter, but directly in their own language, telling them that he was Joseph, we can imagine how they felt—stunned.

But Joseph, full of true sympathy and pity, hastened to set them at their ease. He did not cruelly threaten them, nor cause them to suffer punishment for their wrong-doing. He did not even chide them for the wrong. Instead, realizing that sin had already brought them a punishment, Joseph consoled them, saying, "Be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you, to preserve life . . . to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God."

How beautiful the revenge! Joseph heaped upon his brethren unasked forgiveness and expressions of sympathy. Alas, how few Christians under similar circumstances would have been so noble! And yet Christians have much advantage every way over Joseph, in that they have been begotten of the holy Spirit and have the instructions of the Scriptures. How beautifully Joseph represented in type Christ and his Spirit! How evidently our creeds of the dark ages misled us when they taught us to believe that all the Jews, the brethren of Christ, were to be eternally tormented because they had crucified Jesus instead of accepting him and becoming his disciples!

Now in the better light shining from one page to another of the Bible, God's people are seeing that instead of Messiah's purposing the eternal torture of the Jews, he purposes the contrary—that they shall obtain divine mercy and forgiveness. This mercy will be extended to them very shortly, after Messiah's kingdom shall have been established, as St. Paul points out in Romans 11:25-33: "They shall obtain mercy through your mercy." The same thought is expressed by the prophet, saying of Israel, "They shall look upon him whom they pierced, and shall mourn for him." (Zechariah 12:10) Theirs will be a mourning of true sorrow, as they shall realize the grievous wrong committed more than eighteen centuries ago. But instead of their being punished with an eternity of torture, the Lord will be gracious to them, as he declares, "And I will pour upon them the spirit of grace and of supplication." How beautiful, and how much in harmony with our typical lesson of today! Joseph's ten brethren apparently typified Israel, as the Egyptians typified the Gentiles, as Benjamin typified the great company, and as Joseph himself typified the Messianic class, the elect, of whom Jesus is the Head, and the overcoming church, the members of his body.

"SPEAK COMFORTABLY TO JERUSALEM"

All along, the Bible record has been consistent with itself and with the divine character. Our trouble has arisen from giving heed to the creeds of the dark ages. The Bible indeed does tell that no one can become a member of spiritual Israel except by believing in Jesus as the Son of God, and becoming associated with him in the self-denials and sufferings of this present time, that they may have joint-heirship in the coming kingdom. Our mistake was in adding to that simple message, and telling the world, the Jews included, that the fate of all others is eternal torment.

Quite to the contrary, now we see that what spiritual Israel gains is the kingdom, and that natural Israel and the world lose, in the sense of failing to attain that highest glory and blessing. But we see also that God's object in arranging for such a kingdom is that it may bestow the needed blessings upon natural Israel and through them ultimately upon all people.

This is the general lesson taught by the full forgiveness of Joseph's brethren. The assurance given them that they merely carried out the divine program corresponds well with the message that shall ultimately come to the Jews; viz., that their crucifixion of Messiah was merely a carrying out of the divine purpose, through which the blessing of God is made available to all the families of the earth. To this agree the words of St. Peter at Pentecost. Addressing some of the repentant Jews he explained this matter fully, saying, "I wot that through ignorance ye did it, as did also your rulers." (Acts 3:17) St. Paul says, "For if they had known they would not have crucified the Lord of glory."—1 Cor. 2:8.

God's attitude toward the Jews, Joseph's brethren in antitype, is clearly presented in the prophecy of Isaiah. (40:1, 2) That prophecy is especially located at the end of this Gospel age. We believe that it is the message due to the Jews at the present time. It says not one word about their eternal torture, but on the contrary, it is in full agreement with St. Paul's statement that with the end of this age God's favor will return to the Jews, and they shall obtain mercy through spiritual Israel—the Messianic body, of which Jesus is the Head. We read, "Comfort ye, comfort ye my people, saith

your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double [the second portion] for all her sins."

Israel has indeed been obliged to drink the cup of ignominy and shame and sorrow, during the nearly nineteen centuries since she sold her Redeemer to the Romans, to be put to death. Sorry we are that so much of this affliction has come to her at the hands of those who mistakenly have professed to be the followers of Jesus! Sorry we are that the Jews have thus had so much reason for failing to understand the Spirit of Christ! They can understand this only by remembering that as there are true Jews and false Jews, so likewise there are true Christians and false Christians. "If any man have not the Spirit of Christ, he is none of his."

JOSEPH WAS LONG MISUNDERSTOOD

Joseph's brethren failed to understand him—so great was the difference between their characters and his. Even after they had become more sympathetic and tender-hearted, they had still a sufficiency of bitterness of spirit and of animosity that, if they had been in Joseph's place, they would have seen to it that somehow or other future punishments would have been meted out. They were, therefore, surprised by Joseph's words of brotherly kindness and sympathy, and unable to believe that he meant it all. They concluded that he was dealing graciously with them for his father Jacob's sake.

So we find that years afterwards, when Jacob died, these ten brethren were in great trepidation lest Joseph should then wreak his vengeance upon them. They went to him again, asking for a continuance of his forgiveness. But Joseph said unto them, "Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them."—Genesis 50:19-21.

JOSEPH WAS TAUGHT OF GOD

However he learned the lesson, it is most manifest that Joseph was taught of God. Vengeance against his brethren he had none. Whatever punishment would come to them for their sin would be not his to inflict, but God's. And that punishment they evidently did receive in the mental torture, fears and forebodings of many years. Joseph had nothing to do with regulating the divine arrangements whereby justice always metes out punishment for every wrong. It was his to be generous, loving, kind, an exemplification of the great Redeemer and his Messianic kingdom.

It was the same in respect to his own experiences. We note with astonishment that a man with so few opportunities had such a comprehensive grasp of the spirit of truth, the spirit of Christ. We who have been begotten of the holy Spirit and who have the example of the words of Jesus and the apostles and the history of all past ages, may still sit at Joseph's feet, and be amazed to perceive how thoroughly he learned of God, and may apply similar lessons to ourselves. Never a murmur, never a word of repining, against the bitter lot that had been his! In every word, in everything, he testifies to God's goodness, wisdom, love and power. He realized that to have made a single change or alteration in the experiences that had come to him would have been to do injury to the plan as a whole, and he would have failed to learn some of the lessons of life which he needed.

Oh, how much all the followers of Jesus need to look unto the Lord in respect to all their trying experiences! How much we all need to have and to exercise faith in God—that he knows, he sees and he is able and willing to make all things work together for good to us, because we love him, because we have been called according to his purpose, because we are seeking to make that calling and that election sure by the development of a character which will make us "meet for the inheritance of the saints in light," and for joint-heirship with our Redeemer!

JACOB IN EGYPT

Joseph planned that for the five remaining years of the famine, at least, his father Jacob and indeed the entire family should come into Egypt. He thought of the district styled Goshen as very suitable for their purposes, being a cattle-grazing locality. Pharaoh, heartily in accord with Joseph, his prime minister, and pleased with the prosperity of affairs under his management, gave full consent, and suggested that Egyptian wagons be sent to fetch the old man Jacob and the women and children, not so able to ride upon the asses, camels, etc. Joseph prepared delicacies for the journey and little presents, indicative of his love. He sent a special message to his father, "Tell my father of my glory in Egypt, and of all that ye have seen; and ye shall haste to bring down my father hither." Then he kissed them all goodby, saying:

"FALL NOT OUT BY THE WAY"

Evidently Joseph was a keen observer of human nature. Many would have thought it unnecessary to caution the brethren against disputes under all the circumstances. Many would have said, "They will be so overjoyed with the blessings of God in the outcome of their experiences that love will prevail amongst them, and no disputes." The contrary, however, is often true. When prosperity comes, there are opportunities to quarrel over the spoils, to feel more or less of envy and selfishness.

Under former conditions, the brethren would have felt jealous of Benjamin, because of the greater attention which he received from Joseph and because of the present of three hundred pieces of silver given to him. They might have queried as to how much liberty they would have in the land of Goshen. The suggestion might have come to some that they would then be under the thumb of Joseph, and that he would favor Benjamin, etc. Evidently Joseph's warning, "Fall not out by the way," was timely.

We have known matters to go similarly with the Lord's brethren. When in tribulation, their hearts were crying to the Lord, but in prosperity they were disposed to grudge one against another, and to be envious and jealous of each other's opportunities, blessings and privileges. What a great mistake! Each should remember that the Master's eye is noting his progress in Christlikeness. Each should remember that brotherly love is one of the tests of character.

It is all the more true because sometimes brethren in Christ can make more trouble for us than any others. The very closeness of our relationship, the very knowledge of each other, give to each of us opportunities for criticism and evil surmisings that might not arise as respects others. Well it is that all of God's people should accept Joseph's words, "See that ye fall not out one with another by the way." It is the way planned for us by the Lord. It is a narrow and difficult way, full of adversities to the flesh, and trials and tests to the spirit. Proportionately, there should be love and sympathy, co-operation and helpfulness. The words of the Psalmist used as our Golden Text in this lesson, were evidently prophetically written as respects the church, the Lord's brethren: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

The Psalmist proceeds to compare this unity of the brethren, the church, with the precious ointment poured upon the head of the king and of the high priest on their induction into office. The significance of the illustration evidently is that the anointing oil typified the holy Spirit, and that as it ran down the high priest's beard, and even to the skirts of his garment, it anointed the entire body of the priest. That priest typifies Melchizedek, the royal priest—Jesus the Head, and the church his body. Throughout this Gospel Age the anointing of the holy Spirit, which came to the church, the body of Christ, at Pentecost, has continued, and gives an unction, or anointing, to all of his true members. And by this anointing these members may be recognized as one with Christ, "For by one Spirit ye were all anointed into one body."—1 Corinthians 12:13.

SOME INTERESTING LETTERS

WHAT A CHORD IT STRUCK!

Dear Brother in Christ:

I was glad to receive your letter today, and what a chord it struck! What meaning such words as "first-borns" and "little flock" have now! I was glad to hear about Sister Adams. I have been learning much since I saw her, and you may tell her that I find this truth more wonderful every day. Kindly convey to her Christian greetings from Sister Farrer and myself. I am sure the whole class would join.

Yes, Brother, I have been a Presbyterian minister, graduated from Knox College, Toronto, in 1898. I was at the Assembly Meeting held in Hamilton in 1899. I was commissioner from Regina Presbytery. I never dreamed of this truth at that time. Truth is stranger than fiction. From the first day I started for Presbytery and college, I knew something was out of gear; what it was I could not tell. I was loyal to the Presbyterian church. Many of the people I loved dearly: such men as Drs. Grant and Gray of Orillia, Dr. McLeod of Barrie and Dr. Caven of Knox College. I thought a great deal; but Brother, there are some big bits to swallow, and I am afraid if the truth was told, many things were swallowed and never digested, and this is true in all denomi-

nations, and I find the Presbyterians just as worthy as any. I have been careful in my thoughts, yet held my mind open to conviction. Years of knocking about on the mission field from nearly one end of Canada to the other, has had its effect. When I became fully acquainted with the workings behind the scenes, I was astounded. I have felt so many times that our people were not treated fairly, and certainly many of our poor missionaries were shamefully used, and could not defend themselves. I have certainly wondered where the hearts of the older and more prosperous ministers were. The city of ——— is the limit! One city minister told me a few days ago that the church, i. e., the Presbyterian church here, had all gone to the devil. Those were his words. Another minister, a Presbyterian, too, was up to our class on Wednesday last, and is reading the first volume; he knows something is wrong, and what he sees is not Christianity. Is it not strange that so many of our ministers are down on the truth people! It must be because we hold to the Bible.

Say, Brother, take a look behind the scenes and see every big city minister in ——— lay hold of evolution and deny the ransom of Jesus Christ! This year I became heartsick and resolved to remain at home, attend no church, and try to study and love the Bible, as it was the only thing I had worth while. I have not been preaching for awhile on account of poor health, but have been looking on. I knew we should assemble, but where I could not say. It was not at former places. Strange, I had never heard of Bible Students or read Pastor Russell's books. A friend of mine invited me to a meeting one evening, and I went. On returning home I told Mrs. Farrer that I had heard more Scripture than I had studied and heard all the while I had been at the coast, all packed into one talk. It was certainly a wonderful talk. It shook me up; I never heard the like, and I told my wife that that man had the best of the argument by a mile.

During the following week I got hungry for more, but did not know where to go or what literature to get. However, I knew about the meeting the next Sunday, so I went to see if I could get anything to read. I did and hurried home to see what I had. I was not anxious to be seen around the place. I tell you, Brother, I soon found out what a prize I had in that first volume. We had absolutely nothing to compare with the first, fifth and sixth volumes, in college. I have wondered why we did not have them as text books. It was only after I got started in the truth that I knew that Pastor C. T. Russell was the author of the books. I tell you, Brother Adams, I rejoice to be called a fool for Jesus' sake.

I attended Mr. Wilson's church while down in the city. Poor Wilson, I knew him before I went to college, but he is at sea, in the same boat as we were all in. The fact is we learned nothing much of the Bible at college. I am sending a letter of withdrawal to the Presbytery and will mail you a copy later on.

With much Christian love, I am your brother in Christ,
W. H. FARRER.

THE PEOPLE FREE? NOT SO THE MINISTERS

SOMETHING INTERESTING FROM AN INQUIRING FRIEND

I wrote the following to a Presbyterian minister:

Dear Sir:—Do you subscribe to the following statement, taken from the Confession of Faith?—"The bodies of men after death return to dust, and see corruption, but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

"At the last day, such as are found alive shall not die, but be changed; and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls forever."—*Confession of Faith,* Chapter XXXII, 1, 2.

The following is the answer from said minister:

Dear Mr. ———:—Perhaps next week I may be able to call and see you, but as we have special meetings this week, I could not do so before.

I take it for granted that your inquiry relates to your real relationship to God and is not simply a matter of speculation. For I have no time nor inclination to engage in simple discussion and argument. Life is too short for that.

Nor do I care to defend the teachings of theology, which are quite different things from religion, for nobody is asked to accept Presbyterian theology—or even read it—except ministers, elders and deacons; you doubtless are aware of that. The first and only thing we require of private members of the church is to accept Jesus Christ, God incarnate, as Savior and Lord. Sincerely yours, ———

What would be an appropriate answer on my part?

THE EDITOR'S REPLY

I would not attempt to discuss the matter further with the gentleman, but would merely thank him for his kind letter, and say that, as I was neither a minister nor an elder of the Presbyterian church, my conscience would go free; but that I had a sympathy for elders and ministers. I would proceed to say that, having found something satisfactory on the subject of "The State of Men after Death, and of the Resurrection of the Dead" (heading of chapter in the "Confession," from which the extract is copied), I ventured to recommend to him STUDIES IN THE SCRIPTURES by Pastor Russell, the books which God blessed to my heart and head enlightenment, hoping they might prove a blessing to him also.

Dear Brethren:

Re the Dayton Flood: The newspaper reports of the number of dead have been much exaggerated. It is indeed sad, and many thrilling experiences and miraculous rescues have been reported.

As far as we can learn up to this writing, none of the Dayton ecclesia were drowned, although a number of us have had thrilling experiences and narrow escapes. The shrieks and wails of the panic-stricken people, mingled with the moans of drowning horses, etc., were terrible to hear. It turned our minds to Daniel's description of the great time of trouble.

Sister Pottle and Sister H. F. Rieck were confined to an attic with the writer for about thirty hours before the sisters were rescued by boats. Here the value of the truth was manifested. God's promised grace to help in time of need was surely manifest, as the sisters were calm and composed. In the most perilous moments, one of the sisters calmly said, "Well, perhaps the time has come."

Our experience has been a valuable one. After forty-eight hours of confinement, the writer waded through about four feet of water for four squares, where the troops helped him into a boat and then to the landing. Brother Driscoll, also, will have some thrilling experiences to relate to you.

We still have many, many blessings to count. One of the greatest is the knowledge of the truth, and the love of the brethren. This experience will draw us closer together, as we have learned of the dear brethren's anxiety and efforts for our rescue.

Beloved, remember us kindly at the throne of grace, that we may be meek, humble and serviceable.

Your brother by participation,
P. D. POTTLE.—Dayton, Ohio.

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A CONVINCING PROOF OF THE RESURRECTION

"Be not faithless, but believing."—John 20:27

Previous to the occasion of the words of our text, St. Thomas, the Apostle, had not been present at any of the manifestations of Jesus after his resurrection. Thomas seems to have been of a rather skeptical turn of mind. He heard the other apostles telling about what they had seen, about the manifestations that had taken place, and he felt that on such evidences he could not believe in the resurrection of Jesus. He thought that his brethen had been too easily deceived.

St. Thomas did not accredit his fellow disciples with an attempt at deceiving him; but as he declared, he would not believe on any such testimony as he had received. He said, "Unless I see the spear mark, unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." You cannot convince me that he is not dead. You cannot convince me that a person put to death after that manner is again alive. I cannot say where the deception came from, but you brethren are too easily deceived.

A week later, Jesus appeared in the "upper room" a second time. After saluting the company, he said to St.

Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." Again, he said, "A spirit hath not flesh and bones, as ye see me have." The disciples did not see, evidently, the spirit being. They saw merely a materialization—actual flesh and bones. St. Thomas did as the Lord had requested. Then he said, "My Lord and my God!" He acknowledged that Jesus was the Lord. It was not an apparition. The brethren had not been deceived. He was the one who had come very near being deceived by his own lack of faith.

We cannot doubt that in this incident the Lord has given to all of his followers a very helpful lesson. Had none of the apostles even seemed to doubt the Lord's resurrection, they might have failed to bring out convincing proof of the fact. They might afterward have thought to themselves, "Why did we not make further investigation?" But here we have evidence of the investigation.

There are some people who are naturally very cautious. St. Thomas seems to have been one of these. We cannot think that the Lord is displeased with such characters. From our standpoint, indeed, the person who is inclined to be somewhat critical is rather to be approved. We would naturally incline to disapprove those who are too easily credulous, too easily persuaded. We are even to think highly of those who are of the mental attitude of St. Thomas. We are glad that there was one such hard thinker as this Apostle.

The Lord said in this connection, "Because thou hast seen, thou hast believed. Blessed are those who have not seen, and yet have believed." There might be a question as to what the Lord meant by these words. He may have meant, Do not congratulate yourself that you were not easy to convince; or he may have meant, There is a special blessing for those who have faith—who believe without seeing.

There were above five hundred brethren amongst the disciples at the time of our Lord's crucifixion. The Apostle says that he was seen of these at one time. (1 Corinthians 15:6) But afterwards the brethren were obliged to believe without seeing, merely on the testimony of others. We are in this category ourselves. All the Christian church throughout the Gospel age have believed without seeing the outward demonstration. Whether on this account the Lord would be specially pleased with us, we know not. But we think not. Whether we believe on slight evidence or on greater evidence is dependent upon the structure of the brain. God seems to have made provision that all those called of him may have a sufficiency of evidence. And he gives us the additional evidence from the days of the apostles to help to sustain our faith. We have the benefit of the doubts of St. Thomas and of our Lord's demonstration of his change of nature.

FAITH THE CENTER OF CHRISTIAN PROGRESS

The question might be asked, Why did Jesus lay stress upon the importance of faith? Why did he imply that St. Thomas could not be his disciple at all without believing? There are many who tell us that they cannot see that faith has any province, that they see no reason why God should bless faith, that in their opinion God should reward us for the doing. They say, "We are doing all the good works that we can." The Bible always sustains the thought that any one who does not do to the best of his ability shall receive stripes. But the Bible also holds out the other thought—that God purposes to reward his people according to their faith; that whoever cannot exercise perfect faith cannot be his disciple; that if one has not faith, it is impossible for him to get into the kingdom.

In God's arrangement, faith has been made the very center of Christian progress—faith in the things he has done, faith in the things he has promised to do. Faith is the thing which, by God's grace, enables us to avail ourselves of the wonderful opportunities of this present time. "Without faith it is impossible to please God." But this does not mean that conditions will always be as now, or that God will forever reject those who, on account of their mental make-up, cannot now exercise faith, but it means that at the present time He will save no others than the faithful.

The Scriptures very clearly indicate, however, that after the selection of the church, and the reward of their faith, the Lord will then deal with the world through the class which exercise faith now—through Christ and the church—for the blessing of all mankind. In the next age less faith will be required than now. Messiah's kingdom established, will be openly manifested. Then mankind will not be obliged to walk by faith. They will walk by sight, whereas now we must walk by faith and not by sight.

From the natural standpoint it looks as though God were not ruling the world at all, but that the world were being ruled by chance or by Satan himself—so different are conditions from what we would expect if God were recognized as the great King. Consequently we must exercise faith, if we are to receive the blessing at this time. By and by, during the Messianic rule, when everything contrary to righteousness will be punished, and everything in harmony with righteousness will be rewarded, then all opposers of righteousness will be cast down, and all lovers of righteousness will be prosperous. That will be the time of walking by sight.

In the present time we must walk by faith because ours is a special salvation. The "high calling" is a peculiar privilege, for a special class. In the next age, however, mankind's unbalance of mind through the fall will be compensated for. Those who need much demonstration will have much; those who need less will have less. The matter will be made so clear that there will be no excuse for any one not to attain to full obedience of works, and these works will gradually lead them up to full human perfection. God has made nothing unreasonable in his laws and requirements, his every demand is reasonable and essential.

OUR LORD'S CHANGE OF NATURE

Putting ourselves into the position of the disciples during the forty days after Jesus had arisen from the dead, we can readily imagine that they were considerably confused. One and another of them had been witnesses of strange things—they could not explain what, but they had seen what purported to be Jesus—on one occasion the appearance was as the gardener, on another occasion as a stranger, etc. They saw no mark of identity, and did not really know whether they had seen him at all. On another occasion, looking very much like his former self, he appeared in their midst, the doors being shut. They could not imagine how a human being could have come in while the doors were shut. Therefore there was considerable perplexity.

The Scriptures give us to understand that the reason why our Lord thus manifested himself in various forms was that God raised Jesus from the dead to a different plane of existence—as a spirit being. The Scriptures declare, "Now the Lord is that Spirit." (2 Corinthians 3:17) The second Adam is the heavenly Lord. He is not the earthly man Jesus. This explanation we can appreciate because we are living since Pentecost. We can see and understand that Jesus had become a spirit being, and that like the angels he could, where it was necessary, appear like a human being. We would not question at all that if Jesus had any reason for showing the identical body that had been crucified he could have appeared in it, could have opened the door and the apostles could have been blinded, so that they could not see the door opening and shutting, as he entered. But the account contradicts such supposition and is very explicit in the statement that "the doors were shut," not that the apostles did not see them open, but that they did not open at all. In the second statement—when St. Thomas was present—our Lord appeared in the same manner, "The doors being shut."—John 20:19, 26.

While Jesus could have brought the body, and could have maintained himself inside of it as a spirit being, he did not do so. If he had done this they would have been deceived, supposing that he had arisen in his body of flesh in which he had been crucified. Therefore he appeared in different bodies of flesh, but under conditions that left no doubt as to his identity. He knew that after the disciples had received the holy Spirit all would be plain to them. So he made no attempt to explain to them at that time, but merely kept them in touch with himself until after the Pentecostal blessings had come, when they were able to understand from the true viewpoint.

Our thought, therefore, would be that the body in which our Lord appeared was materialized. This was not a deception. It was intended, on the contrary, to keep the disciples from being deceived. Being natural men, they could not appreciate a change from human nature to spirit nature. Therefore this appearance was to help them over a difficulty—to keep them from saying "He is not risen."

RESURRECTION MUCH MISUNDERSTOOD

The disciples could see that our Lord had a different power altogether from what he had before he died. Thus he appeared time and again during the forty days—a few minutes at a time. This very evidently was to accomplish the purpose of demonstrating to them that he was a spirit being, that he had power to come and go like the wind, that he could appear in the flesh when necessary, and then vanish at will, and that he could come in one form and another form. This was the great lesson by which he purposed to keep them from being in any way deceived.

We cannot imagine how Jesus could have substantiated his resurrection and confirmed the faith of his disciples in any better way. If he had remained with them as a man,

they would have felt bound to believe that the same personality, the same flesh, was his still, and they would have been unable to understand his word, "Lo, I am with you alway, even unto the end of the age." But now they could understand that as he had appeared and vanished from sight, although really present with them throughout the forty days, he could also in a different sense, be with them all through the Gospel age, and return in person when necessary, in the end of the age.

We see no deception in this, but an avoidance of deception. We are to remember that it took several of these manifestations to attest the fact that he was a changed being. If the disciples had thought of him as a man in heaven, it would have led them into serious difficulty, just as we see is now the case with our friends in the nominal churches, who think Jesus arose in the same flesh, and that he retains that flesh in heaven. As the hymn says,

"Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me."

Our friends believe this. We ask them if they think that as Jesus bears the marks, the scars, of his wounded flesh, that all of his followers will likewise bear theirs. They answer, Yes. Then we remind them that some of them were most horribly maltreated, often multilated, before they died. Think of those who were beheaded; and those who met with accidents and wounds! If they are to bear those marks and bruises in heaven, or be headless, they will be a disfigured set.

We show them that those who hold this view do not believe at all in the redemption—the redemption of which the Bible treats. We quote to our friends, "He poured out his soul unto death;" he made "his soul an offering for sin." Yes, they answer, we believe that his fleshly body was sacrificed. We reply, His fleshly body will only redeem the fleshly body of Adam. But Adam had more than the fleshly body. It was the soul of Adam that sinned—and Jesus must have given a soul in order to redeem Adam.—Isaiah 53:10, 12.

If the body never was a part of Jesus, then it was not Jesus that died, but his body; it was not he that was humiliated, but his body; it was not he who left his glory that was sacrificed, but his body. Now, if the body never was Jesus, then he deceived mankind into thinking that he was a man; and he deceived the Apostle into saying that "he who was rich, for our sakes became poor." (2 Corinthians 8:9) Then to speak of his being tempted, as the Apostle Paul spoke of him, was wrong, for he could not be tempted like us, if he were altogether of a different nature. So we see that the truth, as the Bible teaches it, is harmonious.

THE RESURRECTION OF THE WORLD

The first resurrection, Christ's resurrection, began with the glorious change of our Lord, more than eighteen centuries ago, and as his resurrection, it will be completed when the last member of his body shall have experienced the change from earthly to heavenly, divine nature. The world's resurrection cannot take place before that of the church, but must follow it. The ancient worthies will be the first of the earthly class to be resurrected to human nature. But their resurrection will not be at the same time as that of the church, but later—as the Apostle says, "They, without us, shall not be made perfect."—Hebrews 11:39, 40.

The awakening of the world will probably not begin for fifty or a hundred years after the kingdom has been established. During that time, however, the resurrection process—the raising up gradually—will be in operation amongst the nations then living. As gradually nations, peoples, kindreds and tongues are awakened, they must be brought to a knowledge of the truth, and must give the assent of their wills, before any resurrection processes begin to operate in them. This work will continue all down through the thousand years of Messiah's reign.

The world's resurrection will not be fully completed until the end of the thousand years, while the church's resurrection will be completed at the beginning of the thousand years. For this reason it would be improper to say that the resurrections of the just and of the unjust take place at the same time. Indeed, the world will not be raised up fully until, at the close of the thousand years, they shall be turned over to God, even the Father; for one result of the fall was the loss of the heavenly Father's favor and fellowship. Mankind will not be delivered out of that feature of the fall until the Mediator shall have accomplished his work in them.

THE MANNER OF MOTHER EVE'S TEMPTATION

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree in the garden?"—Genesis 3:1.

The Scriptural teaching that God knows no sin, signifies that he practises no sin. He commits no sin, connives at no sin. He is not an assistant to sin. He cannot look upon sin with any degree of allowance. He shows no favor, no light of his countenance, no light of his eye, on anything that is sinful. On the contrary, he would turn his back upon these things. He would not have the slightest sympathy with anything sinful.

If, therefore, man were sinful in the largest possible degree, God would have no sympathy with him. The Scriptures present the thought that man is not thus sinful in the highest degree, but that he is sinful on account of weaknesses; that these weaknesses had their start, or beginning, away back in the disobedience of father Adam; and that father Adam's death penalty came upon him as the result of his disobedience, as recorded in Genesis. Because man is thus a sinner by nature rather than by will, therefore God has purposed to redeem him from the curse and to give him full reconciliation with himself by the restitution to be accomplished by our Lord Jesus under the Messianic kingdom.

Such as will not conform to the laws and regulations of that kingdom will be accounted as wilful sinners. God will not look upon them with any degree of allowance. He will take from them every right and privilege. They will be destroyed. As it is written, "All the wicked will he [God] destroy," in the second death.—Psalms 145:20.

DECEPTION THROUGH MENTAL SUGGESTION

There is intelligent sin. Those who know right and do wrong are wilful sinners. The great wilful sinner, according to the Scriptures, is Satan. He was a murderer from the beginning, we read, and abode not in the truth. (John 8:44) He murdered our race by his deception. He did not tell the truth, but he misrepresented it. He told mother Eve that she would not die, if she ate of the forbidden fruit; and that she would have wisdom and knowledge such as she craved. We are not to understand that Satan did this in a direct way, but through the serpent.

According to the Scriptures, the serpeant at that time did not creep, but was next in intelligence to our first parents. Satan used this serpent to counsel Eve to disobey the Creator. Eve should have said, "Who is this that teaches me to disobey the great Creator who made man?" The temptation came, however, in a very deceptive manner. The serpent spake not by words, but, apparently, by actions. It went continually to the tree of whose fruit Adam and Eve were forbidden to eat, and ate of the fruit.

Mother Eve saw that the serpent ate of the fruit and that it was the wisest of all cattle. Then the thought occurred to her that the reason why the serpent was the wisest of all cattle was because it ate of the tree, the forbidden fruit. Next the thought came that the reason why they were not to eat of the fruit of the tree was that they might be kept from being as intelligent as they might otherwise be. Lastly, the thought was suggested, If you eat of the fruit of that tree, the influence of that fruit upon you will make you as God himself. You will know everything. So it was this indirect teaching under the obsession of the serpent by Satan that constituted the serious deception which came to Eve.

DEGRADATION OF THE SERPENT NOT AN INJUSTICE

It might be argued that mother Eve did not sin. She did sin. She knew that she had no right to violate the command which she had received. Every one who does wrong knowingly commits sin. We might just as well excuse the man who steals a thousand dollars. He knows at the time that he is stealing a thousand dollars. Whether he is ever caught or not, the wrong has been committed.

In other words, the wrong starts with the heart, with a willingness or intention to do wrong. Such a one is a sinner—a transgressor of the law. So mother Eve was a transgressor of the law, and in that sense she was amenable to the penalty. The serpent was not, however, a moral being, that he should receive a special punishment as a criminal. The criminal was Satan, who will one day be destroyed, as will also those who have his spirit, his disposition.

There was a certain penalty, however, meted out upon the serpent—not for its punishment, for it had done nothing contrary to its nature, but to make the serpent a synonym of sin, because it was the tool of sin. The serpent became

the symbol of Satan and of sin. When the children of Israel were disobedient in the wilderness, God permitted them to be bitten by fiery serpents. He instructed Moses to raise up a brazen serpent upon a pole, that whoever looked upon it might live. (Numbers 21:6-9) Our Lord said that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." (John 3:14, 15) Even as Moses lifted up the serpent in the wilderness for the healing of the people, so all may be healed by looking to our Lord for the help necessary.

There was no injustice done to the serpent, when God said, "On thy belly shalt thou go." God has made no covenant with any one except his intelligent creatures. So if an ox were degraded to the condition of a bullfrog, there would be no violation of justice. The serpent and other beasts have life as an unmerited favor from the great Creator. No creature would have the least right to question whatever privileges or blessings would come to him. To simply degrade the beast from one form of life to another form of life was no injustice. It is, however, a lesson in humility, which has been profitable, more or less, all through the six thousand years of man's history, and will be profitable all through Messiah's coming glorious reign of righteousness.

STORMS ON THE SEA OF LIFE

"He maketh the storm a calm."—Psalm 107:29.

If there is anything in the world which causes a man to feel his own littleness it is a storm at sea. The voyagers realize that no human arm could calm that storm. The text, then, refers to the Almighty One, our heavenly Father. Our heavenly Father, however, always uses instrumentalities. The Scriptures tell us that after he had created one great being, he rested. This One was the Logos, the only begotten of the Father, the first-born of all creation. (Colossians 1:15; Revelation 3:14) All the power the Father has since exercised has been through the Lord Jesus.

The passage of Scripture used as our text may not have been understood fully and completely by the Psalmist, the one who uttered this prophecy. Like many other Scriptures it has a special application to the church of Christ. The Apostle Paul tells us that these things were written beforehand for our admonition, instruction. (1 Corinthians 10:11) We believe that nearly all the prophecies recognize the Lord and his body first. There have been many storms permitted by the Lord to come upon the little company of his followers. Sometimes the whole journey of life has been a stormy one. We sometimes sing, "When the storms of life are raging." In his epistles, the Apostle intimates that those who do not have storms, trials and difficulties lack proof that they are God's children; for God would not be dealing with such as his children.—Hebrews 12:7, 8.

If we are children of God, we need to have trials and testings, that these may make us meet for the inheritance of the saints in light. (Colossians 1:12) In all these experiences, the tendency of the trial is to drive us nearer to the Lord, to make us feel that we need the divine shelter and care. And so a blessing comes out of these storms. We are not to think of God as making these storms, either literal or figurative. Satan is the great enemy. While literal storms come about by natural laws, apparently, yet there may be a power exercised by spirit beings to produce them. During our Lord's ministry a storm of this kind was raised on the Sea of Galilee. The storm was so sudden and so great that, although the lake is not very large, the boat seemed in danger of going down, and the disciples, although experienced fishermen, were in terror. Jesus was asleep in the end of the boat. They came to him and said, "Master! carest Thou not that we perish?"

STORMS A TEST OF FAITH

Satan knew that Jesus and the disciples were in the boat on the sea. Perhaps he thought that by causing this storm he could destroy Jesus and thwart the Father's plan. Jesus rebuked the storm. This he would not have done, we suppose, if it had been caused by the Father. Then he applied the lesson to the disciples, saying, "O ye of little faith, why did ye doubt?"

The Lord's evident intention in letting the storm go as far as it did was to test the faith of the disciples, and to give a lesson such as this text is giving us now. It would cause them to remember in future years, in all their difficulties, whether from their own imperfections, or the imperfections of others, or as the result of the work of fallen angels, that all things were under divine oversight. This also we should remember: We have the assurance that all these things will work for good to us, and that he will with the temptation provide also a way of escape, that we may be able to bear it. —1 Cor. 10:13.

This was illustrated in the storm on the sea, and the Lord's act in rebuking the storm. So if we have trials and difficulties, we should cry unto the Lord—we should exercise faith enough to cry unto him. It should not be that blind faith which would say, "Whatever the fates have ordained, that is my portion; and there is no escape." This latter is the condition of the heathen, but is not the case with us. The Lord allows the storms to press us more and more so that we will cry unto him. Then he will hear us and give us the necessary deliverance. He may not always make it a very speedy deliverance, but he will make a way for us to escape. We must remember also that it is the new creature with which he is dealing. These storms may be right inside, in our own person—storms of passion, of anger, of resentment. These we are not to allow to go on; but we are to cry for the Lord's help, that we may be overcomers of these storms—trials.

GREAT STORM OF WRATH COMING

This incident on the Sea of Galilee pictures what the Lord is doing for the church now, and what he will do in the future for the world. He intends to deliver the whole world from sin and death, which have had a long reign of six thousand years. This period has been one continuous storm, with occasional brief lulls. Meantime the world is receiving certain great lessons as to the desirability of harmony with God. By and by they will come to understand, and will then greatly appreciate the importance of being fully in accord with God and very obedient to the divine direction. Thus a foundation stone is being laid in their education for the next age.

Finally, this storm on Galilee seems to picture very graphically the great time of trouble with which this age will end. Then the reign of Satan will cease, and the reign of Messiah will begin. We are not to think of Jesus' kingdom as bringing about the great time of trouble. The Scriptural thought seems rather to be that Christ's work in the present time is with the church, and that with the completion of the church, with the glorification of the church, Christ's kingdom will be set up. This day of trouble will be more particularly the day of Jehovah. In this, divine justice will have a hand.

We do not mean, however, to exclude the Lord Jesus, for he is the chief factor in all that God does. But when the kingdom of Messiah comes, it will exercise a restraining power —will bring down the lofty, will turn the wrath of man so as to cause it to praise God. This wrath of man will bring "a time of trouble such as never was since there was a nation." In some of the Scriptural pictures it is represented as a whirlwind, and in others it is represented as a great tidal wave—the sea and the waves will roar. Then in the midst of a great storm, which will be sufficient to wreck the whole human fabric, Messiah's kingdom will be set up. It will cause wars to cease. Satan will be bound. The light of the knowledge of the glory of God will fill the whole earth. "The desire of all nations shall come," and will be recognized in the making of the storm a calm, by this kingdom of Messiah.—Haggai 2:7.

LEGAL AND ACTUAL CANCELLATION OF SIN

Because the entire race of Adam was in him when he was sentenced, it was condemned with him; and during the six thousand years since, it has been unable, on account of weakness, frailty, sin, to extricate itself from this divine condemnation. God has provided the Redeemer for the very purpose of lifting the death-penalty upon mankind because of the disobedience of Adam, in order that as condemnation has passed upon all because of the disobedience of one, so justification to life, through the obedience of one, might pass upon all.—Romans 5:18, 19.

More than eighteen hundred years ago our Lord laid down the ransom-price for man's life. During the interim, the church has been called from amongst mankind and permitted to become sharers with him in his sacrificial death, that they might afterwards share in his glory. When the last member shall have passed beyond the veil, and the great High Priest shall have been completed—Jesus the Head and the church his body—then Christ will present his merit for the sins of the whole world. Divine Justice will accept this merit. With this acceptance, the sins of the whole world will be canceled

in a legal sense, just as those of the church are now. When we come into the divinely appointed relationship with the Lord, there is no condemnation to us who are thus in Christ Jesus.—Romans 8:1.

At the end of the Gospel age, when the ransom-price shall have been applied for the world, and shall have been accepted by the Father, the whole world will be placed in the hands of Jesus Christ. Then, through The Christ as the Mediator, the New Covenant will go into operation, the terms and conditions of which will be open to all mankind—for it will contain blessings for all.

Nevertheless, there will be something for men to do in order to avail themselves of the blessings of this covenant. As it is God's part to make such a covenant, so during the thousand years of Christ's reign it will be the part of humanity to accept the terms and come into harmony with God through its requirements. Gradually mankind will come up, all who will, to the standard of everlasting life, but those who refuse to respond will die the second death.

From this point of view, we see that it will require the entire thousand years of Christ's reign to accomplish fully the work of the antitypical atonement day—making all mankind at-one with God. The work of at-one-ment includes the satisfaction of justice, not only at the beginning of the Millennial age, but throughout the Millennium. This is shown in the type of the inauguration of the Law Covenant. Moses sprinkled the blood first upon the tables of the law, and then upon all the people. As the work of sprinkling the people was a task that undoubtedly took a long time to accomplish, so the antitypical sprinkling of mankind will require many years.

A COMING SETTLEMENT FOR SIN

The answer to the question, Will mankind come forth from the tomb free from condemnation? depends largely upon the point of view. They will come forth free from divine condemnation, for all of the condemnation which came upon them through heredity will have been satisfied by the ransom-price paid by Christ for Adam and all of his race. And for other sins than those of heredity there will have been a settlement—at the end of the Gospel age. The Scriptures indicate that of this present generation God will require all the righteous blood shed from the time of Abel down to the present. Hence for wilful sin there will be satisfaction rendered through a great time of trouble, such as never was since there was a nation, even to that time.—Daniel 12:1; Matthew 24:21.

A type of this trouble is seen in that which came upon the Jewish nation at the end of the Jewish age. (Matthew 23:34-36) In the Revelation, we find an illustration of this coming satisfaction, for injustice perpetrated. We read, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." (Revelation 6:10, 11) That day of vengeance is about at the door of Christendom.

From all this it is evident that divine justice does not intend to terminate fully the adjustment of accounts until there is a full ledger of justice, so to speak. From that time forward, each one will be responsible for the weaknesses and blemishes of his own conduct.—Jer. 31:29, 30.

RESPONSIBILITY ACCORDING TO ABILITY

Mankind will not be accountable for the violation of a perfect standard, but each will be held responsible in proportion to his own knowledge and ability. During the Millennium, the rule will be such as would now be considered just in a well regulated family. The stronger child is given the heavier burden to carry. So it will be during the coming age. Each one will be accountable for what he can bear. He will not be held responsible for perfection and condemned for inability to reach it, but will be judged according to his ability.

During the thousand years, each individual will make progress to the extent that he shall endeavor to comply with the regulations of the kingdom. But before he can do this, he must enter into the New Covenant and formally purpose to be one who will come into line with the requirements of the great King and his assistants. If he fails to do this, he will be considered an outlaw, and at a hundred years old he will be destroyed as a sinner. (Isaiah 65:20) The weaknesses upon him will not be regarded as sin, except as all imperfection is sin. But no one will be held responsible for more than he is able to do, nor will he be condemned for what he is not able to perform.

Under the Millennial kingdom, mankind will be dealt with, not individually, as with the church of this age, but collectively, as with the Jewish nation. Individual relationship with the Father will not be possible until the end of the thousand years—until Messiah shall have put down all imperfection and shall have lifted mankind up out of sin and death conditions into perfection as human beings. Then he will deliver the kingdom over to the Father, and will no longer stand between humanity and divine justice.—1 Corinthians 15:24.

The Scriptures show, however, that before the heavenly Father will receive the restored race of mankind, he will give them a very crucial test by permitting some wonderfully deceiving influence to go abroad in the world. This influence proceeds from "the dragon, that old serpent, which is called the devil and Satan." By that time every one will know right from wrong. The test, therefore, will be to determine whether those who know right will practise wrong. Consequently the Lord will prove them, as he did father Adam and mother Eve, to demonstrate whether they are as loyal to him as they should be.—Revelation 20:7-10.

Those who fail in any of the tests of obedience will be judged unworthy of everlasting life, and will be destroyed. Those who prove themselves worthy of everlasting life will receive it. Of that time the Apostle Paul says, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Romans 8:21) All the members of the groaning race of mankind, who will be obedient, will be delivered from sin and death conditions into the full liberty of the sons of God—such as Adam enjoyed before his fall. They will have the knowledge which he lacked, and will pass the test which he failed to pass.

ALL THINGS WORK FOR GOOD TO THEM

JUNE 15.—Genesis 46:28-34; 47:12, 28-31.

"To them that love God all things work together for good."—Romans 8:28.

So Jacob and all his family left the land of Canaan, the land of promise, Palestine; and, at the invitation of Pharaoh through Joseph, they located in the land of Goshen, suitable to their business which was that of herdsmen and shepherds. Joseph went in his chariot to Goshen, and there met his father Jacob, whom he had not seen for many years. After the custom of oriental countries, they kissed each other, and Joseph wept. Then came the official presentation of Jacob and his family to Pharaoh. Joseph was careful that they should make no mistake. He therefore let the king clearly know that their occupation was that of shepherds and herdsmen; for the Egyptians despised that business, and hence would keep themselves separate from the Hebrews. Thus the land of Goshen became almost like a separate country from Egypt.

Jacob at this time was one hundred thirty years old, and quite feeble. Brought into the presence of Pharaoh, Jacob blessed him—in the sense of asking the divine blessing upon him, we may assume. Thus the family of Jacob, now called by their new name, Israel, became firmly established in the land of Egypt. Jacob lived seventeen years thereafter, during which Joseph and his people, the Israelites, were in favor with Pharaoh and the Egyptians.

Our lesson relates especially to God's willingness and ability to make all the experiences of His people to work out for their good. This naturally suggests that we inquire in what way Jacob's life experiences were to his welfare. The Scriptures declare, "Jacob have I loved; Esau have I hated [loved less]." God's love should be distinctly seen manifested in some way in making matters work for good to Jacob and his family. The question is, How? Can we see the lines along which divine favor operated for the welfare of Jacob and his family?

Only with the eye of faith, guided by the words of Jesus, his apostles and the prophets, can we see how God's blessing was with Israel and gave them blessings more than others. Many have not this eye of faith. Hence only the few can see, appreciate, understand, this matter. The majority both of professing Christians and of Jews fail to see what blessing came to Israel. Proportionately such are weak in faith, and quite ready to be turned aside by higher critics and evolutionists into total unbelief in the Bible and the divine plan of the ages which it sets forth.

Jacob, having become the heir of the great promise made to Abraham (In thy seed shall all the families of the earth be blessed), straightway seems to have gotten into trouble. He fled from home, leaving everything to his brother. He served his uncle Laban for seven years, that he might have Rachel for his wife, but divine providence permitted him to be cheated, and he was obliged to serve seven years more for her. Time

and again his uncle Laban changed his wages in an endeavor to get the best of him. Thus Jacob was thrown into competition with his uncle in the endeavor to protect his own interests.

Finally, with the fruit of many years' toil, he returned to Canaan, fearful, however, of his brother Esau, whom he placated with a rich present. Later, he lost his wife and was bereft of Joseph, his beloved son. Then came the famine, the recovery of Joseph and the incidents of our recent lesson. Later on, that very move into Egypt appeared to have been a disastrous one, for the Egyptians enslaved the Israelites. Finally, they were delivered, only to have trying experiences in the wilderness of Paran for forty years, before entering Canaan proper.

HOW DID GOD BLESS ISRAEL?

Then it was a gradual matter to get possession of the land. They had various trials and difficulties, captivities to the Philistines, the Syrians, etc. Later on, they had kings, and then a rebellion, or division of the kingdom, followed by more wars, famines, pestilences, until they were all carried captive into Babylon. They went away numerous, they returned a comparatively small company. Then they had more trials, wars, etc.

By and by, Jesus came, and was repudiated by all except the few. Then the nation was repudiated by God. "Your house is left unto you desolate." Gradually trouble and anarchy came upon them, until as a nation they went to hades—nationally they fell asleep. They have been asleep for more than eighteen centuries, while personally they have endured persecutions in many nations.

What we want to see is how God's blessing was identified with all those experiences of Israel. We want to know in what way God overruled for their good and blessing more than in the affairs of other nations. To understand this, we must take a glance at other nations and peoples and their experiences and then must look also into the future.

Where is Egypt—where is the government of the Pharaohs today? Where is Assyria—where are their peoples today? Where are the Philistines? Where are any and all of the nations who flourished in the days of Israel? The answer is that they are no more. They have merged with other peoples or have been blotted out by natural processes. They could not be restored today, because none of those peoples remain anywhere. We are not discussing the numerous tribes of India, nor the consolidated bands of China and Japan, nor the barbarous tribes of Africa. These all have been outside the line of our history, because not closely identified with the nation of Israel, natural or spiritual.

But Israel exists today, even though the nation is asleep in hades, sheol, waiting for a national awakening and resurrection. That awakening is already arousing "dry bones" from despair, and pointing forward to a future day of blessing and prosperity. One result of God's providential care over Israel has been that as a people they have been maintained in existence. It is this hope of future blessings, based upon God's promise to Abraham, which continues to vitalize that people. It is this hope which by and by, according to prophecy, will re-vitalize Israel, and again bring her forward and identify her with the great Messianic kingdom, which will bless the world.

But some one may say, Tell us not about national blessings, for we shall have to think of the whole world from the standpoint of one human brotherhood. If Israel has been blessed of God, there should be some personal blessing manifest and not merely a national prolongation of grace, in their life as a people.

Very true, we answer. There are both personal and national blessings of the past and for the future. God's dealings with Israel in the past did not indeed prove all of that nation to be holy, saintly, and worthy of the highest honor and stations in the divine program. But those providences served to select in that nation a peculiar people, of similar characteristics to those possessed by Abraham; viz., faith and obedience. Following Abraham came Isaac; following Isaac came Jacob; and following Jacob came the nation of Israel amongst whom there were a few, from time to time, worthy of being ranked with their fathers Abraham, Isaac and Jacob.

The trying experiences of centuries of national life tended to develop noble characters, strong in faith and loyal to the core. St. Paul enumerates some of these besides Abraham, Isaac and Jacob and the prophets. He includes with them all those "Israelites indeed" who were loyal to God to the extent of suffering persecutions for righteousness' sake and for the sake of the hopes which they received through that Abrahamic promise. Some of these, he says, were "stoned to death, some were sawn asunder . . . of whom the world was not worthy."

This selecting process continued down to the time of Jesus, and found a glorious company, even if it were not a numerous one. God was seeking such people, and he found the ones whom he sought. True, they have not yet received their reward. True, their reward is not to be a heavenly one, but an earthly one as was promised them. "All the land that thou seest will I give to thee, and to thy seed after thee."

These faithful ones of Israel are the ones for whom all things have been working together favorably—because they loved God, because they were responsive to the righteousness which he set before them and to the great promise which he gave them. The time is near at hand, we believe, when these will constitute Messiah's earthly representatives in the ruling and blessing of the world of mankind.

What was prophesied of them before will be fulfilled. Instead of being the fathers, they will be Messiah's children, receiving everlasting life from him as a Father. He will make them princes in all the earth, in subordinate co-operation with his heavenly empire. (Psalm 45:16) Thus we see that all the trials and difficulties of Israel were, under divine providence, working together for good to that special class, "Israelites indeed, in whom was no guile," and who loved God supremely. And their reward is nigh at hand. Through them, the blessing will extend to every nation of earth.

SPIRITUAL ISRAEL'S EXPERIENCES

When God's time came, at the first advent, to call out from the world a special class of spiritual Israelites, he gave the first opportunity to the children of Jacob. As many of them at that time as were "Israelites indeed, in whom was no guile," were privileged to have special opportunities and instructions from Jesus. All of that true, loyal class were enabled by special providential guidance and instruction, to recognize him as the Messiah, while all others were blinded by prejudice, superstition and obscure statements.

This was another advantage that came to the natural seed of Abraham—that they should have the first opportunity of becoming members of spiritual Israel, of which they had previously had no information whatever. Nor have they yet learned that The Messiah for whom they were waiting is to be a spiritual Messiah, instead of a fleshly one, and that he is to be a composite Messiah, instead of a single person—that he is to be composed of many members.

Thus the natural children of Abraham had "much advantage every way, chiefly because to them were committed the oracles of God," and because having those oracles, those prophecies, they had the best opportunity of all people of knowing respecting Messiah and of coming into harmony with him, becoming his disciples.

But as was said of natural Israel, so with still greater emphasis it might be said of spiritual Israel, that their privileges brought to them special sufferings and persecutions. Jesus was buffeted, all manner of evil was said against him falsely, and he was finally crucified as a criminal, because he averred that he was the Son of God, and did not deny that he was the One who ultimately would be the King of Glory.

Then for centuries the faithful followers of Jesus had bitter experiences. Sometimes they were literally tortured, literally persecuted, literally flayed alive. At other times they suffered symbolical persecution, symbolical flaying alive, and had all manner of evil spoken against them falsely for Christ's sake. Deceptions, false doctrines, and antitypical carrying into symbolical Babylon—all these have been experiences of the people of God. Nor does this close the list; for St. Paul declared, "Whosoever will live godly in Christ Jesus shall suffer persecution." So whoever today belongs to the Lord has the assurance that if he is faithful to his Master, he will have the opposition of Satan, of the world and of his own flesh.

The questions arise, How are these things working better for us than for the world? Do not Christians die the same as unbelievers, the same as Jews, the same as Mohammedans, the same as the heathen? Do they not have their share of sickness, sorrow, and pain in connection with their dying experiences? Surely none can dispute the truthfulness of this suggestion! Wherein then, shall we say, is there an advantage in being a spiritual Israelite? If all the world is redeemed by the precious blood of Christ, if all the world is to have a blessing under Messiah's glorious reign of a thousand years, and if the ancient worthies are to have the first place in the kingdom that will then be established under the whole heavens, what will be the advantage, if any, to those who have been faithful and loyal spiritual Israelites—to those who have endured hardness as good soldiers and have sought to lay down their lives in the Master's service, in the service of the brethren, in the service of the truth, in the service of God?

MUCH ADVANTAGE EVERY WAY IS OURS

The advantages of this class are numerous, and lay hold upon the present life, as well as that which is to come. In the present time, it is the privilege of these to enjoy the peace of God, which passeth all human understanding. It is their privilege to know by faith that all things are working together for good to them because they love God. It is their privilege to realize that whatever may happen to others in the world, nothing can happen, so far as they are concerned. Their affairs and interests are all subject to a divine supervision. No wonder they can have peace in every storm! No wonder they are able to rejoice even in tribulation!

Theirs is a joy of spirit, of which no earthly experience can rob them, and their joys increase daily, yearly, as they ripen in Christian experience, and as they grow in knowledge and in grace. Theirs is a privilege of access to the throne of heavenly grace, and a privilege of communion with the heavenly Father and with their Lord Jesus Christ. They may count themselves, as St. Peter declares, members of the royal priesthood, the holy nation of Israel, the peculiar people of God. They may rejoice in the privilege of being God's ambassadors, and of telling the good tidings to others, thus to "show forth the praises of him who called them out of darkness into his marvelous light." Oh, great are the privileges and mercies and the blessings of these spiritual Israelites, far more than compensating for their disciplines, tribulations and oppositions!

JOYS OF THE LIFE TO COME

But beyond all these experiences of the present life lie the riches of God's grace for the future, which these possess and hold with the power of faith. As St. Paul declares, they have the "promise of the life which now is and also of that which is to come." And that life to come is such a wonderful life that the study of it is an endless matter. Every step of obedience brings them rights and privileges with God, brings them a step forward also in knowledge of himself and of his glorious plan. Thus the more saintly and self-sacrificing the character, the deeper may be his knowledge, the richer his experiences, the more precious his hopes and anticipations.

Are we asked, What are the anticipations of this class? The answer is, They anticipate the things which God has promised; they anticipate that as they are now children of God, so their promised resurrection from the dead to full spiritual perfection will make them sons of God on the highest plane. And if children, then they will be "heirs, heirs of God and joint-heirs with Jesus Christ, their Lord." Besides, these spiritual Israelites are heirs of a spiritual Canaan, a spiritual kingdom. To enter upon their kingdom they must needs experience the powers of a better resurrection than others. And this will mean, the Apostle assures us, that they will "be changed in a moment, in the twinkling of an eye," for "flesh and blood cannot inherit the kingdom of God." Is it not true then, in the fullest and most absolute sense, that all things are working together for good to those who love God, to the called ones according to his purpose, not only to those who were called during the Jewish age, but also to those who have been called and who have accepted the call during this Gospel age!

REPORTS OF MEMORIAL CELEBRATIONS

The annual reports of the numbers participating in the Memorial Supper constitute one of our best means of knowing approximately the number of fully consecrated Christians interested in what is styled present truth. For this reason we have specially requested that reports be sent to us as promptly as possible after the celebration each year. For some reason we are continually disappointed. Evidently many of the classes do not elect scribes or secretaries, or else those elected are not suitable persons or slack in the Lord's business. We have waited the press in order to print a satisfactory report. Ten days have passed since the Memorial, and only a small fraction of the classes have reported. For instance, there are over eleven hundred classes in the U. S. and Canada, but we have heard from only two hundred and sixty-five of them, representing 7,944 commemorators. The following statement shows only those cities reporting fifty or more participants. The Brooklyn report for this year is smaller than a year ago, not because of less interest, but because some of the outside classes have grown to an extent that justifies holding separate memorials more convenient for some of the more feeble members. The same applies to Pittsburgh, Pa.

Brooklyn, N. Y.	815	Allentown, Pa.	73
Boston, Mass	360	Binghamton, N. Y.	72
Pittsburgh, Pa.	350	Toledo, O.	71
Los Angeles, Cal.	310	Worcester, Mass.	71
Cleveland, O.	189	Spokane, Wash.	70
Seattle, Wash.	164	Cincinnati, O.	70
Washington, D. C.	160	Jacksonville, Fla.	58
Minneapolis and St. Paul	160	Newark, N. J.	57
Detroit, Mich.	149	San Francisco, Cal.	56
Indianapolis, Ind.	129	Springfield, Mass.	55
St. Louis, Mo.	124	Pasadena, Cal.	50
San Antonio, Texas.	119	Altoona, Pa.	50
Portland, Ore.	112	London, Eng., Tabernacle	525
Columbus, O.	98	" " Forest Gate	313
Buffalo, N. Y.	97	Bristol, Eng.	95
Lancaster, Pa.	87	Oldham, Eng.	87
Denver, Colo.	85	Sheffield, Eng.	73
Houston, Texas	80	Birmingham, Eng.	56
Richmond, Va.	79	Glasgow, Scotland	428
Lynn, Mass.	78	Eleven Classes S. India	455

WOES ANCIENT AND MODERN

JUNE 22.—Amos 6:1-8.

"Seek good, and not evil, that ye may live."—Amos 5:14.

It is safe to say that everybody is seeking good, and not evil. Everybody is seeking pleasure, and not misery—happiness, and not woe. The difficulty is that all of our judgments are more or less perverted. Some have greater wisdom than others; but there is none perfect, "none righteous, no not one." All come short of the glorious standard which God has set. The difficulty is that we have all been born in sin and are all misshapen. Not only our bodies are imperfect, but likewise our brains are unbalanced—some one way, and some another. Consequently young men and maidens, looking forth from childhood and youth upon the problems of life, have various conceptions of happiness, pleasure, joy, and make various resolutions and endeavors respecting the filling of their cup with blessings—long life, riches, ease, honor, etc.

The teachers of our public schools and colleges have a most wonderful opportunity for influencing the course of humanity. We rejoice in the thought that the teachers of the world in general are striving nobly for the fulfilment of gracious, benevolent ideals, and they are using their opportunities for the blessing and uplift of their pupils. And yet evidently many of them have but a slight appreciation of their great privileges. And some, of course, like the remainder of the world, are selfish, and think of their work from the standpoint of business—so much effort, so much pay.

Fain would we encourage the teachers of the world to look not entirely to the reward of the present, but especially to the still more important reward of the future. It is growingly the view of Bible students that our every act and word, yea, and our very thoughts, our motives, have to do not only with our present experiences, but also with our future life—secured for all through the redemption sacrifice at Calvary.

Of course, the first and chief responsibility for children rests upon their parents. And no doubt the majority of parents, to some extent, realize their responsibility in God's sight and man's for the children they bring into the world. But they labor under the difficulties of their own ignorance. They knew not the proper course to take in life themselves. Their lives have been a succession of blunders—some more, some less, serious. They presume that their children must blunder similarly, and that success will be largely a matter of luck. Not seeing the principles underlying life's experiences, they are unable to guide their children intelligently. Here teachers, moralists, religionists and humanitarians, find their opportunity. But how little anyone seems able to accomplish along any line! And how discouraged the philanthropic become!

On the whole, however, a broad view, contrasting the present time with fifty years ago, shows that progress is being made in many directions. Our cities are cleaner—both physically and morally—so far, at least, as outward appearance and standards are concerned. However shocked and shamed we may be at occasional disclosures of corruption and vice, those whose memories go back half a century can tell that no longer do we have the vile "doggeries" of old, with poor sots sitting, lying, in various degrees of intoxication inside

and outside the premises. No longer does vice flaunt itself in the face of society. The battle against intoxication and the social evil is making progress in that, at least, it has made former conditions impossible.

In some States the progress has been more than in others. The "doggeries" have been transferred into gilded palaces. The sot is disdained, even by the man who contributes to his fall by tempting his appetite beyond the power of his will.

NEW ISSUES NOW—NEW TEMPTATIONS

Our lesson tells of a time in the history of Israel when the prosperous class had become wealthy—when many of the nation's wisest and most brilliant people had settled down to ease and luxury—to self-gratification. They considered that they had won in the battle of life, and would now take their ease and enjoy the fruits of their strife and diligence. They would let the other fellow do the worrying for awhile, and they would live on Easy Street.

The Lord through the Prophet upbraided them, assuring them that he was not pleased with such a course. He tells them that woes are to be expected as a result. It was made the mission of Amos to call attention to the fact that aggressive selfishness had accumulated great riches, but the wealthy were living in great luxury, and that these conditions fostered pride and moral laxity amongst the wealthy; while the poor were being filled with avarice, losing respect for God and religion, for truth and mercy, and the desire for further knowledge of God. Society was on the edge of a great volcano, and God declared that an eruption was near at hand. Amos was his mouthpiece. Today's lesson is a part of the message he delivered.

PRESENT DAY CONDITIONS CORRESPOND

Our lesson is not inappropriate to our times. Notwithstanding the progress that has been made in many good lines, and notwithstanding the philanthropic sentiments of many, inside and outside the Christian denominations, nevertheless there is danger. First of all, let us consider the danger of the rich. The wealth of our day to a certain extent reaches to the very humblest and scatters blessings to all.

But the bulk of the world's wealth is in the hands of the few. The inordinately rich are in great danger of injuring themselves. Some of these cannot devise ways and means by which to consume even their incomes. Luxuries of every kind are tasted in the hope of finding rest, happiness, joy, peace. Not finding these, mankind still pursue them, seeking new avenues to happiness. Wealth brings increased opportunity for sin in its various forms, including debauchery.

The influence upon the poor is notable. The latter, seeking pleasure, imagine erroneously that the rich and indolent are finding it, while they themselves are seeking in vain. Thus the poorer, surrounded by the wonderful blessings of our day, are often miserable, because their minds are discontented. They want happiness, joy, pleasure, and believe they can obtain these only through wealth. The result is that their hearts are filling with anger and malice, and jealousy of the rich. The way is thus paved for most evil and atrocious conditions, and many are fully persuaded that our present favorable social conditions are maintained only through police and military power, backed by all the assistance of modern times —the telegraph, telephones, etc.

"WARN THEM THAT ARE RICH"

These words of the Apostle never were more in season than now. Those trusting in the uncertainty of riches need to arouse themselves. They need to learn the lesson that the pleasure they seek lies not in the direction of their indulgence of self, but rather in self-sacrifice—in the service of others. Indeed this is the great lesson for all to learn—both rich and poor. While millions are seeking for joy, pleasure, only a remarkably few have found them. Those few are God's saintly people—whether Catholics or Protestants.

The secret of their success in finding what others are still seeking for lies in the fact that they have been heaven-directed, and that they have followed the guidance of God's Word. And the more fully they have heeded his instructions, the greater has been their blessing. God's message to all is, Seek first God's righteousness, God's will, the divine rule or kingdom. Father Adam rebelled against the divine will, and by breaking his covenant precipitated upon himself an avalanche of imperfection and death, which has since remained on the world—the reign of sin and death.

God's Word reveals that in due time he will roll away the curse, and bring blessings and opportunities to every member or our race. But meantime he would gather out a special class for a special purpose—the church of the first-borns, whose names are written in heaven. (Heb. 12:23) These are to be highly exalted and to be used of the Almighty with the Savior Jesus in the great work of blessing the whole world. These are the seed of Abraham, the body of The Messiah, of which Jesus is the Head.—Galatians 3:16-29.

The greatest privilege of the present time is to get into this elect company of God's saints. In order to enter this company, faith and obedience are necessary requisites. That faith must recognize Jesus as the Lamb of God, the Sin-bearer. It must recognize him also as the Pattern and Exemplar. The reward will be to those who have his spirit, his disposition, and who will walk through the present life in his footsteps. Such will eventually gain with him glory, honor, immortality—the kingdom.

In the present time, they will to the world seem to have the unfavorable side, a battle against the world, the flesh and the adversary. The world cannot understand what pleasure and blessing these really enjoy because of the surrender of their wills to God's will, and because of the Spirit of the Lord, which they consequently receive. But these alone have the peace and joy and blessing which the world can neither give nor take away. What other men are seeking and failing to find, God's saints enjoy.

"Peace is theirs which knows no measure,
Joys which through all time abide."

THE VICTORIES OF FAITH

JUNE 29.—Acts 7:9-16; Heb. 11:20-22.

"This is the victory that overcometh the world, even our faith."—1 John 5:4.

We are living in a day when faith is greatly discounted—in a day when people seem disposed to say, "I care not what a man believes, if only his life be honorable." And by this generally is meant that faith is of no consequence. Those who so hold usually put honor of men as the highest goal. Their sentiments, translated into plain English, would be, "With all your getting, get money and prosperity; for without these, no matter what you believe, or whom you worship, you will never prosper in the present life, success in which is the only goal now recognized by an increasing number."

The Bible standpoint, however, is the very reverse of this. God's Word puts faith first, and builds character upon that faith. God declares that no human being can do perfect works. Hence he has not made works the standard. Faith is God's standard, and he assures us that whoever has the proper faith must of necessity have works which will correspond to his faith. In line with this principle, we note that God's favorites of the Bible have all been men of faith. Their faith did not make them perfect, nor were their works always acceptable in God's sight, but he punished them for evil works and rewarded them for their great faith.

Thus we find in the Bible record that some of God's favorites committed grievous sins and made serious mistakes, and still, for all that, maintained themselves in God's favor, by reason of their faith.

GOD LOVES NOT THE WICKED

Of all religious books ever written or ever read, the Bible is perhaps the most candid. It tells of the mistakes and the sins of the very characters which it holds up as models and examples of men after God's own heart. Yet the Bible leaves no room for any one to assume that God loves wickedness, or that the friends of God are the depraved of mankind. Quite to the contrary, the highest possible standards of righteousness, in word, in deed and in thought, are inculcated, and we are distinctly told that full acceptance with God can be only along the lines of truth and righteousness.

God tells us that we and all mankind are by nature sinners. He tells us that we could do nothing to clear away our own guilt and the sentence that stands against us as members of the fallen race. But he also tells us that he purposes to adjust that matter for us satisfactorily; and hence that our responsibility is not for what we cannot avoid, but for what we can avoid—not for what we cannot do, but for what we can do. He tells us that the foundation of all our noblest endeavors will lie along the lines of confidence in him. This confidence he calls faith. He assures us that without faith it is impossible to please him, and he has shown us this in all the lessons of the Bible.

FAITH IS NOT CREDULITY

Many make the mistake of supposing that faith is credulity. Under this delusion they are ready to swallow any and every-

thing of a religious kind, if they are told that God says so. But this is not the faith which the Bible encourages. On the contrary, the Bible would have us know definitely the things that God has promised, and exercise a definite faith in those things and give no heed whatever to the seductive vagaries of Satan, of our fellow men, or of our own imagination.

It is not for us to quarrel with those who take a different view of matters and who in the name of faith bind their followers with ignorance and superstition, and seek to prevent them from using their reasoning faculties. It is for us to address those who are feeling after God if haply they might find him—those who are not content with superstitions, but whose hearts and minds cry out after the living God and his definite Word, his solemn statement of his will respecting us, and of his plan, and of the part which we may have therein. So Jesus and the apostles attempted not to teach everybody, but merely those who hungered and thirsted after righteousness. In the language of Jesus, "He that hath an ear to hear, let him hear."

THE FAITH BEFORE CHRIST CAME

Let us look into the past, and note the method by which God has all along sought his peculiar people. The first proclamation of God's purposes respecting our race was made to Abraham. God spake to Abraham, saying, "Walk as in my presence, and be thou perfect"—i. e., Do your best to be perfect. After Abraham had manifested some faith, God gave him further tests. When in obedience to those tests Abraham left his native land to live in Canaan, he manifested so great a faith that God called him friend, and made to him the very first revelation of the divine purposes in respect to humanity.

Abraham knew that there was a curse upon the race, under which the whole creation was groaning, going down to the tomb, and God's declaration to him was that the time would come when, instead of the curse, he would send a blessing. This meant to Abraham that, instead of men becoming more imperfect and wasting away in death, a change would come, by which they would be rescued from the dying condition, and resurrected from the power of the tomb.

This was a wonderful proposition, even for God to make; yet Abraham, with childlike faith, believed the message. God declared to him that, because of his own faith, He would greatly bless him and his posterity, so that through him as a father eventually would come children who would accomplish the great work of blessing mankind, and would rescue all from the power of sin, Satan and death. The briefly epitomized statement of all this was in the words, "In thee and in thy seed shall all the families of the earth be blessed."—Genesis 28:14.

What was it to have faith in that promise? What did it mean to Abraham? Assuredly it meant that thenceforth Abraham's mind would take in a larger horizon—the world of humanity, instead of merely his own immediate family and flocks and herds, and his nearest neighbors. It meant that if God would so honor his posterity, Abraham would seek in everything to co-operate with God and that great promise.

For years God tested Abraham's faith. Yet he still believed. "His faith staggered not." After Isaac had been born and as yet had no child, God directed that this son of promise, the one in whom the whole promise centered, should be sacrificed. What a test of faith! What a grand development of faith Abraham had acquired when he was ready to obey the voice divine, accounting that God was able to raise Isaac up again from the dead! Oh, for such a trust in God! Oh, for such a faith! Oh, for such an appreciation of divine power! What could not be accomplished in the world through the divine message if such faith prevailed amongst God's children! What would God not do for children who would trust him thus!

It was the same with Isaac and with Jacob. They trusted that same promise. It influenced the whole course of their lives. It made them more like God. It shaped every interest of life. Although they understood practically nothing of how God would accomplish so great a blessing, their faith laid hold upon the fact. From their posterity God would raise up a holy people to be his agency, his channel, for instructing the world, ruling the world, uplifting the world, resurrecting the dead, bringing mankind back to all that was lost through Adam's disobedience.

Their faith might have had plenty of opportunities for stumbling, if it had been weaker. If they had been more worldly-wise, they might have said, How can God do this thing and yet be just? Having once pronounced a sentence, how can he clear the guilty? But their faith wavered not. In their hearts they said, "God has promised; and what God has promised, he will do, and he will have his own way of accomplishing it."

By and by, the nation of Israel as a whole was called the people of God. The nation as a whole entered into a covenant with God, and he with them, through Moses, the mediator of the Law Covenant. Israel was impulsed by faith—faith in the promise made to Abraham that God would use his posterity and through it bless all people, all of Adam's race—the living and the dead.

The Covenant of Sinai pledged the people of Israel that they would be a holy nation, that they would keep God's law blamelessly. God covenanted that in that event he would fulfil in them the promise made to Abraham. God knew that imperfect human beings could not keep his perfect law. But he would let them try; he would let them learn the lesson; he would through that lesson give instruction to the angels respecting his own righteousness. He would also through it give instruction to spiritual Israel, whom later he would develop and through whom the blessings actually would come. This St. Paul explains, saying, "The Law Covenant was added because of transgressions, until the promised seed should come."—Galatians 3:19.

In other words, God started this work with Israel, in a typical manner, long centuries before the real spiritual Israel would be developed. But he did not thereby do injury to the people who had covenanted to keep the law, but who were unable to do so. On the contrary, they as a people were blessed by their endeavors to keep that law, and blessed also by the chastisements which came upon them because of their failures and lack of faith.

But God especially blessed all of that people who shared Abraham's faith, so that the Apostle Paul could enumerate, in addition to Abraham, Isaac and Jacob, a considerable number who pleased God because of their faith, long centuries before Christ, the spiritual seed of Abraham came. Those ancient worthies, although they will not be the seed of Abraham in the highest sense, on the spirit plane, will be the seed of blessing on the earthly plane—the channel through which the heavenly blessings will ultimately be extended to all nations.

What was it that impulsed the Jewish people during all those centuries past? Was it not faith in God—faith that he would fulfil the promise made to Abraham? It surely was! And it is that promise that still actuates such of the Jews as have not lost their faith—such of them as are still Jews. Those who have lost the faith of Abraham are no longer in any sense of the word related to the promise; for the promise was according to faith.

St. Paul speaks sympathetically of the Jewish nation, in respect to that original promise which God made to them, saying: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come." (Acts 26:7) And all the Jews, in proportion as they still maintain that hope, may still expect to come to a realization of all and more than they ever dreamed of.

FAITH SINCE CHRIST CAME

The coming of Christ did not change the divine purpose, and therefore did not change the faith of God's people. Jesus and the Apostles believed and taught the very Gospel which, St. Paul says, God preached in the beginning to Abraham. (Galatians 3:8) The apostolic message also was that all the families of the earth were to be blessed through the seed of Abraham. But there was an additional feature then to be proclaimed and to be believed; viz., that God had begun the work of providing this seed of Abraham, The Messiah—that God had sent the Logos, his Son, into the world, that he might become the seed of Abraham on the spirit plane, and eventually fulfil every feature of the original promise.

All the Jews were in expectation of the Messiah, but they were not all Israelites indeed; they did not all have the proper faith. God preferred, therefore, to allow some of them to remain in a measure of blindness on the subject, while others were granted a special anointing of the eyes of their understanding, their eyes of faith. To this class Jesus said, "To you it is given to know the mysteries of the kingdom of God"—the Messianic kingdom, through which the seed of Abraham is to bless all the families of the earth.

Then came another step of faith. The early disciples said: We desire to believe that Jesus, the Son of God, is the foretold seed of Abraham, but we do not see him doing the work of blessing the world. Instead of reigning in triumph to dispense to the world the blessings secured by his sacrifice, he has gone to heaven. How shall we understand this?

THE MYSTERY—CHRIST IN YOU

The answer of God through the apostles was that "the faith once delivered to the saints" was still the same, but that now, under the guidance of the holy Spirit, they were to understand that The Messiah would not be one person, but many persons—not Jesus alone would be the seed of Abra-

ham, but Jesus as the Head and the church as his members, or body, would be that seed. St. Paul says, "Ye, brethren, as Isaac was, are the children of promise." Jesus was represented by the head of Isaac, the church was represented by the body of Isaac, in that figure. It has taken the entire Gospel age to develop the body of Christ, the church.

Under another figure, Jesus was represented in Isaac, and the church was represented in Rebecca, his bride. According to this figure, the antitypical Isaac has entered into glory, but waits for the development of the antitypical Rebecca. At the appointed and appropriate time he will come, the seed of Abraham, and receive his bride to himself, and they twain will be one. And through the One, through the kingdom of glory, will come to all the families of the earth the blessing promised nearly four thousand years ago to Abraham.

This is "the faith once delivered to the saints," the hope set before us in the Gospel—the faith that God will use the seed of Abraham to bless all humanity, and the hope that we by faithful perseverance and trust may become joint-heirs with Jesus, the Redeemer, in all that glorious inheritance of the Messianic kingdom.

Let us not doubt the wisdom of God in the arrangement which he has made, and which he has caused to be set forth in the Scriptures; viz., that this faith, based upon the Abrahamic promise, is the power of God by which it is his will that all his people shall be sanctified—separated so far as possible from the world and from sin; sanctified to himself in Christ Jesus, their Lord. This is "the faith once delivered to the saints." This is the faith which enables us to gain the victory over the spirit of the world, and to be separate, sanctified to God, for service here and hereafter.

INTERESTING QUESTIONS

MORE ABOUT HIGHWAY OF HOLINESS

Question.—Will any one be forced, or compelled, to walk up the highway of holiness?

Answer.—At present there is no highway of holiness; consequently no one is walking on it during the Gospel age. There will be no such highway until the great King takes control of affairs, overthrows the present order of things and sets up the kingdom of heaven. Then a highway of holiness will be prepared, upon which the righteous can walk. During the Gospel age there are but two ways—the narrow way and the broad way. (Matt. 7:13, 14) The former is for those who desire to walk in the footsteps of Jesus, and is a steep, rugged path. The latter is the road that leads to destruction and is a broad way on which the human race are hurrying to the tomb.

Those who walk acceptably in the footsteps of the Master must do so willingly. Theirs must be a voluntary devotion. To be forced is not at all the thought. The little flock will thus run the narrow way; but the great company will have experiences which will force them, not to take one special way, but to decide for themselves, what course they will pursue. There is a difference between forcing a man to go aboard a vessel, and bringing certain influences to bear which will cause him to desire to do so.

In the next age, when the world's highway of holiness shall have been opened up (Isa. 35:8), force will be used to bring all mankind to a knowledge of the truth respecting God's provision for them. Wrong doing will then be punished with corrective stripes. But it would be far from right to suppose that mankind will be driven or forced along the highway of holiness. All who go up thereon must exert themselves; for it will be an upward way. Our Savior stated the Father's sentiment respecting all to whom he will ever grant everlasting life. His words were, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

"PERFECT LOVE CASTETH OUT FEAR"

Question.—What kind of fear is referred to in the text, "There is no fear in love, but perfect love casteth out fear." —1 John 4:18.

Answer.—Fear is a mental condition which is begotten of uncertainty. There are some things which we ought to fear, and some which we need not fear. The adversary seems to take advantage of the fallen condition of the race, and to cause them to fear God; for it is natural to avoid whomsoever we fear. Mankind realize instinctively that they are sinners by nature and that there is a penalty for sin. Taking advantage of this fear of the consequences of sin, the adversary tries to instill in them a dread of God. He pictures before their imperfect minds a God who is unjust, over-severe in his dealings with sin and the sinner, for whom he has prepared a place of everlasting torture.

As we gradually come to a clear knowledge of God and of the principles by which he regulates the universe, we lose this improper fear; and in its stead comes a love for God and a realization that he has love for us. Our love for him grows in proportion as we perceive that he loves mankind, and has made provision for them whereby they may have an opportunity for everlasting life. After we have come to love him perfectly, all fear in the sense of dread is cast out.

Our knowledge and love should not, however, cast out the fear of displeasing God; for proper fear (reverence) must never be cast out. The more we have of reverential love, the more of the proper fear we shall have. Who would not fear to offend a brother or a neighbor whom he loved and appreciated? Much more should we dread offending our just, wise, loving God.

The principle that "perfect love casteth out fear" should operate between husband and wife, between parents and children. The wife who fears her husband cannot be as happy as she would be if there were perfect love; and so also children who are in dread of either, or both, of their parents cannot love them with true filial affection. Each should fear to wound or offend the other, and should strive to have that perfect love which God is pleased to have all of His intelligent creatures exercise.

RIGHTEOUS JUDGMENT AND CRITICISM

Question.—How may we distinguish between "righteous judgment" and criticism?

Answer.—The Lord says, "Judge not according to the appearance, but judge righteous judgment." (John 7:24) St. Paul says, "Therefore judge nothing before the time, until the Lord come." (1 Cor. 4:5) The question then arises, What is "righteous judgment"? A righteous judgment is a right decision. But since we cannot read the heart, how can we render a right decision? The Scriptures answer that we cannot read one another's hearts and therefore should not attempt to judge them.

If, then, we cannot judge each other's hearts, motives or intentions, what can we judge? The answer of Scripture is that we may judge each other's conduct. If we see one of the Lord's people doing something improper, we might say, "Dear Brother (or Sister), your conduct would seem to be contrary to the Word of God, and to be bringing forth bad fruitage." If that person should reply, "It does not seem to me that I am doing wrong," we must not judge or condemn that one's heart. But we should judge between good and evil conduct, and at the proper time and place call attention to the matter and leave it there.

There is a difference between judging the heart, which we have no right to do, and judging the conduct, which is right to do. But it does not always follow that our judgment of another's conduct must always be right. We are all prone to make mistakes.

If we should come to a brother and say, "Dear Brother, your conduct seems to be wrong, but I am sure that you want to do right. Will you explain?" He may be able to show us that the fruitage was good when we thought it bad. We may have misunderstood the matter. We are not to condemn our brother, but to go directly to him and get his view. Then if we cannot agree, we should tell him how it seems to us, and ask him to judge his own heart. We can do no more.

SETTING MEMBERS IN THE BODY

Question.—What is signified by God's "setting the members every one of them in the body, as it hath pleased him"? —1 Corinthians 12:18.

Answer.—In the present time there is a church of Christ on probation. We sometimes say that we are members of the church militant; but to be a member of the church militant will not prove that we shall be in the church triumphant. Only those who are "faithful unto death" will be in the church triumphant. St. Paul, whom God had set in a very high position in the church feared lest he might become a castaway. He said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27) Various privileges and opportunities are granted to us while in the flesh, and our acceptance in the end and our participation in the glory beyond will depend upon our faithfulness here.

The Apostle says that the various members, "fitly framed together, grow into an holy temple in the Lord." (Eph. 2:21) We may not use this figure too literally or we may get into confusion. The stones in the temple differ to some extent one from the other. In what is called "random range work" building there are places for little stones and places for

larger stones. This might, in some respects, represent our being a larger or a smaller stone in the temple—representing the privileges or honor which we may have beyond the veil.

St. Paul also says that he was trying to do much more, that he was trying to have a larger share in the trials and self-denials, in order that he might have a larger share in the work beyond. This did not mean that he desired self-aggrandizement, or that he was either proud or self-seeking. And we shall not be so if we would attain that to which God would have us attain—the glorious character-likeness of our Master.

"JERUSALEM . . . MOTHER OF US ALL"

Question.—In the text, "Jerusalem which is above is free, which is the mother of us all" (Galatians 4:26), who are meant by "us," and how is the spiritual Jerusalem the "mother of us all"?

Answer.—The Apostle here uses a figure of speech which is common in the Scriptures, and in which a city is referred to as the mother of its inhabitants; for instance, "daughters of Jerusalem," "daughters of Zion," "Sodom and her daughters," etc. The "us" class mean the saints of God. The citizenship of the saints is in heaven—in the heavenly Jerusalem, which will not be built until the first resurrection. By faith we look forward and speak of that promised condition and of our citizenship therein.

The church is developed under the same covenant-mother as was Christ; for we are his members. His was a covenant of sacrifice. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5) The man Christ Jesus entered into a covenant with the Father, which meant the sacrifice of his flesh, his earthly nature. As a reward for this sacrifice, the Father made him a new creature of the divine nature—"far above angels," constituting him the great Messiah who shall bless the world.

Carrying out the Father's plan, our Lord imputes his merit to such as now follow his example, and walk in his footsteps, performing the same covenant of sacrifice. If these are faithful, they will share in the great work of Messiah in blessing the world, and will constitute the New Jerusalem, the Millennial kingdom. By faith we are its children. Even now, our citizenship is in heaven.

BROAD UNSECTARIAN QUESTIONS

The following are the questions usually put by Brother Russell when receiving candidates for water immersion. It will be noticed that they are on broad lines—questions which any Christian, whatever his confession, should be able to answer in the affirmative without hesitation if he is suitable to be acknowledged as a member of the church of Christ:

(1) Have you repented of sin with such restitution as you are able, and are you trusting in the merit of Christ's sacrifice for the forgiveness of your sins and the basis of your justification?

(2) Have you made a full consecration of yourself with all the powers that you possess—talent, money, time, influence—all to the Lord, to be used faithfully in his service, even unto death?

(3) On the basis of these confessions, we acknowledge you as a member of the household of faith, and give to you as such the right hand of fellowship, not in the name of any sect or party or creed, but in the name of the Redeemer, our glorified Lord, and his faithful followers.

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THE TRANSFORMING INFLUENCE OF THOUGHT

"As he thinketh in his heart, so is he." (Proverbs 23:7.) "Keep thy heart with all diligence; for out of it are the issues of life."—Proverbs 4:23

The heart is one of the most important organs of our body. If it ceases to work, death is sure to follow. The blood that flows through the heart constitutes the life, the energy of the body. If the blood current is interrupted for a little while, a clot is formed. This is so much of a preparation for death. There must be a continual stream of blood circulating through our bodies to keep life there.

In view of this important function of our natural hearts, the Bible very properly uses the heart, the center of life, as a symbol of the center of our affections, including the will. Our will has to do with everything we do. Whoever of the Lord's people wills to seek more and more to purify himself becomes more and more alive. If we are pure in heart, we resolve to live righteously and soberly in the present life. Whoever appreciates the principle that right is right, and wrong is wrong will desire to live right—whether Jew or Gentile or the church of God.

The church, having accepted God's terms, have made a consecration of their lives to him. They have engaged to fight a good fight against the world, the flesh and the devil. They are under special obligations as new creatures. Their hopes and ambitions are separate from those of the world. They are therefore doubly responsible in respect to their hearts, which represent their inmost sentiments.

According to a man's innermost sentiment, so is he. As a man thinketh in his heart, so is his real character. What is your real will? What are your real sentiments? Not, What words do you use? not, What are your actions, but, What is the motive underlying all these?

The new creature is to be God-like, spiritual, eventually of the spirit nature in glory—perfect. But before it attains that perfection, the heart of the new creature is required to prove its loyalty. Some will be overcomers in a higher sense than others, but none will be overcomers except those who are true, loyal, pure. If, therefore, we have made a consecration to God, it should be our endeavor that our hearts, our desires, our motives be perfect. The only proper attitude is to confess our imperfections, if we are wrong. God expects us to be loyal of heart. And that loyalty of heart should reach out and control the whole life.

If our thoughts are not according to our ideals, we should endeavor to make them so. We should put away anger, malice, hatred, strife, and all such works of the flesh and the devil. With some people, in some conditions, these thoughts go very deep. It is not the transitory thoughts of the mind—the passing thoughts—that are meant in our text. Even people of very bad character may at times have deep emotions. The eyes of some persons will be suffused with tears over some trivial matter. This makes them appear to be very tender-hearted, and yet their lives may show that they would as easily be moved to some vicious deed as to sympathy.

We see this fact illustrated in the conduct of mobs. The people who hailed Jesus as king were five days later crying, "Crucify him!" Those who shortly before had seemed to be so appreciative of him appeared to lose that appreciation.

IMPORTANCE OF RIGHT THINKING

In reality a man is not always what on the surface he seems to be. His real character is deep down below—the purpose of his life. These are not the mere transitory thoughts, but the deep fissures of thought, if we may so designate those which involve the whole life. The Scriptures bring to our attention the fact that we are to be transformed by the renewing of our minds—by having them made over.—Rom. 12:2.

The Apostle, speaking of some very vicious traits of character, says, "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11) This cleansing, this sanctifying, comes not merely through the reading of the truth, or the mental application of the truth, but through the heart-thinking on the truth. This heart-thinking, these deep resolutions, are ours as Christians, and are to be guided by certain principles. These have to do with the real man whom God is considering—not the old creature, more or less blemished, according to the degree of depravity. God looks at the new creature.

These deep heart convictions and purposes constitute a transformation of character. This is the man's real condition, and so is he. If he have some transitory emotion of anger or of malice, it would not be his real thought, his real intention. Therefore it would not be he, but his old nature, temporarily asserting itself. As a new creature, he is to watch his words, his thoughts, his actions. If a transitory, wrong thought should pass through his mind, it would not be the thought of his heart. And he as a new creature, should stop it, put it away, so that it may not take root in his heart, and choke out better sentiments.

This right thinking of the heart has very much to do with the whole life. The Apostle says that we are transformed by the renewing of our minds, to know what is the perfect will of God. This is the Christian's standpoint. How glad

we are that our heavenly Father is judging us from this standpoint! How glad we are that he is able to read the heart, that he knows our hearts, that he knows our inmost thoughts!

At one time we might have thought that we were doing God service when we were not. We show our loyalty to God by giving attention to his Word, that we may know what is his will. The more we study God's Word, the more we receive the spirit of the truth, and the more we appreciate it. And in proportion as we understand God's regulations and desire to be guided by them, our hearts will become purified. Then the more care shall we take of our hands, what they shall do; and of our tongues, what they shall say. Thus we shall keep our hearts—submit our wills to the will of God.

The will is a part of our heart, just as the rudder is a part of the ship. The new will is the rudder to steer us this way or that way. The more we understand the Word of the Lord, the better we understand how to guide our lives. Therefore we are to keep our hearts and purify them by the knowledge of God's truth, the study of God's truth. To do this, the will must ever be on the alert, watching with prayer and thanksgiving.

THE CHURCH ON TRIAL FOR LIFE

Some one may ask, Why should we do all this? In a general way we might answer, that we may do right—because right is right. But that reason is not sufficient for us. While all appreciate the superiority of right over wrong, yet in our fallen condition we need to have some inducements to action. So the Lord puts certain inducements before us. He says, "If your heart is right, I desire to give you everlasting life. If your heart is wrong, then you will not be of the kind to whom I will grant this boon. You will die the second death."

Six thousand years ago there was a trial. Our first father, Adam, was tried, and failed. Consequently we have no right to life. But God has arranged through our Lord Jesus that every member of Adam's race may have another trial. The Father is willing to give life everlasting to all who love righteousness.

So we thankfully accept this provision, and say, "Heavenly Father, wilt thou indeed give us another opportunity for gaining everlasting life? We would love to have that life! We are very thankful for the opportunity! We love righteousness! If we are loyal to the principles of righteousness, shall we get everlasting life? It is our desire that Thy will be done in us—even that we love righteousness and hate iniquity." "Very well, then," the heavenly Father says, "I will put you into the school of Christ, where you will learn righteousness."

Day by day we are learning in the school of Christ. Our different experiences are a part of the general instructions for those who love righteousness and who desire to be taught of the Lord. The issue of our trial will be life or death. The world is not now on trial. There is no possibility for the world to gain life as yet. During this Gospel age the church are the only ones who are under this covenant of sacrifice—who are on trial, therefore, for everlasting life or everlasting death. In the next age, the world will have their opportunity for learning obedience. Then the issue for them will be life or death.

God says, "I have set before you life and death, blessing or cursing." There is a curse for every one who loves unrighteousness; there is a blessing for every one who loves righteousness. So during the thousand years of Christ's reign the world will be on trial for everlasting life or everlasting death. All who are obedient will get everlasting life. But all who have the spirit of Satan will be destroyed in the second death.

Only those who are more than mere overcomers will be of the royal priesthood. There is no excuse for our getting into the great company. Let us keep our hearts with all diligence. Let us watch our hearts. If they are in full harmony with God's will, we shall have little trouble with our tongues. "Out of the abundance of the heart the mouth speaketh."—Matt. 12:34.

Our heart is the most wonderful organ of our body. The tongue is the most subtle of all our members. The Lord takes our words as an index of our heart condition. But since we are imperfect, it is not possible for us to be faultless in word and deed. Yet we are diligently and faithfully to seek to attain the perfect mastery of our words. We should be especially on guard in respect to evil speaking. Every tendency toward slander is to be checked. Whoever of us is reviled is not to revile again. These tendencies belong to the old nature. To be pleasing to the Master, we are to keep our hearts free from every form of evil. If this be done, the heart is rightly instructed of the Lord. Then we will know that we must make good whatever is wrong. We are bound, thoroughly bound, to make it good to the best of our ability. Our heart must keep itself right.

DEFICIENCY IN MODERN EDUCATION

This same principle is applicable to the whole world, though not on a scale so far reaching. Mankind are influenced by thought, by experience. So vicious children may be trained up under favorable environments to become useful citizens. We have seen where, even with people of the world, good resolutions to live honestly, justly, soberly, have had a blessed influence on the life, making noble men and women, although these may not be Christians.

We have also seen the reverse of this—those who were criminals, but not so of necessity. Some of them were born under good conditions; but have read bad books and meditated upon sinful things. Thus the thoughts of their hearts have been evil instead of good. Thus they have become inclined toward evil. As they allow their minds to run in a certain direction, and allow these thoughts to become deeply rooted in their hearts, some of them become very vicious.

We are deeply impressed with this fact in noticing the photographs of the four gunmen recently convicted of murder in New York. Had we seen their pictures before knowing who they were, we should have said, "Those are strong characters." Their hearts had gone wrong, doubtless because of wrong education and a failure to appreciate the principles of righteousness. This seems to be largely the case at the present time. Very few see the principles of righteousness at all. The majority are swayed by superstition, by fear and by hopes which are more or less ephemeral, more or less deceptive.

So we see that the general education of our day is lacking in a very important respect. Although the schools have taken away to some extent the veil of ignorance and superstition, yet they are not giving instead the full, proper view of righteousness. This is because in a general way the divine character and the divine laws are being ignored. There is an attempt to teach morality entirely aside from the divine law. But this course seems to be undermining faith—separating the pupils from faith in a Supreme Creator. Thus we see that while the world is making wonderful progress in education, yet it is not reaching its own ideals. The human mind in its fallen and perverted condition, is unable to see the subject of morality from a standpoint which educators would put before it.

The human mind needs the influence of its higher organs to assist the lower organs. Hence, although these educational influences are beneficial in many respects, yet they are very injurious in others. They do not inculcate veneration for God and for the divine will. Therefore people are unable to grasp the best principles. The only persons who are in the right attitude are those who are seeking to have new thoughts, to have thoughts conformed to the divine arrangement, taking the mind of Christ instead of their own imaginations and judgment, and thus growing up into him in all things. This is our happy position.

INFLUENCE OF THOUGHT UPON HEALTH

There is another view of the text—"As a man thinketh in his heart, so is he"—given by Christian Scientists; namely, that according to our minds, so be it unto us. They get some good out of this view. They say that if one thinks about kind, noble things, he will be influenced thus. We think our Christian Scientist friends are partly right and partly wrong. They hold that if one thinks himself to be well, he will be well; that if one thinks himself to be sick, he will be sick. There is a measure of truth in this view.

One-half the people in the world are sick because they think they are so. If they thought, not about their aches and pains, but about more helpful things, they would no doubt be better and stronger in every way. The mind has something to do with our condition. Whoever mopes about a headache will undoubtedly make it worse. Whoever tries to put the thought of his condition away and to give attention to other things will undoubtedly help himself.

The less we think about our aches and pains the better for us. If we talk about them we aggravate them. It is also bad to exercise too much sympathy with each other. Of course, there are times when it would be cruel not to show sympathy. But it is not wise to encourage those who are weak to complain about their condition. We become stronger in proportion as we try to avoid thinking of our ailments.

The mistake made by our Christian Scientist friends is that they carry this principle too far. Thinking ourselves sound will not make us so. And it would not be right to lie about the matter, and to say that we have no aches and pains when we have them. The middle line is the one which the Bible encourages—not to say that we have neither aches nor pains, not to say that death is "mortal error," and that

there is no death. But we can help the dying process along, or we can seek to cultivate the more helpful thoughts, and thus exercise a helpful influence upon ourselves and others.

One notices this principle in action in a sick room. Some people will go into the sick room, express a great deal of sympathy, and leave the sick person under the impression that he is in a much worse condition than he really is; whereas they should have helped the person by encouraging remarks. It is not necessary to say to the sick, "You are looking extremely bad!" But we might say, "Are you feeling better this morning? Have you had a good rest?" Many people do not know how much they do rest, and do not feel thankful enough. So we might suggest, "I hope you are feeling thankful to the Lord, and that you are glad because of this beautiful day. See how the sun shines into your room! Hear the birds sing!" The condition of some people when they are sick is that of "groanings which cannot be uttered." Sick people need some one to bring sunshine into the room.

So, then, dear friends, let us resolve that since we have covenanted with the Lord to become dead to the old life, to the old ambitions, to the things of the past, these are to be all given over. We will wish to think as the Lord would have us think, to view all the affairs of life as he would have us view them, and to be influenced by the ambitions which he sets before us in his Word. Thus doing, we shall as new creatures grow into the characterlikeness of the Lord.

EARTHLY LOVES VS. HEAVENLY LOVE

Journalists realize that for some years past the civilized world has entered upon an epoch of passion, lust and crime. Editors, especially of the better journals, realizing that the publication of details tends to stir up anger and lustful passions, are unitedly suppressing these. Their wisdom is to be commended, especially in view of the fact that their business managers, knowing the depraved taste of the people, realize that the more nauseating the details, the greater the interest of the public in general, and the greater their appreciation of the journal which panders to their taste.

There are different ways of accounting for this wave of passion and crime. Our enemies would doubtless charge that our teachings, favoring the idea that the Bible hell is not a place of eternal torment, but the tomb, are setting at liberty human passion by taking off the brake of fear. Our reply is that the vicious do not receive our message. As the Scriptures declare, "None of the wicked shall understand, but the wise [in wisdom from on high] shall understand." The viciously wicked are not sufficiently interested to find out what we believe or teach. Their beliefs are not built upon the Word of God, but upon the general weight of denominational prestige.

On the contrary, our charge is that the general unbelief in God and in the Bible—unbelief in any kind of hell or heaven—more likely has to do with this wave of crime. For the past thirty years our great colleges have been turning out agnostics by the thousands. Nearly every graduate is an agnostic. The influence of their unbelief in the Bible pervades every stratum of society, because of their influence in the higher walks of life—in the pulpit, in social circles, etc. And be it noted that the crimes of our day are frequently committed by college-bred men and women, and by others who, under their influence, discredit the Bible as the Word of God.

But we believe that there is something peculiar to our time, in addition to the foregoing. Ours is a day of great mental activity in every direction—a day of push, of feverish excitement, along all lines. Highly seasoned foods and drinks whet the physical appetite, and lead on to spicy desires in every direction. The strain is too great for our race, considering its weakness, its degeneration attained during the past six thousand years. But whatever is the philosophy, the fact remains that the world is in a very feverish condition, in a condition of intense excitement, easily aroused to expression along every line—anger, malice, hatred, strife, envy, pride.

God's consecrated people, although not of the world, are in the world. Although they are new creatures, with new wills, "sanctified in Christ Jesus," nevertheless they "have this treasure in earthen vessels." Their earthen vessels are subject to like passions and storms to those which assail the world in general. If we are right in supposing that the adversary himself and the fallen angels have much to do with the excitement of passions in wrong directions, then we may feel sure also that these spirit adversaries would be especially on the alert to entrap and ensnare the consecrated followers of the Lord. As St. Paul expresses it, "We are not ignorant of his devices" (2 Cor. 2:11), and we realize that flesh and blood is not competent for a struggle against the "wicked spirits in influential positions." (Eph. 6:12) The Lord's people, therefore, need to be on the alert more than do others, even though all need to be specially alert now to withstand the evil tendencies of our day, which all admit, however they may explain them.

"KEEP THY HEART WITH ALL DILIGENCE"

The secret of the Christian's strength consists in his having given up his own will—the will of his own flesh—and having taken instead of it the will of Christ. His danger consists of the endeavor of his flesh to override the decision of his new will. The flesh covertly insists that this and that and the other things are not wrong, because they are natural. It insists that its rights should be conserved; it even sometimes insists that the new creature would commit a crime in mortifying the flesh, with its affections and desires.—Col. 3:5; Gal. 5:24.

The new creature cannot rely upon the suggestions of the flesh in every matter. Experience teaches it that it would be deceived and ensnared if it gave heed to the counsels of the flesh. Hence the new creature must rely wholly upon the Lord and his counsel—the Word of God. The new creature's reasoning upon any subject must be along the lines of divine instruction. He dare not trust his own judgment, the judgment of his own flesh in the matter; neither dare he trust the judgment of fellowmen, who might be more or less influenced by their fleshly minds, however conscientious, and however proper they might intend their advice to be. The new creature must hear from the Word of God the outline of his proper course, and must follow. He dare not deviate from it, not knowing what dire results might follow.

As the Christian advances in spiritual development, in control of the flesh, in the appreciation of the mind of Christ, he certainly does, in one sense of the word, become "strong in the Lord and in the power of his might"—the power of the holy Spirit. He becomes more gentle, more meek, more patient, more brotherly-kind, more loving. He is thus developing the fruits and growing in the graces of the holy Spirit and in character-likeness to the Master and Pattern. But his dangers are not over; for he finds the adversary and the flesh ready to attack him along new lines—totally different from those of the attacks when he first gave his heart to the Lord.

These later attacks are along the lines of love—the very climax of spiritual attainment. As a new creature, he desires that his love shall be pure, holy, spiritual. He desires that his love for the brethren shall be along the same lines as is his love for the Father and for the Son and for the holy angels. But as he attempts to adjust this love to present conditions, his holy and pure intentions and ambitions and desires are assailed by the flesh.

Not merely do the brethren and sisters, like himself, appreciate spiritual things, purity, truth, etc., but their development in the fruits of the Spirit tend to make them more attractive in the flesh, as well as more attractive in mind and disposition. As the spiritual love and confidence and fellowship increase, there is a new danger through the weaknesses of the flesh. Hence there is necessity for every child of God to be constantly on the alert—watching unto prayer against any and every intrusion of the fleshly mind, its appetites and desires. It must be mortified, crucified, killed, whatever the cost, in order that the new creature may survive. The life of the one means the death of the other. The sooner we comprehend this great truth, the better for us.

"SET YOUR AFFECTIONS ON THINGS ABOVE"

These earthly loves do not always tend toward sensuality, but they do always tend in another direction from the interests of the new creature. We have known instances in which very strong attachments grew up between brethren, and similarly between sisters, to their spiritual injury. The injury consists in a satisfaction of the longings of their souls in an earthly companionship, however pure. It is not the Lord's intention that his people should have heart-satisfaction in anybody, on the earthly plane. It is his intention that thorough loyalty to him and to his Word will make us realize our individual responsibility to him, and draw us individually close to him, that in him we may each find the companionship, joy, and peace which all true hearts crave.

Any satisfaction, therefore, in the fellowship of the old creature, however pure-intentioned, is to the discredit of the new creature and his spiritual fellowship with the Lord. The fact that we would be fully satisfied in any one on the earthly plane should be an evidence to us that we have not attained that lofty sentiment and aspiration which the Lord designs for us and which he alone can satisfy.

The admission into our lives of a close, absorbing fellowship in the flesh, however pure the intention, would be a disadvantage to the new creature in another way. Not only would it imply his failure to rightly appreciate the Lord and fellowship with him, but it would imply a failure to rightly appreciate the fellowship of the entire body of Christ, which is the church.

The Spirit of Christ is too broad to permit the centering of our sympathy and interest upon one individual, except that individual be the Lord himself. As for others—the body of Christ, the church—our interest should be in all of them, not merely in the rich, but in the poor; not wise and noble, but in the less wise and ignoble; not merely in the educated, but also in the ignorant and stupid. Our interest must not be in the flesh, but in them as new creatures in Christ. And those who have the greatest handicap as respects earthly teaching and weaknesses of the flesh are the ones deserving of our earthly sympathies and affections, as they strive to fight the good fight and overcome their blemishes.

We exhort, therefore, that we as the Lord's people set our affections more and more upon the things above, and not on the things of the earth, that we may be transformed, that we may thus prove what is the good and acceptable will of God—that his will may be done in us perfectly. His will is not unreasonable. He remembers our frame—that it is but dust. He desires our will to be that our consecration shall be to Him, that it shall not be along lines of the flesh, but of the spirit, and not merely toward one individual, or little clique of the church, but toward all who have named the name of Christ and who have set their faces heavenward as soldiers of the cross marching toward the antitypical Mount Zion and the general assembly of the church of the first-born.

"LET YOUR MODERATION BE KNOWN"

Phil. 4:5.

St. Paul urged, "Let your moderation be known unto all men. The Lord is at hand." The latter clause of this exhortation implies that it belongs specially to the closing of this Gospel age—to the opening of the new dispensation. Surely we find his words applicable to ourselves—yea, to all mankind!

Surely there never was a time when this counsel of moderation was so much needed as now! The very air seems charged with some exciting, nervous force. Good people, wise people, thoughtful people, seem easily excited and liable to lose their balance at the very suggestion of ridiculous and foolish things. If any of us find such to be our condition, prayer should be made for that wisdom which cometh from above, to strengthen, establish and settle our hearts and lives in the will of God.

Excitement over some vagary of interpretation of God's Word may be injurious to ourselves, injurious to those with whom we may have any influence, and injuriously encouraging to the one who propounds the foolish interpretation, whether such interpretation relates to this journal, to its Editor, to the general interests of the harvest work, or to other matters and persons.

It is unavoidable that politicians, socialists, anarchists and others, attempting to forecast the future respecting themselves and the world, should be carried away with their own ideas, and lose their bearings and talk irrationally. God's people, on the contrary, are to be most moderate in all things. First, they are to recognize their own littleness and inability, and God's greatness and sufficiency. Secondly, they are to remember that God is ordering all the affairs and interests of his church and also those of the world; and that all things are working together for good to those who love him and who are called according to his purpose—to be members of his elect church, the bride of Christ.—Rom. 8:28-30.

Such consciousness of personal littleness and of divine greatness should keep us very humble and restrain us from all boastfulness and headiness and "know-it-all-ness." We should be very thankful and very appreciative of what God has made known to us of his gracious purposes, but should strictly avoid every attempt to run before the Lord and to try to rudely break into any feature of his plan which he has not yet unlocked. We should remember that any knowledge we might gain in advance of God's due time would be injurious to us. As, for instance, mother Eve, already possessed of knowledge of good, by disobedience broke into and gained a knowledge of evil, in advance of the divine regulation. The knowledge thus gained was expensive.

AVOID WHATEVER ENGENDERS STRIFE

We urge THE WATCH TOWER readers to exercise moderation in respect to their faith and conduct in all matters—including their chronological forecasts of the future. In our judgment, it is very unwise to spend valuable time and energy in guessing what will take place this year, next year, etc. On the contrary, we should be using the knowledge we possess—doing with our might what our hands find to do. The adversary undoubtedly would like to attract us away from the things that we already know, and from our privileges of service, into speculation respecting those matters of which we have no knowledge. We urge that the Lord's people stifle curiosity, and desist from prying into things not clearly set forth in God's Word, as being injurious to them, hurtful to the cause we are all desirous of serving, and tending to hinder the work of grace in our own hearts and in the hearts of those to whom we are the Lord's ambassadors and mouthpieces.

We take this occasion to remind our readers afresh that nowhere in our writings have they found anything positively stated respecting the closing years of this age, except that we understand that the Gentile times will close in October 1914, and that consequently we expect, speedily following that date, the transfer of the rulership of earth to the great King of Glory, in a "time of trouble such as never was since there was a nation." We have pointed out that prior to that date a testing work will be in progress in the church—a time in which the question will be, not so much, Who will fall? as, Who shall be able to stand in this evil day?—Eph. 6:11.

We did in discussing the Great Pyramid—STUDIES IN THE SCRIPTURES Series—suggest that possibly a certain measurement of the step at the upper end of the Grand Gallery might signify something important by the end of 1910. But we hope that we made it clear that we built nothing on that suggestion—that it was merely a suggestion, a guess only, but a pointer that the year 1911 might be looked to with interest. We may say, however, that every year now is bound to be full of interest and activity of thought, both to our readers and the entire civilized world. Surely,

> "We are living, we are dwelling,
> In a grand and awful time;
> In an age on ages telling,
> To be living is sublime!"

Indeed, as respects the date 1914, which we have emphasized, and respecting which we have repeatedly expressed our faith, our conviction—even respecting this date we have never knowingly spoken in infallible terms. We have always admitted that it is a matter of faith and conviction, rather than of absolute knowledge. We invite a careful re-examination of the chapter on chronology, as such a reading will prove helpful, sobering. Therein we point out that if our knowledge were wholly based upon chronology we would be far from certain of the date—that our faith in it is based largely upon the corroboration, interlacing and intermeshing of various prophecies which seem to prove the reliability of the Bible chronology and of our use of it in connection with this date.

"MEDITATE ON THESE THINGS"

We see no reason for disparaging the date and convictions associated with it. Although only one and a half years remain for the accomplishment of great things in the work, we should not forget that in our wonderful day as much can be accomplished in one year as previously would have been accomplished in five years. We urge, moreover, that a knowledge of the times and seasons connected with the divine plan of the ages is helpful, encouraging and inspiring. Nevertheless, such knowledge is not of itself the Gospel. If every date of the chronology and every prophecy were blotted out, we should still be joyful in the Lord, and should still rejoice in his glorious Gospel, of which Jesus and his great sacrifice constitutes the center, and our promised participation with him as his members in the blessing of all the families of the earth constitutes the circumference.

This is the good tidings of God's grace in Christ—whether the completion of the church shall be accomplished before 1914 or not. Let us preach the Message of God's grace, and let our hearts be stimulated with God's message through the prophets, to the effect that the blessing is nigh at hand. Let our moderation be manifest to all, and let the fact that we know only in part and understand only in part help to keep us humble and moderate in word and deed and thought. Thus we shall best serve the interests of our Master and his cause, and be most in harmony with the teachings of his Word.

It is our conviction that the great time of trouble will

come upon the world through the great adversary, Satan, and his fallen host. It will not surprise us to find evidences accumulating that the work of breaking down the human will through hypnotism, etc., is all a part of the great scheme by which shortly, gradually, increasingly, power will be exercised upon the minds of mankind—to excite them to unwisdom and to passion. Such of God's children as shall have learned the lessons of his Word along the lines of moderation of thought, rest of heart in the Lord, patient waiting for his time and way, and assisted by the vow to careful self inspection and government daily, will be greatly blessed and by this means kept from the snare of the adversary—the hour of temptation is coming upon all that dwell upon the face of the whole earth.—Rev. 3:10.

SERVICE OF THE BRETHREN A PROPER ZEAL

"The zeal of thine house hath consumed me."—Psa. 69:9.

These words must have seemed extremely poetical, hyperbolic, to those of David's time. David indeed had a zeal for the house of God—for the Tabernacle first, and subsequently for the Temple, which he desired to build, but which the Lord would not permit him to build. David had a real zeal for that house.

We get the key to this prophecy from its application in the New Testament to our Lord. When Jesus had made a scourge of small cords, he drove the money-changers out of the Temple. Then his disciples remembered and probably quoted the passage: "The zeal of thine house hath eaten me up." (John 2:17) The Lord's house in that case was the Temple; and our Lord's zeal in cleansing the Temple of all merchandise would be considered by some as very appropriate, and by others as very extreme.

But the still deeper meaning is indicated by the declaration that the church is his house—the house of God. The Apostles, speaking of the church, say that we are the temple of the holy Spirit. (1 Cor. 6:19) Again, it is said that we are builded together as living stones. (1 Pet. 2:4, 5) So we see that the real house of God for which Jesus had zeal was the house of sons. The Jews had been a house of servants under Moses; but Christ was a Son over his own house—the house of sons—"whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end"; for "Faithful is he that calleth you."—Heb. 3:5, 6; 1 Thess. 5:24.

THE SPIRIT OF CHRIST THE SPIRIT OF SERVICE

Having this view of the house before our minds, we can see in what way Jesus' zeal for the house of God consumed him—burned him up. We use the word burn, consume, in the same way that we use the word rust, in the case of iron. And so zeal is that which is warm, aglow, hot. With this view of the Master and his house before our minds—the house that he was interested in—we perceive that his zeal, his energy for them, prompted him, led him, to lay down his life—for as many as would become God's house, God's sons, God's people. This zeal for the Lord's house, for the Lord's people, consumed his time and strength in helping them.

During this Gospel age the Lord invites the church to be similarly consumed with him. But the only ones who are yet members of the house of God, or sons of God, are those who are begotten of the holy Spirit, as the Apostle distinctly tells us. If we then have this spirit of Christ, it will be the spirit of service. It will be a zeal, a warmth, an energy, prompting us to serve in the church. It will mean that we will be consumed as the Master was consumed—in the service of his church, which is his body.—Matthew 20:28; 1 John 3:16.

THE PREPARATION FOR THE DIVINE NATURE

There are sons of God on the heavenly plane who were never given an opportunity to manifest such a zeal as this. There was no offer made to them to be associated in the reclamation of mankind. This privilege was given to the Logos, the Only Begotten. To him was given the opportunity to lay down his life—"Who made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Therefore, God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:7-9.

Our Lord's zeal has not cost him his heavenly home, his heavenly estate; but, on the contrary, God has highly exalted him—to a higher position. The statement that he was consumed refers to his earthly life, which he laid down for the world. The Father has given him a still higher nature than he had before—the divine nature. And this zeal in being consumed prepared him for the high reward of the divine nature.

St. Peter says that the Lord hath "given unto us exceeding great and precious promises, that by these [working in us] we might become partakers of the divine nature." (2 Pet. 1:4) The Apostle Paul says that if we suffer with Christ, we shall reign with him; if we be dead with him, we shall live with him. (2 Tim. 2:11, 12) If we have our earthly natures consumed, then we shall get the divine nature. "We shall be changed, in a moment, in the twinkling of an eye."—1 Cor. 15:51, 52.

This opportunity, then, of manifesting a fulness of zeal for the service of God, was granted, not to Adam, or to any of the human family, until this Gospel age. This opportunity will not come to the sons of God in the next age. The sacrificing then will be at an end; and there will be no more sin, sorrow, pain, sighing, crying or dying!—Isaiah 35:10; 51:11; Revelation 21:4.

* * *

"One more day's work for Jesus,
One less of life for me!
But heaven is nearer, and Christ is dearer,
Than yesterday to me;
His love and light fill all my soul tonight!

"One more day's work for Jesus!
How glorious is my King!
'Tis joy, not duty, to show his beauty;
My soul mounts on the wing,
At the mere thought how Christ my life has bought!

"One more day's work for Jesus!
How sweet the work has been,
To tell the story, to show the glory,
Where Christ's flock enter in!
How it did shine in this poor heart of mine!

"O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure, my wants are treasure,
And pain for him is sweet.
Lord, if I may, I'll serve another day!"

MOSES, THE GOODLY CHILD

JULY 6.—Exodus 1:22-2:10.

"Whoso receiveth one such little child in my name, receiveth me."—Matthew 18:5.

Joseph was the Grand Vizier of Egypt for eighty years—dying at the age of one hundred and ten years. Surely his brethren, the Israelites, suffered no oppression during that time. Shortly thereafter, however, another Pharaoh came into power, who "knew not Joseph"—who ignored his services to Egypt and the tentative covenant with the Israelites. This Pharaoh is supposed to have been Rameses II, a hard-hearted, selfish despot.

This Pharaoh perceived that the Israelites were multiplying much more rapidly than were the Egyptians. Therefore he considered them a menace. At first they had been viewed as a protection to Egypt, because the land of Goshen lay to the eastward, and an enemy advancing against Egypt would encounter the Israelites first. Egypt's only antagonist in those days was Assyria. When the Israelites became more numerous than the Egyptians, a new danger threatened; for an invading army might bribe them, and thus the rule of the Pharaohs be overthrown.

To meet this contingency, various expedients were tried. First, an edict compelled the Israelites to perform arduous labors, which it was hoped would undermine their strength—weaken them. On the contrary, however, they seemed to flourish increasingly with every added burden. The next repressive measure was the edict to the Hebrew midwives—that every male child of the Israelites should be strangled at birth. But this command was disregarded, the midwives claiming that they arrived too late. The final resort was the royal edict that the Israelites must drown every new-born male infant. Failure to do this was made a punishable crime.

It was under these conditions that Moses was born. The account indicates that both his parents were pious, and hence we are not surprised at the statement that he as a babe "was a goodly child"—fair, beautiful. Comparatively few parents seem to realize that where children are otherwise than "goodly"—graceful in feature and character—a responsibility for the defects rests upon them. We do not mean by this that it would be possible that any human pair could bring forth absolutely perfect children. "Who can bring a clean thing out of an unclean?"—Job 14:4.

What we do mean is that as careful breeding affects the features, form and character of the lower animals, and improves both fruits and flowers, so also it is potent in respect to humanity. Yea, much more so; for while neither the parent nor the state may ignore the choice of comrades in human marriage, nevertheless the married have in their own control the most wonderful power known in the world whereby to influence the character and form of their children before birth, and not to be ignored after their birth—the power of the mind.

Were this law of nature clearly recognized by intelligent, conscientious people, what a change would speedily be effected! We are assuming that such parents would not only desire to bring into the world children beautiful in form, in feature and character, but that they would feel it a crime not to do their very best in these respects.

If every mother realized that during the period of gestation her mental moods were either blessing or cursing her offspring, how persistent she would be in resisting evil moods and tantrums! How carefully she would guard her reading, her companionship, her mental reflections! How faithfully she would put into execution the suggestions of the Apostle respecting whatsoever things are pure, whatsoever things are just, whatsoever things are true, whatsoever things are noble, whatsoever things are honorable and beautiful—to think on these things, and thus to birth-mark her child after the highest, noblest conceptions of which she might be capable!

And if the father realized his responsibility, how careful he would be to do his full duty! not merely as a father and life-giver, but as a protector and guardian of the mother, assisting her in the most important function of human life and in the time of her greatest need of assistance, according to his ability. The mother, during gestation particularly, would be surrounded by things suggestive of the good, the great, the noble, the pure, the intellectual, the cultured. He would be especially sympathetic, and would endeavor to keep the mother's mind at ease. Even if too poor to provide luxuries—pictures, art, etc.—he could measurably fill the place by conversing with the mother on noble and ennobling themes, or he could read to her. Ah, when civilized peoples shall finally learn that the same care which they exercise in respect to the breeding of their fast horses, fancy dogs, pigeons and swine can be applied still more successfully in their own families, who will doubt the wonderful results?

Josephus, the Jewish historian, says that those who met the infant Moses as he was carried along the stream forgot their business, and stood still to gaze at him. The time is nearing when human perfection of features, form and character will be considered the grandest thing in the whole world. Then the names of the parents of such will be honored on the pages of fame still more than those honored with first prizes for flowers, fruits and dumb animals. It is quite to the point that the parents of Moses are well spoken of in the Old Testament; while in the New Testament we are distinctly told that they were people of faith, and counted in the noble list of ancient worthies, who are to share in the "better resurrection" on account of faith.—Hebrews 11:23.

CO-OPERATING WITH GOD'S PROVIDENCE

It is entirely probable that the parents of Moses thought how to advance the plan which proved so successful for the saving of his life. They knew of the custom of the Egyptian princess to resort to a certain secluded spot on the Nile for her bath, which is presumed to have been part of a religious custom. They surmised that so beautiful a baby boy would have a special attraction for her. They may even, as tradition claims, have been guided by a dream to take the course they did. But however we shall account for the matter, we perceive that it was co-operation between the parents and Divine providence which brought the results.

A little basket was woven of bulrushes, which grow abundantly along the banks of the Nile. On the outside it was made water-tight with pitch. The babe was placed therein, and at a proper time was left near the spot visited by the princess. Then conveniently near stood Moses' sister, Miriam, about eight years old, ready to suggest the bringing of a nurse. It is even quite probable that the princess herself perceived the ruse and merely co-operated, believing that the little one might as well have as its caretaker its own mother, and that she might be its patron and benefactress.

Thus in God's providence, notwithstanding the opposition of the king, the wonderful Moses was reared in the royal palace, and in Egypt's schools became "learned in all the wisdom of the Egyptians." Thus God's providence prepared the suitable person for his great work as the leader of Israel—and more, as the prototype of Messiah, who in God's due time will be the Deliverer of all humanity desirous of becoming God's people and willing to be led by him into the antitypical land of promise.

AIDED AND PROTECTED

How much there is of simple, yet wonderful romance in this narrative! Think of the leadings of divine providence in this case! One day the child Moses was a danger and a menace in the home of his parents. At any moment his presence might be discovered and made known to an Egyptian officer. Then he would be killed, and the home broken up, and possibly the lives of his parents lost for venturing to disobey the royal edict. The next day, through divine providence, the child is back in the same home, and its own mother is paid by the Egyptian princess for caring for it, and is every way fully protected by royal favor.

We know not at what age the child was considered weaned, but it is assumed to have been when he was four years old. This interesting child at this interesting age was then claimed by the princess as her own son. He was given the name Moses, of which Professor Sayce says: "The Greek form of the Hebrew Mosheh—Moyses—is derived by Josephus from the Coptic (ancient Egyptian) Mo (water), and uses (saved out of it). In other words, the princess made a pun of the name, as though she had said: 'This is my son, because I brought him forth—out of the water.'" Truly, we never know when divine wisdom is working in human woof into the divine web or plan. God's people are ever to remember that in all their undertakings he is "working all things according to the counsel of his own will." While using human instrumentalities, God nevertheless respects the human will and merely co-operates with it. And whoever most zealously co-operates with God receives proportionately the larger share of the divine blessing.

We are not to understand that God's providences use only his saintly people and their families, nor even that he uses only those who are at least nominally his. In the present lesson we see how God made even the wrath of man praise him and accomplish some of his purposes for the furtherance of his great plan of the ages amongst those wholly ignorant of him—"aliens and strangers from the commonwealth of Israel." The entire household of Pharaoh, as well as the princess, were used of the Lord in respect to the preservation of Moses and his education and preparation for his great work. Surely this simple lesson, received into good and honest hearts, gives us greater faith in God and greater reliance upon his wisdom and power to fulfil all the gracious promises which He has made to the church, to Israel and to the world.

GOD'S INSTRUMENT IN PREPARATION

JULY 13.—Exodus 2:11-25.

"Blessed are the meek: for they shall inherit the earth."—Matthew 5:5.

The deliberateness of divine providence often astounds us. Our lives are so brief, our limitations so many, that any plans we may have must be pushed to completion as rapidly as we are able. But not so with the Almighty, who is "from everlasting to everlasting God." He has unlimited time at his disposal, and accordingly is working out his sovereign will with great deliberation. It is a comfort to his people to be assured that he knew the end from the beginning, and is working all things according to the counsel of his own will. Bible students are being blessed in proportion as they are learning that the divine will is always a good will—just, wise and loving.

The education of Moses is briefly summed up in the Scriptures in the statement that "he was learned in all the wisdom of the Egyptians." Legend tells us something of his schooling in the philosophies of that time, and declares that he was a successful Egyptian general; but it is for us to follow the Bible account. The time was nearing when God intended to bring the Israelites out of Egypt into the land which he had promised Abraham should be theirs—a

pictorial illustration of the still more wonderful deliverance by the greater than Moses, which is now nearing.

God's providences may be noted in respect to the experiences of Moses, who is credited by the Lord with having been "the meekest man in all the earth." God wanted a meek man for the important position which he intended Moses to fill. And the lessons and experiences given to Moses helped to make him meek. Who cannot see that, if he had been proud and arrogant, he would have been unfit for the duties and responsibilities which devolved upon him as the leader of his people out of Egypt to the borders of Canaan? Perhaps no man in the world had a more difficult task than that represented in those forty years of Moses' experience. We may be sure that he was prepared for the ordeal only by the experiences of the eighty years of his life which preceded the Exodus.

The adopted son of the princess of Egypt, Moses must have been a court favorite, and in danger of cultivating pride and arrogance. As an offset to this, he had continually before him the fact that his features were Jewish, and that thus every one had knowledge of his identity with the despised and oppressed people. The tendency of this would naturally be toward one of two courses: Either he would seek to ignore the Hebrews and to become more and more identified with the Egyptians, or he would exercise faith in the special promises of which his people were heirs as children of Abraham, Isaac and Jacob.

This was perhaps his first test. Would he prove loyal to God and to those divine promises relating to the future? Would his faith be equal to the task of casting in his lot with the enslaved and oppressed people, and thus losing caste with Pharaoh, his family and all the Egyptians of influence? St. Paul notes that Moses was a victor in respect to these matters. He chose rather to suffer affliction with the people of God than to enjoy the riches and honors which might have been his as an adopted member of the royal family. (Hebrews 11:24-26) We may well surmise that if he had taken side with the Egyptians, he might even have become the reigning Pharaoh.

To Moses the promise which God made to Abraham, and repeated to Isaac and to Jacob, and which still waits its fulfilment, was more to be desired than all the riches and honors of earth. Moses stood well this test in respect to his faith and loyalty. He would be on God's side at any cost! Similarly, there have always been tests, both to the natural Israelites and to the spiritual Israelites, and these tests are still applied in our day. The world holds out inducements to the Jew to abandon his covenant relationship with God, as it also holds out inducements to the spiritual Israelite to abandon his spiritual relationship with God.

It is still true that the friendship of the world means enmity with God, and the friendship with God means the enmity of the world, so widely different and opposed is the kingdom of darkness to the kingdom of light and everything related thereto. It is still as true today as in Moses' time that "Whosoever will live godly [in this present time] shall suffer persecution." But it shall not always be so. A great change is impending. Those who love righteousness will be exalted, blessed, while those who love sin will be restrained and punished.

MOSES DISCOURAGED, HEARTBROKEN

Trusting in the Lord's promise, Moses believed that the time had come for the deliverance of the Israelites from their bondage. He knew well of his miraculous preservation, and had the assurance of God's promise that this signified that God had a special work for him to do. He was ready and anxious to begin that work. He knew not of his own unreadiness. Nothing was further from his thought than that he would require forty years more of special schooling. Supposing that the time had come to strike for liberty, he was on the alert. He would inspire his people with confidence in him. They should know that although he was educated in the court of Pharaoh, his sympathies were with them, and that he could be relied upon as their leader.

An occasion to show his zeal for his brethren came when he saw an Egyptian abusing one of them unjustly. He threw himself into the conflict. The Egyptian was killed in the scuffle. The Israelite was delivered. Moses perceived that none of the Egyptians knew of the matter, so he buried the victim in the sand. He doubted not that his brethren would quietly pass the word along that he was their friend and defender, and that thus they would look to him with confidence as their leader, when God's providence would open the door for them to leave Egypt. But all these dreams faded when, on the following day, he perceived that there was no such loyalty among his brethren as he had expected, and that instead of being his followers they were ready to deliver him to the Egyptian authorities for having rendered assistance to one of their race.

Thoroughly discouraged and fearing for his life, Moses fled to the wilderness of Midian. It looked as though all of his loyalty and all of his forty years of education and development had gone to waste. He had supposed that he was being prepared to be the captain of the Lord's host and to lead it forth. In one hour all of his hopes were dashed and he was a fugitive, fearing to show his face in the palace amongst the Egyptians or amongst those of his own race. "A wasted life," was undoubtedly his comment—forty years spent in cherishing hopes and ambitions never to be realized.

MOSES, JETHRO'S SHEPHERD

As the fugitive sat upon the casing of a well, shepherds brought their flocks to it for water. Amongst the sheep-tenders were Jethro's daughters, and opposing them some ungallant shepherds, who not only did not help, but hindered them. Moses, full of the instinct of justice, not only took their part, but helped by drawing water for their flocks, and incidentally walked with them toward their home. Jethro was appreciative of the stranger, who did not at the time disclose his identity. He who was learned in all the learnings of the Egyptians, and who had been one of the generals of Egypt, was now thoroughly crestfallen, meek, tractable, teachable.

Moses married one of Jethro's daughters, and continued to be a humble shepherd for forty years. He did not at the time understand the Lord's providence in his affairs, but he was all those years learning a most important lesson of meekness, of full submission to the divine will. When the lesson had been learned, God's time had come to put his thus doubly educated servant into a most important place, for which he would have never been qualified without just such experiences.

God's dealings with Moses illustrate the general principles of his dealing with all those of whom he would make special servants prepared for special services. Our Lord Jesus in the heavenly courts testified his loyalty and fidelity to the Almighty. As a means toward his further exaltation the opportunity was given him of becoming the Savior of mankind, and thus of carrying out the divine program. He gladly responded. "Although he was a Son, yet learned He obedience by the things which he suffered." (Hebrews 5:8) And the Apostle declares that because of this demonstration of his full submission to the Father's will "unto death, even the death of the cross," therefore God highly exalted him in his resurrection, not only as high as he was before, but higher—"far above angels, principalities and powers, and every name that is named."—Philippians 2:9-11; Ephesians 1:20-23; 1 Peter 3:22.

Similarly, God during this Gospel age is calling out of the world a saintly company, a little flock, to be associated with Jesus in his great work of the future, the blessing of all the families of the earth, as promised by God to Abraham, saying, "In thy seed shall all the families of the earth be blessed." Those responsive to this special invitation are required to demonstrate their loyalty to God, "through evil report and through good report—as deceivers and yet true." At times these saintly ones have even been branded, as was St. Paul, "the filth of the world and the offscouring of all things."—1 Corinthians 4:13; 2 Corinthians 6:8.

These insults came frequently from poor, blinded slaves of sin, and at other times, the Bible says, from those who are "willingly ignorant." But, nevertheless, all these sons of God whom he is now receiving as members of the royal priesthood to be members of the bride class, must be tested in respect to their humility—their submissiveness to the divine will. Only those who learn this lesson and become copies of God's dear Son (Romans 8:29), will be "meet for the inheritance of the saints in light"—prepared for the glory, honor, immortality, and the divine nature which God has promised to his faithful, elect church.

INTERESTING ITEMS AND LETTERS

J. PIERPONT MORGAN'S WILL

No doubt many, as well as the Editor, were surprised to read the opening paragraph of Mr. Morgan's will, as reported in the public press, as follows:

"I commit my soul into the hands of my Savior, in full confidence that, having redeemed it and washed it in his most precious blood, he will present it faultless before the throne of my heavenly Father, and I entreat my children to maintain

and defend at all hazards and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered and through that alone."

Many know of a prominent part taken by this gentleman in the affairs of the Episcopal church. The newspapers also informed the world of the fact that Mr. Morgan more or less recognized the Pope. Many were inclined to think of his church membership and church attendance as merely formalism—"churchianity."

Now it appears that, regardless of whether or not Mr. Morgan was a fully consecrated saint of God, he at least trusted in the Savior. Moreover, the faith professed in the above quotation from his will intimates a much clearer appreciation of the atonement work of Christ than the majority of ministers of various denominations would be ready to acknowledge.

Evidently Mr. Morgan was not a higher critic, nor in sympathy with them; for higher critics cannot and do not receive the Bible teaching respecting the value of the death of Christ as the atonement price for the sins of mankind.

Evidently, also, Mr. Morgan was not a believer in the doctrine of evolution; for that doctrine holds that, instead of having original sin, which needs to be canceled before the sinner can have fellowship with God, the contrary is true. Evolutionists hold that man started as second cousin to the monkey, too unintelligent to be guilty of any transgression, and that as a race man has been progressing upward, upward, and needs only to be let alone in order to fully evolute into a god—that is to say, the generations of evoluted men millions of years in the future will be gods. But respecting man present and past, Evolution makes no claim, seeing only a destructive process in operation, and trusting that it is working out the preservation and development of the best of the species.

The great financier's will, viewed from this standpoint, is meaningful. It implies that, notwithstanding vast financial enterprises and the social round of which he was more or less the center, he, nevertheless, caught the thought that he was a sinner; that he needed a Savior; that Jesus was that Savior sent of God; and that through his blood, his death, and through it alone, can come remission of sins and deliverance from the penalty of sin—corruption, death—by a resurrection.

GOD'S ESTIMATION DIFFERENT FROM THE WORLD'S

DEAR BROTHER RUSSELL:—

I request your opinion upon the correctness of a thought expressed in a friendly publication in the following language:

"When the holy Jesus died, it was as a victim of sin, which, for the moment, seemed to have the victory. Indeed, he could not have died, had sin not been imputed to him; for all the promises of health, prosperity and life which were by the law were his. The law said, 'The man which doeth these things shall live by them.' (Rom. 10:5) Thus came a necessity for our Lord to be accounted a sinner, in order that he might die for the people. For this reason we do not see that it is possible for the members of the church to die unless, like him, they are accounted sinners."

I am well aware that the Lord Jesus would not have died (the publication says, "could not have died")—if there had been no sin to be atoned for. But if our Lord died as above suggested, it seems to me that his death must have been a penal death and not a sacrificial one. Could he die both a penal and a sacrificial death? It seems not so to me. If the Lord Jesus died a penal death, it would appear to me that he could have no life-rights left to his credit to bestow upon either the church or the world. . . .

I anxiously await your reply, for if the foregoing expression is correct I have seriously misunderstood both the Scriptures and the Dawns.

Your loving brother in our dear Redeemer,

W. W. M.—*Va.*

THE EDITOR'S REPLY

DEAR BROTHER M——:—

I am glad to note your careful discrimination in your Scripture studies. This is one lesson that all the dear friends in the truth need to learn—not to accept implicitly everything that they read, nor everything that even a regular pilgrim may express. The same principle, of course, holds true with respect to our own presentations, oral and printed. All that we receive as spiritual food should be thoroughly masticated before assimilation. We have great confidence in all of the dear brethren engaged in the pilgrim service; otherwise they would not thus represent the Society. However, we must not be held responsible for their every expression. We believe them to be thoroughly well-intentioned, but perfection will be reached only beyond the veil. We come now to your question.

We cannot quite endorse the phraseology of the statement which you quote. All of the church die as the victims of sin in the sense that sin and death are personified in the Scriptures. Sin has actuated all those who oppose the truth and persecute the Lord and his consecrated footstep followers.

But we cannot agree to the thought that our Lord's death was a penal one. One Scripture might be considered as supporting this thought, namely, the words, "He hath made him to be sin for us, who knew no sin." (2 Cor. 5:21) But this Scripture we understand to signify that our Lord who knew no sin, was made a Sin-offering on our behalf. We remember also the Scripture which declares that "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." (John 3:14) The serpent, indeed, is the symbol for sin. But we can think of only one way that our Lord was viewed as a serpent—in the sense that he underwent all the experiences which a sinner could have been required to undergo. Thus he suffered as a sinner and for the sinner the same penalty that might be required of any sinner. But while he was a malefactor, a sinner, etc., in the eyes of men, he was the reverse of all this in the eyes of his true followers and in the Father's sight.

What Jesus did he plainly stated—he laid down, or surrendered, his life, because thus he could best serve the Father's purposes. He did not give away his life. Nor did he die under condemnation as a sinner. He did not forfeit his life. Nor did the Jews or Roman soldiers take his life away from him contrary to his permission. He laid it down of himself. Had he died a sinner in God's sight, with sin imputed to him by the Father, he would have had nothing to give for the redemption of Adam and his race—he would have been unable to become their Regenerator in the times of restitution.

We submit that the only proper view of the Lord's death is that it was a manifestation of his absolute obedience to the Father's will. That extreme of obedience was rewarded with the divine nature and glorious exaltation in his resurrection. The risen, glorious Redeemer made no satisfaction of justice and paid nothing over on behalf of anybody until after he ascended up on high. Then he appropriated of his merit to all who, during this age, would accept the Father's call and drawing to become members of Christ's body. To each of these he has imputed enough of his own merit to make good the deficiencies of their flesh, in order that they, like himself, might present to God sacrifices holy and acceptable, and thereupon be begotten to the spirit nature.

Later on, our Lord's human life, unforfeited and not yet given away, will be given away on behalf of Israel and the world, canceling "the sins of all the people" and securing for himself the mediatorial throne of the Millennial age, for the blessing of Israel, through its Mediator, and all the families of the earth through Israel, and under Israel's New Law Covenant. . . .

I note your second question, relative to our statement in THE WATCH TOWER of March 1, 1910, page 88, second column —where we set forth that Satan's "little season" will be after Messiah shall have delivered up the kingdom to the Father. It is true that some years ago we were not so clear on this point as now—less positive. The great Mediator will indeed "destroy from amongst the people" all who will not obey him throughout the Millennial age; so that at the transfer of his kingdom and the vacating of his mediatorship, the world of mankind will be perfect. The Mediator will step from between God and man, and divine tests will be applied, to prove, to demonstrate, the heart-faithful. The sentence upon the disloyal is: "There will come fire from God out of heaven and destroy them." This indicates a testing and punishing by divine justice. This would not be possible so long as the mediatorial kingdom held sway. However, we understand that our Lord will be the Father's Representative in connection with that exhibition of divine justice which will follow his mediatorship, just as he was the Father's Representative and Agent before he came into the world to be our Redeemer.

The trial will follow the thousand years of Christ's reign, at the conclusion of which he will deliver up the kingdom to God, even the Father. Hence the loosing of Satan and the testing of the perfected race will be the result of their being turned over into the hands of absolute justice, and in contradistinction to their having been in the hands of mercy through the mediator for a thousand years. That judgment, or test, therefore, will be of the Father, of justice—a similar test to that which originally came upon father Adam.

However, it is written that all things are of the Father

and by the Son. We are to understand that the glorious Son of God will be the Father's active Agent in respect to that judgment, as well as in all other matters. But it will be the Father's judgment, or the judgment of justice, for the Son's mediatorial kingdom will have ended.

REPORT OF THE GLASGOW CLASS I. B. S. A.

DEARLY BELOVED PASTOR:—

We have just held our annual business meeting, and we know you will unite with us in praising God for all his loving-kindness and tender mercies throughout 1912 in permitting us to have the privilege of serving in the harvest work. The following are a few of the items reported on:

There are now more departments, and more workers in these departments, than ever before; and what is more encouraging, there is more activity and energy displayed than at any previous time. Doubtless all taking part are realizing the shortness of the time and are doing with their might what their hands find to do.

There are now nine elders and twenty-three deacons, the work being divided into nineteen departments. A schedule of these divisions and appointments has been printed this session and a copy is enclosed herewith.

We have thirty regular church meetings each week, besides a number of occasional meetings from time to time, including a monthly question meeting, Quarterly harvest work meeting, meeting to report progress, and extra meetings when Pilgrims visit us. The elders hold a monthly business meeting, and all the elected brethren meet every Saturday to consider and advise on any matter coming forward.

The printed syllabus enclosed includes all the regular church meetings. These syllabuses are not only distributed among the brethren, but are also given to any interested who ask for them.

Our meetings are as follows:

(1) Seven Sunday morning meetings in different districts; aggregate attendance about 253. Two Sunday morning meeting outside boundaries, for which chairmen are provided from Glasgow; attendance about 40.

(2) A united meeting on Sunday evenings, well advertised, for the church and all interested; attendance varying from 400 to 700.

(3) Eleven Wednesday evening meetings in homes of the brethren; aggregate attendance, 146.

(4) Eight Berean Studies on Fridays, and one on Sunday afternoon; total number of students, about 180.

(5) One week-night united church meeting on Monday evenings, for the study of "Tabernacle Shadows"; average attendance, about 90.

Monthly question meetings are held about the last Saturday of the month, and questions are answered by the elder brethren (who take the meeting in turn), or by a pilgrim, when the question meeting fits in with his visit.

A "harvest work meeting" is held quarterly, on a Sunday afternoon, to hear and give experiences, and also to exhort one another, in the different branches of the work; average attendance, about 150.

Visitation.—There are now 50 visitors (9 brothers and 41 sisters) engaged in this work. It is intended that the visits should be monthly, and in case of sickness or distress oftener.

The Volunteer Work is now divided into two sections; viz., extended Glasgow (being designated, "The Inner Circle"), and the 30 miles radius around Glasgow (being called "The Outer Circle"). The number of Peoples Pulpits distributed from January 1 to December 31, 1912, is 510,230 for regular volunteer work, including special distribution in July; and the number of Everybodys Paper, for class extension work, is 291,600, making a total of 801,830. About 200 Volunteers take part in this work.

Occasional Colporteuring.—Thirty-six brethren are taking part in this branch, compared with twenty last year—an increase of sixteen. The number of books sold is close to 1,000.

Besides these thirty-six, there are sixteen sisters and one brother from the Glasgow church giving all their time to this work, and several other brethren, who are in readiness for another branch of the work, are devoting a good deal of time to colporteuring at present.

Book-loaning.—Thirty-one brethren are taking part in this department. At present there are 225 books in the work. Each one has 6 books, but some wish 12. This work seems to be opening up and we anticipate more will be done in this way.

Local Pilgrim Service.—Twelve churches are served, monthly visits being paid on request.

Class Extension.—This work has increased rapidly during the past year. There have been 17 series held, which comprises 15 series of 6 meetings, one of 3 meetings, one of 2 meetings; and there have also been three single meetings; total number of meetings 98. Tracts distributed 291,600; attendance averaging one person per 100 tracts distributed. The attention at all the meetings has been most marked.

New classes have been formed in four places and existing classes strengthened in three places.

The total expenditure has been approximately £190 ($950), averaging barely £2 ($10) per single meeting.

Convention.—The outstanding feature of the past year was the General Scotch Convention, held July 25-28, and the presence of you, our dear Pastor, with us for three whole days. The number attending the convention ranged from 500 to 800.

We appreciated very much, and benefited greatly by, your presence with us at that time. The convention finished with a love feast in the convention hall, and a large public meeting in St. Andrews' Grand Hall, filled to overflowing, the attendance being about 5,000 and many being turned away.

Baptisms at Glasgow, during 1912, numbered 81, and the number at the Memorial Supper in March was 363.

At the close of the business meeting it was unanimously decided to send you a message of love, with the following texts:

"The Lord bless thee and keep thee; the Lord make his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace."—Num. 6:24-26.

"Wherefore, also, we pray always for you, that our God would count you worthy of this calling and fulfil all the good pleasure of his goodness and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ."—2 Thess. 1:11, 12.

And we wish to say how much we appreciate your loving interest in us, and all the help we receive from you through THE WATCH TOWER and through the many visits from pilgrim brethren who come to us from time to time. We thank you and our heavenly Father for all these blessings, and we would just like to say how much we are longing to see your face and to hear your voice again. Come soon!

With much Christian love,

GILBERT MACKENZIE, Secretary

"IT SATISFIES MY LONGINGS"

DEAR PASTOR RUSSELL:—

I came to the Lord in 1886, and had been a worker in the vineyard for over sixteen years, but on account of the inconsistency of Christian teachings, I, ten years ago, went out to seek the truth somewhere else, having lost faith in Christianity. For ten long, weary years I roamed through the world. Theosophy, the Vedas, the Ancient Mysteries, Agnosticism, and all else have been the food of my soul. Finally, last Easter morning, I decided that Christianity, with all its faults and shortcomings, held out more hope for the weary than all the above mentioned husks together. True, I found some truths in all, but nothing, nothing to be compared with the truth that is accessible even to the weakest Christian. Well, I found my way back—the old, old story of the prodigal's return—an Easter morning in my soul.

Since then one of your tracts came into my hands, and I joyfully accepted the truths I found. I am now studying the SCRIPTURE STUDIES; I love them.

I never thought that I would be able to believe in the miracles recorded in the Bible. But I do now. I now look on the laws of nature merely as the habits of God, and as I would set aside a habit whenever I thought expedient for a certain purpose, he would set a settled habit aside for the time being.

As I said above, I am studying the SCRIPTURE STUDIES. I would also be pleased to subscribe to the WATCH TOWER, if you will be good enough to enter my name as a subscriber.

Thanking you again for your kindness, I am

Yours in Christ,

ALEX. P. RIEDEL.—N. Y.

THE LIGHT IN INDIA

MY DEAR PASTOR RUSSELL:—

I want to thank you for sample copy of THE WATCH TOWER, and also for Report on Foreign Mission Work, received a few months ago, and very much appreciated.

I would like to have THE WATCH TOWER sent regularly, beginning with January, 1913, to above address. I will send subscription price in due course.

I am much interested in prophetic Bible studies, and am looking for the Lord's speedy return. I have been working as

a missionary in China for many years, and am now on furlough, most of which will be spent in Travancore, India. May I ask an interest in your prayers for future guidance?

With thanks in anticipation, believe me to remain,
Yours very sincerely.————.—Travancore, India.

REJOICING IN TRIBULATION

DEAR BROTHER RUSSELL:—

Greeting in His name! Your good and encouraging letter of 17th inst. received and very much appreciated.

While we suffered much loss of goods, we did, and still do, and intend always to cling closely to Rom. 8:28. Yes, we were in perfect peace. The flood of water did not reach our second floor by 18 inches; and though our neighbors left their homes and went to the hills, we stayed where we were (upstairs) seven days and eight nights, having plenty to eat and drink (thanks to your advice as to food for time of trouble). We went to bed every night and slept soundly.

While some of those of the world noted and commented on our peace, others said it was wicked to take things so calmly and serenely while they (the world) were so worried and so many were losing their goods.

Your brother and sister by his grace,
MR. AND MRS. J. L. DILLI.—Ohio.

BEREAN LESSONS AND TESTIMONY MEETINGS

We have requested the traveling pilgrims to do what they can to assist the different classes with whom they meet to a proper appreciation of the great value of Berean study classes and testimony meeting. While we have advised these and described their successful operation and method in SCRIPTURE STUDIES, Vol. VI., some of the dear friends seem not to fully appreciate them. We believe this is because they have never seen them in proper operation. With good Berean study classes and testimony meetings rightly conducted, the I. B. S. A. classes will surely be prosperous in spiritual things—whether they have any preaching or not.

The Pilgrim Brethren are selected with care, and with the thought that they are well rounded out in Christian experience and along the lines of the Berean studies and in leading testimony meetings. It is our thought, therefore, that if a Pilgrim visits a place where such meetings are not held, he cannot do the friends a better service than to give them a sample of how such meetings should be conducted to be interesting and profitable—along the lines indicated in Vol. VI.

In places where such meetings are already in vogue, and are successful and well attended by the interested, sample meetings by the pilgrims would not be so necessary. Nevertheless, we have suggested to them that where they serve a class more than one evening, and one of those is the regular testimony meeting evening, it will be well for them to conduct the testimony meeting along the lines of Vol. VI., closing in an hour, and then taking an extra half-hour for a heart-to-heart talk along the lines which the time, place and circumstances may suggest to them as most helpful to the class. We have urged all the dear brethren who do public speaking to confine their discourse to sixty minutes—and surely not to exceed seventy minutes—and that if for any reason they speak longer than this, they will kindly explain to us the particular reasons therefor.

This is not done to hamper the brethren, but because uniformly long discourses are too strenuous for the public, and therefore apt to hinder the cause we all wish to serve. Exceptions to this are made in the case of the two or three brethren who are generally used to open a series of meetings; for a special endeavor is then made to bring out an audience and a little extra time may be necessary, and in the case of especially interesting speakers, a long discourse may be wise. The average speaker, however, can accomplish more good in an hour than in two hours.

In these and in all suggestions and regulations, dear friends, be assured that our aim, object, motive, is the Lord's glory and the blessing of his people.

IN PASTURES GREEN

"In pastures green? Not always; sometimes he
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be.
Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night;
I oft would faint with terror and with fright,
Only for this—I know he holds my hand;
So, whether in the green or desert land,
I trust, although I may not understand.

"And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, 'Lo, it is I!'
Above the tempest wild I hear him say,
'Beyond this darkness lies the perfect day;
In every path of thine I lead the way.'"

VOL. XXXIV BROOKLYN, N. Y., JUNE 15, 1913 No. 12

"YOUR REDEMPTION DRAWETH NIGH"

"Come, my people, enter thou into thy chambers, and shut thydoors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26:20, 21.

[This article, excepting the paragraphs printed below, was a reprint of article entitled, "Come, My People," published in issue March 15, 1895, which please see.]

Speaking of the trouble at the end of the Gospel age, our Lord said, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:36) Again (vs. 28) He said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "My people, enter thou into thy chambers, and shut thy doors."

How much trouble there will be in our passing into the secret "chambers," in passing unto the Lord, we do not know. Yet when this trouble comes, there will be such a blessing from the Lord that those who go through it will be able to rejoice in tribulation. Whatever their experiences will be, these will be joyful in that they will have the thought of being forever with the Lord. We can rejoice even as did St. Stephen.

RETRIBUTION FOR WILFUL SIN

Verse 21 seems to refer to the operation of the principle of justice in God's judgments upon the world. The heavenly Father stands for justice, and he has appointed that all of his mercy shall be exercised through the Lord Jesus Christ. Our Lord will be specially identified with the trouble upon the nations, but it will not be so much his work as the Father's. The day of trouble is called the day of Jehovah. We read that "In that day his feet shall stand upon the Mount of Olives," and that there shall be a great earthquake.—Zech. 14:4.

While God has done nothing for mankind during the past six thousand years, but has rested so far as any work of restitution is concerned, yet in some instances he has interfered to prevent the spread of evil, as in the case of the Amalekites and of the Sodomites. The Scriptures seem to indicate that in the end of this age he will intervene in the affairs of mankind, and execute justice in the time of trouble.

In the Scriptures, justice is represented as calling for retribution. The blood of the murderers' victims is said to cry for vengeance. Whether the sin has been literal murder, or has been some injustice which has led to crime or suicide, Justice will require of humanity this much of retribution on this score. Justice demands that the children of Adam shall suffer. The church of Christ is a separate class, taken out from the world and having their sins forgiven. They are upholders of truth and righteousness.

But this time of trouble coming upon the world will be the time when justice will get its dues, so to speak. Justice will take its "pound of flesh." It will requite for the more or

less wilful sins of humanity. The class that has reaped the benefit of the spoliation of the poor in the past, will have to pay some of the toll to justice in squaring the accounts. The Apostle James says, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you." We are not to think, however, that in this present time God is dealing with the rich. None are on trial now except the church of Christ. The others are merely the world of mankind, one part of which God will permit to wreak a measure of vengeance on the other part. But man's extremity will be God's opportunity. His appointed time for the establishment of his kingdom will have come, and he will cause this wrath of man to work out good for humanity.

Those who are causing this trouble to come on are not aware of what they are doing. But when satisfaction shall have been made to justice, Messiah's kingdom will interpose. We read that "except those days should be shortened, there should no flesh be saved." This exacting of a penalty for such sins as we have enumerated is not at all in conflict with the Bible teaching that Christ died for sin. Jesus pays the sin-debt of the world.

The sin-debt of the world was a death penalty. Unless the Lord Jesus had met that penalty, the world would never be released. That death penalty would have remained upon the world, without any injustice in any way. The selfishness which has led to murder is, however, much more than the meeting of Adam's sin penalty by our Lord. Whoever has, through injustice, been responsible for murderous conditions is held responsible for those conditions.

We read that in the end of the Jewish age our Lord said that God would require from that generation a reckoning for all the righteous blood shed from the time of Abel down. (Matt. 23:35) And the trouble which came upon the Jewish nation in the end of their age fully settled that account. They had light and knowledge, and thus were held responsible. They were obliged to suffer because of the injuries that were not only perpetrated by some, but endorsed or winked at by others.

LIGHT AND RESPONSIBILITY

In the close of this age, it would seem, the judgment of the Lord will be upon Christendom, which has had much light, although at times only a refracted light. But a measure of responsibility has come with it, and apparently the Lord's edict is that they shall not escape the penalty. From this generation he will require all the righteous blood shed during this age, upon it, even as he did from the Jews in the end of their age. This will cause the great time of trouble here, as it did there. So far as the world is concerned, they might not perceive the relationship between this time and the past. We know only from the Scriptures. God gives us this understanding, that we may have the greater poise and comfort of mind.

In thinking of the nature of the tribulation at the end of this age, we are first of all to remember that it is a tribulation coming upon the world and the hypocrites. The Lord tells us that if we are faithful, we shall not come into the condemnation coming upon the world. The intimation is that those who are not faithful enough to get into the little flock will come into this condemnation with the world. So the Lord tells us of some who will get their portion with the hypocrites.—Matt. 24:51.

Only the wheat class constitute the church of Christ. Only they will be gathered into the barn. (Matt. 13:30) The tare class will undergo this time of trouble coming upon the world. The hypocrite class will include the rich of this world. These are addressed by St. James, 5:1-6. In these verses, the Apostle is turning aside from his line of thought. Then he addresses the church again. The trouble will be especially hard on the rich, who are represented as weeping and howling for misery.

The great company class is typically represented by the scapegoat of Israel's atonement day ceremonies. The bullock typifies our Lord Jesus, and the Lord's goat his faithful followers. (Heb. 13:11-13) After the faithful ones have finished their course, then something will be done with the scapegoat—the great company. The account in Leviticus is very specific that the high priest will then lay upon the head of the scape goat all the iniquities of all Israel. (Lev. 16:21) All the sins of all the people were laid upon the head of the scapegoat, that it might bear them away—make full satisfaction. As has been suggested, God has made provision for the cancellation of original sin through Christ, and has made arrangements for the satisfaction of justice, so far as all the other sins of the world are concerned, through the great company class.

There is a correspondency between the end of the Jewish age and the end of this Gospel age in this way: As expiation for the taking of the life of Jesus was required of the Jewish nation, so at the end of the Gospel age, the sacrificed life of the church will in a measure be required of nominal spiritual Israel.

The Lord seems to give this suggestion, when he says foundation of the world, may be required of this generation; that "the blood of all the prophets, which was shed from the from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation." (Luke 11:50, 51) And St. Paul writes that all things written in the prophecies shall be fulfilled. So in the end of this age there are certain things charged up against Christendom for their evil deeds. This will include all the persecutions of this Gospel age, including also, presumably, all the persecutions against the Jews. Therefore the Scriptures indicate that a great time of trouble similar to that which came upon the Jewish nation will now come upon all Christendom. The experiences of Israel in the year 70 will be paralleled in the experiences of the year 1915.

A WORD TO THE WATCHERS

"Let us watch and be sober."—1 Thess. 5:6.

The Apostle Paul is addressing the church, himself included, when he says, "Let us watch and be sober." He indicates in the context that we are to watch for the day, for Messiah's kingdom, which will produce that day. We know to expect the rising of the Sun of Righteousness. The church is to be delivered from sin and death early in the morning of that wonderful day. Their part is to be in the first resurrection, to glory, honor and immortality with their Lord.

St. Paul tells us that God has so arranged his program that the day will come as a thief in the night—stealthily; and that those who are asleep will not be aware that the day has come, and might therefore not be expected to be in a waiting attitude. Our Master's words are, "Take heed to yourselves, lest . . . that day come upon you unawares. . . . Watch ye therefore." (Luke 21:34, 36) We believe that he leaves the matter in obscurity, because it will be better for us as a whole not to know the exact time. For instance, in the long period of the dark ages it was better that Christians did not know just when the time of Christ's return would come. There were wonderful events transpiring in their day, and have been, in fact, in every day, but so much the more, we read, as the day approaches.

While the adversary is ever active in his efforts to do harm to the Lord's cause, he will be still more seductive in his evil influences during the last days. We must therefore, as the day draws near, be more and more alert in guarding every point of attack. The Lord allows us to do this watching, and he will reward the faithful ones; for he takes pleasure in the watchers. These will not be careless. Any who are careless will not be of the kingdom class, for they are not of the kind that he wishes to glorify.

God wishes those who are awake to be learning more and more of his plan. These will grow in grace and in knowledge as they watch. They will not be like the world. The world will be in a stupor—they will be unworthy of the day. Darkness covers the whole earth at the present time. But God's people are granted a special light. They love the light. "Thy Word is a lamp unto my feet, and a light unto my path." (Psa. 119:105) It is not a light like that of the moon, which reaches far out, but merely a little light at the feet of those who are watching for it. Those who are going to sleep will find their light going out.

EVIDENCES OF THE NEW DAY

The way that the Lord has been marking out for his people all down through the age has been a narrow way—a very narrow way. His light is given only to those who are seeking —those who are waiting—those who are watching. These will discern the dawning of the morning.

Others will not see. They have not watched to catch the foregleams of the new day. While things transpire that are evidences of the new day, they are quite unconscious. For instance, the wonderful blessings of our day are manifestations of the new dispensation. The dawn is here. We are astonished that the people do not see. But they attribute these wonderful things to different causes. They think that these are merely the results of man's taking another step forward in progress from the monkey-stage. He has become more intelligent, goes to concerts, churches, etc. He is getting farther

away from the monkey! The power to use steam and electricity proves to these that we are entering the Brain Age! They forget that the few are talented inventors, etc.

We can see that all these great blessings belong to the new dispensation. God is bringing it about. We can see that it is not the educated people, but those less educated, who have discovered the wonderful inventions most useful to man. The inventions which have proved the greatest blessings the world has ever known have been discovered by unlearned men. These things are not due to the "brain age," as they tell us. Perhaps none of the present generation will compare with Shakespeare; perhaps none will compare with St. Paul; none perhaps will compare with Solomon, or David, or Moses.

WATCHMEN FOR A PURPOSE

The Apostle says, "Let us watch and be sober." We cannot say that he here refers to abstinence from the use of liquors, tobacco and other things which have a stupefying effect on the nerves. The thought is that we should be watchful and sober in mind. We find a great many people who are excitable—carried about by every wind of doctrine. They cannot give the reason for what they accept. They do not know that the truth is intended for only the one class of people—for those who are watching.

How carefully we should watch all the increasing signs of the new day! But the watchman who stands at the post of duty, and sees things going on, but keeps his mouth shut, is of no use at all. We want a watchman for a purpose! Those who are on the alert should call the attention of others to these wonderful things. They should seek to arouse the household of faith.

There are people who are as fully consecrated as ourselves, perhaps, only they are not awake. We should give them a kindly shake to arouse them to see the wonderful things. And since we are to be called away soon to the marriage, we are to remember that a part of our watching should be to keep our garments white. We are to watch to some purpose. If we realized how near the Bridegroom is, how careful we would be of our robes! Others do not know, but the bride-elect knows how near the Bridegroom is. She will watch and be sober.

In one sense of the word, there might be many things to lead to excitability. We might merely jump up and down as we see the wonderful things, and clap our hands, etc. But not so! We are to be sober. Yet we are not to be stupid—stolid. We should remember that the Lord is giving us this knowledge to be used, and we should use it more and more. As we more clearly see our imperfections, we should watch and be sober, and we shall accordingly be circumspect, we shall be helpful to others, and will put on more and more the fruits and graces of the holy Spirit—patience, meekness, gentleness, brotherly-kindness, love. And as we watch, we shall be putting off anger, malice, hatred, envy, strife. Thus we shall be pleasing and acceptable to the Bridegroom, and we shall thus be making ourselves ready to enter in with him into the joys and blessings that are now so near—at the door.

THE MESSENGERS OF GOD IN "THE LAST DAYS"

"He shall give his angels [messengers] a charge concerning thee, to guard thee in all thy ways."—Psalm 91:11.

In the midst of the "perilous times" of this "evil day," and of the warning voices of the holy prophets and apostles pointing out snares and pestilences and subtle dangers on every hand—and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils—how precious to the saints are the assurances of divine protection and care and personal love!

Evidently the person referred to in our text as giving a charge, or message, is Jehovah, the heavenly Father. The Prophet David is prophesying in respect to some person, then future. That person was primarily, we believe, the Lord Jesus Christ; and secondarily, all those whom he has accepted as members of his body throughout this Gospel age—the Messiah class, Head and members. The words imply a special care of God over this class. All through the Scriptures they are referred to as those whom God specially loves and specially cares for. Our Lord Jesus is the Only Begotten, the well-beloved Son, and all those who are his members are peculiarly loved. Jesus said to some of his faithful disciples, "The Father himself loveth you."

The charge given to the angels we would understand to have a very broad application. The Apostle Paul assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel age. Yes, all of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of his Spirit, are the special and happy objects of his grace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in his declaration, "Their angels do always behold [have access to] the face of my Father." The Master's words seem to imply that one or more of these angels have charge over the consecrated ones, the very elect.

Our Lord uses a different figure of speech from that of the Apostle, as though he would assure us that these messengers would not be delayed in caring for our interests. They would not be hindered by more important heavenly business, but would at once have direct access to the divine presence and attention, so that our interests would have all needed consideration. Our Lord would have us realize that we are of the house of sons, under himself the chief Son, hence no time is lost in bringing our interests to the Father. Our interests have first place, our angels have always access to the Father. Before we speak, he knows our minds. Before we realize our own necessities, he has made provision for them. A wonderful watch-care has been arranged. It is hard for us to understand how the Almighty God can give such particular care and attention to our needs. Instead of being puffed up that God has manifested such loving consideration towards us, it should make us feel how little we are, how unworthy of such blessings.

Although the Father makes such use of heavenly messengers, this by no means invalidates the thought that the Lord's earthly children are frequently used of him as ministers, servants, the one of another. Indeed, we may be assured that the invisible messengers are required generally to act through human instrumentalities. Of this we have illustrations in the harvest work, supervised by our present Lord and his heavenly hosts, yet in the main carried on by members of his body in the flesh.

The Apostle Paul has stated that the Lord makes his ministers, or servants, a flaming fire, and intimates to us that any and every agency and power that divine providence uses is a part of that care over his people. (Heb. 1:7) In other words, every agency used of God—whether it be fire or electricity or man, or whatever—would be a messenger of God. And whatever would not be to his praise and work out what he chooses, he is able to restrain—as he tells us.—Psalm 76:10.

OVERCOMERS DEVELOPED BY TRIAL

These angels are to "keep thee in all thy ways"—not only in all the affairs of the church, both individually and collectively, but also in all times; it was kept during the dark ages as well as at other times. But this care will not keep us from temptation. None can be of this elect church unless they have trials. In order to have the overcoming qualities of heart they must have the tests. But the Lord's promised grace is to be with them for their assistance—not to overcome for them, but to sustain them. His grace is sufficient for us. He does not make up for a poor will; but he does make up for imperfect bodies. If the will is poor, he does not want such in his elect church. He wants his people to be strong in will—nothing doubting—overcomers.

The next verse of the Psalm from which our text is taken proceeds to say that these messengers which have a charge over the affairs of the church, Head and body, will keep the feet from stumbling. In a general way we might apply the term feet to some members of the body all down, in all times of the age; as we might say, for instance, one member is a hand, and one a foot, etc. The church, resting on those feet members all the way down, throughout the Gospel age, will be guided aright; they will not be allowed to stumble; for, "Thy Word is a lamp unto my feet and a light unto my pathway." Thus they would be enabled to surmount the difficulties in their path.

So all down through the Gospel age the messengers of the Lord have helped his people over all of their trials. But this reference to the feet seems especially applicable to the last members of the body of Christ. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace . . . that saith unto Zion, Thy God reigneth!" (Isa. 52:7) This would seem to apply to the last members of the church. This could not have been said all the way down the age. It is only for us who are living at the present time to say.

These various manifestations of progress that we see, are

just beginning. The new regime is only opening. After our Lord shall have delivered and glorified the church, then he will begin the work with the world. None had the right to say, "Thy God reigneth," in the past; but since 1878, we are making this proclamation.

CHRIST'S PRESENCE A STUMBLING-STONE

The text seems to imply that the feet members at this time would be in a position of special trial, and be as a stumbling-stone. "He shall be . . . for a stone of stumbling and for a rock of offense to both the houses of Israel." (Isa. 8:14) This stone was stumbled over in the end of the Jewish age. (1 Peter 2:8) The Scriptures set forth that Jesus is the Way. The Lord is a stumbling-stone in the pathway of many. These passages do not refer to the world. It was not the Gentile nations that stumbled over Jesus at his first advent, but it was some of the true Israelites who were there stumbled. And the text implies the stumbling of some true spiritual Israelites because of the coming of the Lord in a way totally different from what they had imagined. So we believe that there are very many good Christian people today who are stumbling over Christ's presence. They thought so and so; they imagined so and so. And all is so different from what they had imagined and expected that it is just as it was in the end of the Jewish age, when the rabbis stumbled.

The question is, Why should not the angels have charge over all good people, so that they would not stumble? Is not this the promise? We answer that the promise is made to all who are of the elect class. But in order to remain members of this body, they must all stand the trial. It will be a test. Are they willing to have the assistance of the angels—messengers? Are they willing to surmount these difficulties and to remain in the way?

One class will be in a condition to receive the trials in the proper manner; another class will be so self-confident, so overcharged with the cares of this life, and so lacking in spiritual development, that they will not be ready to avail themselves of the services of the angels. This is because God uses as his messengers some whom the world will not be ready to receive.

PARALLELISM BETWEEN JEWISH AND GOSPEL AGES

In the Jewish age the Lord used some whom the scribes, the doctors of the law and the chief priests could not accept at all. If He wanted to use agents, or channels, or messengers, to teach the people, why did He not choose the learned scribes or the pompous Pharisees of that day? Why did the Lord use as his messengers men who had been fishermen, tax-gatherers—persons whom the learned would think entirely unfit as instructors, or teachers? We recall that in the end of the Jewish age it was written of two of them (and perhaps of them all) that the people perceived that they were unlearned and ignorant men. (Acts 4:13) How could it be that God would pass by some of the most learned of that day? "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."—Matt. 11:25, 26.

So today the Lord is using channels, agencies, messengers, that are not acceptable to many whom they approach. And while these are making up their minds to believe, slow in this because overcharged with the cares of this life, the elect company will be made up. Then the others will say, "Lord, Lord, open unto us." But the Lord will declare that he cannot recognize them as members of his body, the elect. They will not have shown the spirit of meekness, gentleness, patience, love, necessary to give them a place in this body. So it will be only the body members who will be lifted up by the messengers and carried safely through the trials and difficulties which will be permitted to test the love, loyalty and obedience to the will of God, of all who have made with him a covenant of sacrifice—even unto death.

HOPE

"O Father, just to see thee face to face,
E'er endless death
Should claim me for its own—
To hear thy voice, behold thy throne!
And for one moment
Hear thee call me thine, and thine alone!
Ah! that were worth
Long years of suffering and pain.

"But what, O God, must be the joy of this—
To see thy face,
To feel thy touch, and folded to thy breast
To hear thee say, 'We ne'er shall part!'
Break not, O heart!
Though thou hast naught of worth,
Be this thy plea
God's own almighty love, and Christ's sufficiency."

SPIRITUAL VISION PROPORTIONATE TO HEART PURITY

"Be ye clean, that bear the vessels of the Lord."—Isa. 52:11.

The Vessels of the Lord in the Tabernacle, and also in the Temple, were those vessels which were connected with the holy services—in the Court, in the Holy and the Most Holy. They consisted of hooks, censer, pans, snuffers, cups, bowls—a variety of precious vessels. Those used in the Holy and the Most Holy were of gold, and those used in the Court were of copper.

The only ones who were allowed to handle these vessels at all were the consecrated class. The priests handled these in the Holy and the Most Holy in certain parts of the service, and in less important services they were covered up and borne in the hands of the Levites. So the vessels were handled only by the priests and the Levites. They required a cleansing before being used, and so were washed. Every bearer of these was required to be cleansed, typically washed free from sin.

In the antitype, our Lord is the great High Priest. The most faithful of his followers are those who are counted as the priesthood in God's sight, on trial now to see whether they will constitute the priests in glory. But all who have made consecration have the robe of Christ's righteousness. Whoever is not thus clothed upon by the righteousness of Christ, whoever is not thus justified in God's sight, can have neither part nor lot in handling the holy things—the precious truths.

The antitypical significance of the Prophet's exhortation in our text is that as in the type God required that everything should be clean, so we must be clean, pure of heart. "Blessed are the pure in heart." We have not perfection of flesh at the present time. When we have come into Christ, this imperfection of the flesh is said to be covered by a clean, white robe, representing the righteousness, the merit, of Christ. We must abide in him. So long as we are in the flesh, we must have the robe of Christ's righteousness, in order to be clean.

Moreover, as it was required of the priests that they keep their robes clean, so we are exhorted to put away all filthiness of the flesh and to keep our robes clean. We are told that the church will be without spot, and clean. (Eph. 5:26, 27) And if we marvel how this could be, the Scriptures show us how it is. We were cleansed from sins of the past when the robe was given us, and this means also a provision on God's part for the continued cleansing of all the sins that are ours through weakness, through temptation, through unavoidable failures. But nothing in this provision indicates a cleansing from wilful sin.

PURITY OF HEART ESSENTIAL

We as new creatures could not have wilful sin and still remain new creatures; for the new creature represents the mind of Christ, which is holy. Whatever weaknesses and imperfections there may be are attached to the flesh; and all these are covered by the robe of Christ's righteousness. We approach the throne of heavenly grace and find grace to help in every time of need.

The context seems to make the text applicable in the present time. It was applicable in our Lord's day. He was holy, harmless, undefiled. It was applicable in the apostles' day. All these must be clean. One, who was unclean, Judas, went to his own destruction. We believe that he went into the second death because he failed to use the opportunities that had been given to him.

As it was possible for Judas to fail, it is also possible for us to fail—to a greater or a less extent. As he was put out of the divine service because of impurity of heart, love of money, etc., so we may be sure that all not pure in heart will be put out of this service. Just as none would be placed in this service if not pure in heart, so if any become impure they will be put out of it.

This is illustrated by the case of Ananias and Sapphira, who were put out of their affiliation with the priesthood be-

cause of their love of money and their attempt to deceive. We remember this also in the case of Simon Magus and others mentioned in the New Testament. There might be some defiled of heart and other people not know of it. As the Scriptures intimate, there might be some highly esteemed among men, and not highly esteemed in God's sight. And there might be some not much esteemed among men, but highly esteemed of God. "The world knoweth us not, even as it knew him not."—1 John 3:1.

PRESENT-DAY OPPONENTS OF RIGHTEOUSNESS

No doubt there are those occupying pulpits who may esteem themselves as really the ministers of God, and be thus esteemed of others, who do not honor his Word. We are told that some of the ministers of Satan are thought to be ministers of God. (2 Cor. 11:13-15; Rev. 2:2; 3:9) Some of them confess that they have no faith, no God at all. Some of them say that God is simply the god of nature. And others, again, say that they believe in God, but do not believe in the Scriptures.

We cannot suppose that these are bearing the vessels of the Lord's house in any sense of the word. Probably they never did bear these vessels. Or possibly they might have done so, and then gone into error, gone out of the court condition altogether, become enemies of the cross of Christ. (Philippians 3:18) The Apostle speaks of some such who hold down (Greek *katecho*) the truth in unrighteousness. In this text the word hold is used, not in the sense of retaining the truth, but of oppressing it.—Romans 1:18.

In another epistle the Apostle speaks of some who preach Christ with contention (Phil. 1:15, 16); but he is not in any way here referring to those bearing the vessels of the Lord's house. He seems to refer to those who have not known Christ, but who nevertheless were drawing attention to the fact that there is a Christ; that they had heard that there was such a claim put forth—that there is a Christ—just as there are some today who are more or less calling attention to certain features of the truth. We would not think that these in any sense of the word are bearing the vessels of the Lord's house, but rather that they are opponents.

The passage from which our text is taken seems to indicate that those who bear the vessels of the Lord's house would have a special force and influence at the present time. This is shown in the statement, "How beautiful upon the mountains are the feet of him who bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7) This seems to be applicable now in a sense that it never was previously; for the time for the kingdom reign is practically here, the time for this message of God is at hand. We believe that the kingdom of God is in process of erection, and the gathering of the saints now in process of completion. With the completion of this class will come the inauguration of the kingdom.

The context also shows that the time is near when the message shall be preached to every creature. We believe that this is even now being fulfilled. Many are seeing the restitution of all things and the glorious outcome of the divine plan. All who would be thus engaged in proclaiming the message are exhorted to be clean.

THE PURE IN HEART THE TARGET OF THE ENEMY

The intimation of the Scriptures everywhere is that there are adverse influences at work in the world, tending to defile the people of God. They all have, of course, through the weaknesses of their own flesh, a sufficiency of temptation, we might say, to overcome. But the Scriptures say that this is not all they have to contend against. There are fallen angels that operate through occult influences and that are intent upon defiling especially the saintly class. But they are intent upon defiling all.

The purer the person, the more surely will he be the target. You notice that the speckled birds are more a mark for the huntsman than are the others. Thus all who are bearing the vessels of the Lord's house are special targets for the fiery darts of the wicked one. So we must contend against the world, the flesh and the adversary. Those who are in the right condition of heart, the pure in heart, earnest as the Lord's children, watch to keep their garments clean. Unless they watch, they will surely get their garments defiled. Satan is specially endeavoring to touch them; and we know that wherever he would touch there is defilement. Whoever the wicked one touches receives a measure of injury. And there is a measure of culpability in the individual before he is touched.

The suggestion is that to whatever extent one becomes defiled, unclean, in that proportion he would not be fit to be entrusted with the vessels of the Lord's house. Perhaps all of God's people can say from experience that they know something of what this means. Doubtless it is the experience of all of the Lord's children that in proportion as their hearts are clean their spiritual vision is clear. And in proportion as they depart from this purity, in that proportion they would have less and less opportunity for service—for bearing the vessels of the truth.

INDIVIDUAL CLAIMS FOR RETRIBUTION

"Lay not this sin to their charge."—Acts 7:60.

The words of St. Stephen on the occasion of his martyrdom, "Lord, lay not this sin to their charge," must not be understood to mean that he was in any way dictating to the Almighty how to deal with those who were taking his life. Nor are we to think that he was praying for the forgiveness of all the sins of these people. We are to narrow the matter down to the words used—"Lay not this sin to their charge."

So far as St. Stephen was concerned, he had no special claim to make upon Justice for retribution. The question then arises, Has any one such a claim? The answer is that it would seem that any one who suffers injustice has a claim for retribution. In our common courts, there are some crimes and acts of injustice which are taken up for consideration, though there are others which would never be touched, unless the individual concerned took up a charge.

In St. Stephen's case, we understand that the wrongs done him are charged up against the wrong-doers. They were already tainted with original sin, as members of the human family; they were already under condemnation to death. The Lord Jesus had already begun the work of making satisfaction for their sins and for the sins of the whole world. In his own time and way, God will judge these sinners. Hence they shall have a just recompense, in proportion as they were guilty of wrong-doing.

Jesus intimates that crimes against any of the members of his body will have to be expiated. The doing of injury to one of the Lord's people is especially evil in God's sight, and especially punishable; for these are in special covenant relationship with him, while the world is outside of this protection of divine Justice, except in a general way.

The words attributed to our Lord, "Father, forgive them, for they know not what they do," given in our Common Version Bible, are not found in the oldest Greek MSS. It would be rather more difficult for Jesus to offer such a prayer than for us to do so; for the Scriptures declare that he knew what was in man. We do not know. Any prayer that we might offer respecting man would be very different from what Jesus would offer. Therefore, we must leave these words out of consideration when thinking of St. Stephen's words.

GENERAL AND SPECIAL RIGHTS UNDER THE LAW

We ask ourselves, To what extent was St. Stephen right and within his privileges in offering such a prayer? If he were one of the apostles, we should be bound not to make inquiry, but to suppose that he was right. The fact that the words are recorded in Scripture does not prove anything more than if they were from one of us.

In our common law, there seems to be this principle—each individual seems to have certain rights in addition to the general rights under the law. These special rights he may or may not press, if occasion should arise. In St. Stephen's case, we understand that he had a right to waive the claims of justice, and did so. It is as though he had said, "I put in no protest, and ask for no vengeance on my account."

The question then arises, Did he have a right to wish for vengeance on them? We think not. Our Lord's instructions are, "Be ye therefore merciful, as your Father also is merciful." (Luke 6:36) But so far as the general principles of righteousness are concerned, we must not interfere. St. Stephen very properly limits his prayer in this sense, as if he were saying (paraphrasing), "Heavenly Father, I am not asking for vengeance on them, but that they may not be held especially responsible for this sin against me."

DEFENSE OF THE INTERESTS OF THE TRUTH A DUTY

We are admonished by our Lord to love our enemies, and to do good to them who hate us, and to pray for them who despitefully use us and persecute us. The question then comes in, Would it ever be right for us to appeal to justice? Should we always say, "Father, forgive them; I forgive

them''? Should we wish that the courts should do nothing against them? No! Where the interests of the Lord's cause are involved, it is our duty to say something in defense of the truth; but not in a personal matter.

Of course, the world will not understand our motive, for the world does not act except for personal reasons. Consequently, they would suppose that we acted for our own sakes. But we have given up all our earthly rights, in consecration; that is, we covenanted to give up every claim to our just rights in the world. This is the substance of our consecration.

Where the interests of the Lord's cause are involved, however, it is our duty to act for the good of the truth, for the reason that certain impressions inimical to the truth may be stopped. We see illustrations of this principle in the case of the Apostle Paul at court; also when he said to Elymas the sorcerer, "O thou child of the devil, . . . wilt thou not cease to pervert the right ways of the Lord? . . . thou shalt be blind, not seeing the sun for a season." (Acts 13:10, 11) In these cases, and also in that of Alexander the coppersmith, we may be sure that the Apostle was not seeking personal revenge.

This attitude should also be ours in all the affairs of life. If anything is done in opposition to those who oppose themselves, it should be done in the same spirit that the Apostle showed in the course which he took. We all find that as we grow in grace and in knowledge we develop a spirit of charity —forgiveness. This is as it should be. Greater knowledge of God, greater development in character-likeness of Christ, should make us the more generous, forgiving.

IGNORANCE THE REAL CAUSE OF MUCH INJUSTICE

The Lord blesses us in giving us a clearer knowledge of the truth. When we come to the knowledge of the truth, it gives us a sympathetic feeling for the world. We are all fallen. But the Apostle says, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:11) Others, who are not cleansed, not sanctified, not justified, are in the gall of bitterness, so to speak.

When we consider all the evil deeds done in the world, and when we look back through the pages of history, we can see that the majority of those who perpetrated evil did so because they did not appreciate the principles involved in the matter. St. Peter, speaking by inspiration, says that in ignorance Israel killed the Prince of Life. (Acts 3:15, 17) St. Paul, who gave the authority of the Sanhedrin for the stoning of St. Stephen, tells us that he did these things in ignorance, in blindness; and that he verily thought that he was doing God service.

If this was true of all these cases in the past, may we not think that quite certainly the same principle is operating now—individually? The Lord is able to stop these things, and will do so in due time. He will lift the vail and let the light shine out in due time. But it is not the due time as yet. The church has not yet completed the sufferings of Christ.

OUR SHARE OF THE CUP OF SUFFERING

We should rejoice in having a share in the sufferings of Christ, and should receive our share in meekness and uncomplaining obedience, realizing that the Father hath poured the cup which we are to drink. If we love our enemies and do not wish to do them harm, but on the contrary wish to open the eyes of their understanding and to do them good, then we have the right spirit. Any desire to do them injury would prove that we are lacking in the Lord's Spirit. Whoever finds that he has a spirit of viciousness will find that he has much to learn. But whoever finds in himself evidence of the Spirit of the Lord in this matter, may rejoice.

By and by, these very ones who are persecuting, slandering, doing evil towards us, will see clearly, and they will be ashamed. As the Scriptures say, "Your brethren that hated you and cast you out for my Name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." (Isa. 66:5) The time when they shall be ashamed is the time when Christ shall appear and they shall see. "And when he shall appear, we shall be like him." So, then, our opportunity for revenge will be future, and our revenge will be to do our enemies good. We will do them so much good that they will be thoroughly ashamed of what they are now doing against us.

"WITH WHAT JUDGMENT YE JUDGE"

Recently we received a copy of a letter sent to Rev. Moorehead. We have not learned if it received a reply. The spirit of the letter is kind and moderate, hence we publish it. It is in marked contrast with the various slanderous attacks made upon the Editor of THE WATCH TOWER. A number of religious papers of various denominations attack Brother Russell with slander and abuse, and such a manifestation of alarm and viciousness as to suggest that they are terrified and fearful that all their honor of men and titles and scholarship and musty creeds will be scattered as the chaff of the summer's threshing floor.

We trust that Brother Russell's friends, as well as his enemies, recognize how different is his attitude. He does indeed attack false doctrines unsparingly, but he never, in his sermons or any of his writings, descends to personalities. It is because the clashing creeds cannot be sustained by their devotees that the latter manifest their displeasure by attacking Pastor Russell.

The letter follows:

REV. WILLIAM G. MOOREHEAD, D.D.

DEAR DR. MOOREHEAD:

I read some time ago your article in the seventh volume of Fundamentals on "MILLENNIAL DAWN," the teachings of Mr. C. T. Russell. I felt like writing you at that time but did not. Recently I read the summary of your article in one of my religious papers and have had an increasing impression to write you. I hesitate to do so because of the high regard I have always had for you as one of my teachers of twenty years ago, and also because of the high esteem in which you are held in the company of Biblical expositors and Christian workers in general. Yet I feel also that in the interest of truth and fairness your article should have some attention.

I feel that this article from your pen is unworthy of a man like you. I cannot understand why such a careful student as yourself should make statements such as you make in this article, when they are so manifestly and greatly in error.

In addition to reading five of the six volumes of "MILLENNIAL DAWN" carefully, and the sixth volume in part, I have also read many other pamphlets, magazine articles and sermons of Pastor Russell's, and also every criticism I have found or heard of in opposition to his teachings. I was one of his critics for about fifteen years, and I based my criticisms upon reading about half of one chapter of one of his books. A few years ago it occurred to me that I might not understand his full thought, so I took time to inform myself on the subject I had been criticising, and when I obtained more information I became an admirer of his work, though I do not agree with him in all his conclusions. I have reached the conclusion concerning the authors of the criticisms that I have read, that they do not know any more about Pastor Russell's teachings than I did in the days when I was so liberal with my condemnation. They all remind me of the testimony of the two witnesses who offered testimony before the Jewish council when Jesus was on trial. They said, "We heard him say: 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'" Now Jesus had said something like that—though essentially different. These critics seem to have read Pastor Russell's works with the same methods and motives that Thomas Paine, Robert Ingersoll and others of their class read the Scriptures and criticized them. This seems very unfortunate since it has been done by men who have been eminent for Christian character and leaders of Christian thought.

Coming now to your article: I cannot take up all the mistakes you have made in this, but will confine myself to those lying on the surface. In the opening sentence you assure us that in the MILLENNIAL DAWN series there are "six rather bulky volumes, comprising in all some two thousand pages." On page 123, you speak of "a careful reading of these volumes," so we conclude that you have read them all carefully. (This is what you should have done before putting yourself on record in criticism of them.) I note that in your references to and quotations from these books you confine yourself to the first three volumes, and chiefly to the first two. I note also that you quote a single sentence, or part of a paragraph, giving only a partial presentation of the author's thought, and then proceed to criticize it. This is a most unfair method. It reminds me of an article I read a few years ago in which the writer was opposing the doctrine of the total depravity of man, and as a proof text he quoted John 9:3, "Neither hath this man sinned, nor his parents," and said that Jesus here taught that here were at least three persons who had never sinned. Your method with Pastor Russell is identical.

Under the heading, "Ninth Error," in your article, you say: "One of these, the ninth error, essential and fundamental in Christianity, is the person and work of the holy Spirit. There is a strange and ominous silence regarding this

most important subject very apparent in the writings of Pastor Russell. A careful reading of those volumes, comprising more than one thousand pages, has discovered but one solitary reference to the Spirit; it is a casual mention of the Spirit in connection with the Day of Pentecost. The statement is simply made as a historic fact, or rather as an event which marks a stage in the development of the Christian church. Not one word of teaching has the writer found in MILLENNIAL DAWN as to the distinct personality of the Spirit, or as to his supreme agency in the salvation of sinners."

Now I must say frankly, though courteously, that I cannot understand how, or why, a man with your record for accuracy could be so careless or dishonest as to make such a statement. In your opening statement you say, "There are six volumes of two thousand pages;" and here you say that you have given these volumes a careful reading, and count but ONE thousand pages, and then you make a bold and erroneous statement—that the author ignores the holy Spirit. A judge would not think of rendering a verdict with only half the evidence in, but you speak boldly in condemnation of Pastor Russell when you are only half way through his books. Now, if you have given these volumes a "careful reading," I do not see how you missed in the fifth volume, pages 163 to 300, where the author gives ONE HUNDRED AND THIRTY-SEVEN PAGES to a full presentation of the person and work of the holy Spirit, in connection with the redemption of the race of man. How can you explain this?

It is true that Pastor Russell may teach some things concerning the holy Spirit that you will not agree with, but he does not ignore the Spirit, as you say he does. It is evident that in making this criticism you were very careless, to say the least, and this should make those who are seeking the truth very cautious about accepting your statements without full verification.

Another mistake which lies on the surface in your article is found on page 125, where in reference to Pastor Russell's lecture on the subject of "To Hell and Back Again," you say: "Crowds have listened with no little satisfaction to his assertions that there is no hell, no eternal punishment, no hopelessness after death." Now I have not heard Pastor Russell speak at any time, nor have I read this particular lecture, but if he in this lecture teaches that there is no hell, and no punishment for the finally impenitent, then he in this lecture flatly contradicts what is very clear in all his writings. I have never read an expositor who speaks with more clearness and earnestness of the eternal punishment to be meted out to the finally impenitent. It is true that he does not believe in a literal lake of fire of burning brimstone, and that men are eternally tortured in this, but in this he is not out of harmony with thousands of other good, orthodox teachers.

I hope you will not think me impertinent if I, as one of your former students, ask you a question here, as we used to have the privilege of doing in the class-room. In this article of yours, in Fundamentals, on page 126, you say: "We read in Revelation 19:20; 20:10, that after a thousand years in the lake of fire the Beast and the False Prophet are still there undestroyed." Now, I have looked up the several translations that I have in my library and I do not find that word "undestroyed" in any of them. In what translation will I find it, and what is the authority for putting it into that passage? I am a seeker after the full truth, and if that has any authority for being in that passage I would like to know it, for it is important.

Now, in closing, I want to say that you need have no concern about one of your pupils following Pastor Russell. I have his books in my library and consult them freely, as I do every other good expositor I can find, and afford to buy. I have gotten beyond the early stage of the disciples who wanted to forbid some to teach or cast out devils because they "follow not US." I have gotten unlimited aid from you, and also from Pastor Russell. I do not feel like saying with you that he is "being used of the evil one to subvert the truth of God." My church officials still regard me as sufficiently orthodox that they can go to sleep and allow me to continue preaching to the congregation.

With kindest regards for you and highest appreciation of the help I have received from you, I am

Yours in His service, T. S. THOMPSON.—*N. Dak.*

MOSES CALLED TO SERVICE

JULY 20.—Exodus 3:1-14.

"Blessed are the pure in heart: for they shall see God."—Matthew 5:8.

Moses was forty years old when he fled from Pharaoh, discouraged. He was eighty years old when God called him to be the leader of Israel. The first forty years of his life were an ordinary schooling, the last forty a special schooling in meekness. He was now ready for service at exactly the time when God wished to use him. So thoroughly discouraged had he become that he who was ready to lead the hosts of Israel without a special divine commission and authorization was now so distrustful of himself that even when called of the Lord he apologized, pleading his unfitness, etc. He did not realize that he had only then become fit.

So it is with some of God's children today. They little realize the importance of the lesson of meekness—submission—teachableness. He who learns this lesson is getting the most important preparation for divine service. "The Lord resisteth the proud, but showeth grace to the humble"—the meek, the teachable, the submissive. The Apostle, on the strength of this principle, urges the church, saying, "Humble yourselves, therefore, under the mighty hand of God"—submit yourselves to whatever God's providence shall bring to you in life's experiences—"that he may exalt you in due time"—after he shall have made you ready for the exaltation and for the service he wishes you to perform.—1 Peter 5:6.

Moses was tending Jethro's flocks, and perhaps considering how wise it was that forty years before he had been unsuccessful in arousing his brethren to flee out of Egypt. He could see now, in the light of maturer years, what a herculean task he would have had as their leader. He could see with maturer years the dangers and the difficulties of the wilderness journey. He could better understand the difficulties that would have attended his people in attempting to take possession of the land of Canaan—how they would have been resisted by the inhabitants of the land, more experienced than they in warfare, etc. Quite possibly he philosophized upon the folly of human ambitions, and concluded that the people unready to be delivered had been as wise or wiser than himself in remaining rather in bondage.

THE BURNING BUSH CONSUMED NOT

Thus ruminating, while his flocks pastured on the mountainside, Moses caught sight of something most unusual. A bush was afire, yet it was not consumed. The longer he gazed, the more curious he became, until he resolved to investigate. He approached the bush. From it came a voice, declaring the phenomenon to be a manifestation of God's presence and power. Moses obeyed the command that he should take off his sandals, because it was holy ground, by reason of the presence of the angel of the Lord. Moses covered his face in reverence, while he hearkened to the divine message.

God's message portrayed to Moses' mind the foundation for his hopes and those of the Israelites. The statement, "I am the God of Abraham, the God of Isaac and the God of Jacob," brought to this instructed man of God a clear understanding of what was signified by this experience. By it God reminded him of the special covenant which he had made with Abraham, and had renewed with Isaac, and confirmed to Jacob for an everlasting covenant. Thus Moses was assured that God had not forgotten the good things which he had promised. Thus his faith and hope must have been reestablished. He learned that God's time had come for the deliverance of the Israelites and for their attaining the Land of Promise—Canaan, the land flowing with milk and honey—i. e., very rich, very productive.

If during those forty years, and perhaps before, Moses had time and again wondered whether God really cared for the Israelites and why he permitted them to be oppressed by the Egyptians, he now had God's own assurance that he did know it and that he did care, with the intimation that for some good reason he had all these years waited, and had withheld help which he at any time had been able to give, and that he had a purpose in so withholding. The Lord's explanation of the matter closed with an invitation to Moses to now be his servant, and messenger and mouthpiece to Pharaoh, calling upon him to liberate the captive Israelites.

"CERTAINLY I WILL BE WITH THEE"

Then Moses, who forty years before was full of confidence and courage, and ready to lead the Israelites, but who now was lacking in self-confidence, replied to the Lord: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" This meant, Lord, surely you know that I am a failure; with all the educational advantages that I had, I am fit for nothing better than

to be a sheep-tender; Lord, surely there must be some one much more competent than I for the leadership of Israel, else I fear that my people will never get out of Egypt.

God's reply was: "Surely I will be with thee." I shall not expect you to do this of yourself. I realize that it is a great task, a mighty work, but "I will be with thee." By way of making the matter forceful, the Lord declared not only that Moses should lead forth the people, but that they should come to that very mountain, "the mount of God"—and worship him there.

Moses, remembering his previous failure, was cautious. He inquired what response he should make to the Israelites if he should tell them that God sent him this time and they should inquire, Who? Which God? What is his name? The divine answer was that God's name is, "I AM THAT I AM" —the self-existent One. But Moses had become so distrustful of himself that he still could not think of undertaking this great work. He urged that the Egyptians would not let the people go. He felt more and more convinced that their intention was to keep the Israelites as their slaves. Another objection was that the Israelites themselves would not believe that God had really appeared to Moses.

Answering these objections, the Lord gave Moses certain signs, convincing him that he was talking to the Omnipotent One, and assured him that these same signs would be convincing to the Israelites and the Egyptians.

SLOW OF SPEECH AND INCOMPETENT

So meek was Moses that although he fully believed the Lord and trusted his power, he could not realize that even with divine help he would be successful. It must be God's thought that some one else would be found for so important a work. Moses declared, "I am not eloquent, but am slow of speech and of a slow tongue." Moreover, he was inexperienced as a servant or prophet of the Lord. Surely it must be that the Lord was merely trying him to see whether he would be rash enough to undertake such a matter, but really intending to use some one else. But no! The Lord's answer was, "I will be with thy mouth and teach thee what thou shalt say."—Exod. 4:10, 12.

So today the Lord's true people of the Gospel age are all spirit-begotten, and are all thereby authorized and qualified to be ambassadors for God, to speak the truth in love, in the name of God, and as servants of the Lord Jesus Christ. But to some of us at times it seems impossible to realize how great the honor God has conferred upon us in inviting us to be his agents and mouthpieces in speaking his message to the world, or to the brethren in the church. And then when convinced that the Lord will be with us, some are in danger of being too rash and wilful in connection with the matter. While such need no encouragement, doubtless those who, like Moses, need to be encouraged, are in less danger of being injured by the great honor that attaches to the service of God in any capacity.

To the humble ones now, as to Moses of old, God declares: "I will be with thee; I will be with thy mouth and teach thee what thou shalt say." As one lesson is to have no confidence in ourselves or in our own judgment or strength, another important lesson is that we should have every confidence, absolute confidence, in God. Not until this lesson is learned will any be really fit to be God's mouthpieces. In the case of Moses, humility, lack of self-confidence, meekness, had become so pronounced in him during his forty years of training along that line that he prayed the Lord that, even if he should be used, some one else might be the spokesman. God heard his request and granted that he should have his brother Aaron for a companion and mouthpiece, when he would go before Pharaoh to make demands in the name of the Lord.

Nevertheless, Aaron was not the one competent for the great work. He did not have the same schooling that Moses enjoyed. Therefore God appointed that Moses should be as a god, or ruler, to his brother Aaron and that the latter should be as his servant, or mouthpiece, speaking only as authorized by the meek and lowly Moses in whom, because of his meekness, God was reposing the responsibility.

Everything in the Scriptures points us to the fact that humility is a quality most essential to all of the Lord's people who would be used of the Lord in any important or special work for him. If the followers of the Lord could continually keep this in memory, and would persistently shape their course accordingly, how much they would be used, we may be sure. Any service for the Lord is an honor; but the more we are permitted to serve, the more will be our blessing in the present life and the greater also will be our reward in the life to come. Let us, therefore, as the Apostle says, humble ourselves under God's mighty hand, that he may exalt us in due time.

MAKING THE WILDERNESS BLOOM

Bible students are more and more having proofs set before them of the fulfilment of the Scriptures. The promise has stood in the Bible for centuries, that God would ultimately turn away the curse from the earth and that, instead of thorns and thistles, it would yield blessings to mankind. This great change was to come at the close of the six great days of a thousand years each—the period of the reign of sin and death. The great seventh day, the day of Christ—a thousand years—is to witness a wonderful transformation from darkness to light, from evil to good, from the curse to the blessing.

That thousand years of blessing is in the Bible styled "The times [or years] of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21) Bible Students are calling the attention of each other and of the world to the fact that the six thousand years of the reign of sin and death are past, and that we are living in the dawn of Messiah's day—the Millennium.

Blessings are coming to mankind from every quarter. But they are not coming as miraculously as many had expected. God's blessing is coming through human enlightenment. He is lifting the veil, and men of ordinary capacity are seeing things which their equally bright forefathers never dreamed of. Artesian wells are serving to irrigate certain sections and to make them very fruitful. The diverting of streams for irrigation purposes is rapidly making arid lands blossom as the rose.

Advancement along the lines of horticulture is improving our plants and flowers greatly. It is difficult to imagine how more beautiful bloom could ever have been seen in Eden of old, or how anything more nearly perfect and beautiful could ever be hoped for in the paradise which by and by will be world-wide. Horticulture is receiving enlightenment and blessing from heaven. Ideal apples, pears, plums, grapes, etc., are coming to us in the place of the poor stunted fruits of the past. We may well wonder how there could be much further improvement made in some directions. Yet the matter of improvement is about in its infancy.

We quote below an interesting item respecting a valuable work now being conducted by Mr. Burbank, of California, a man who has already given us some new varieties of fruit and done much to educate the world along horticultural lines. We quote:

"While the recognition of the value of Burbank's work by the Carnegie Institution and the appropriation of funds was helpful at a time most needed, it is not as important from a utilitarian standpoint as was the bill passed by Congress last August giving Mr. Burbank grants of lands for conducting his experiments regarding the spineless cacti. The bill provides for the placing of twelve sections of desert land at his disposal in locations to be selected by him in California, Nevada, Arizona and New Mexico, each section containing 640 acres of land.

"While the stories of the spineless cactus and its possibilities as an addition to the food and industrial resources of the country were ridiculed at the beginning, the demonstrations already given by Mr. Burbank are convincing proof of its practicability. About ten years ago he began to study the cactus with a view of making it useful to the human race, instead of the enemy it always has been regarded. He recognized its good qualities, namely, that it was hardy and would grow where nothing else would, in the blistering heat of the desert, and that it had much nutrition stored in its thick leaves and golden or crimson fruit.

"His first two objects were the removal of the sharp thorns covering the branches, leaves and fruit, and the removal of the woody, fibrous skeleton of the leaves, which made them indigestible. The cactus selected by Burbank for his experiments was the Opuntia species, native to Mexico and South America. Hundreds of thousands of seeds were planted and extensive crossings were made between the pollens of the flowers. In making the thornless cactus, Mr. Burbank recognized the fact that it took much of the vital force of the cacti to develop the powerful thorns and supply the leaves with fibers. In breeding these away he gave nature a chance to devote her energy to improving the fruit. He has accomplished this in a manner that seems absolutely marvelous.

"The fruit of the cactus is like a fat cucumber in appearance, slightly flattened at the ends. It is delicious for jelly and jams, and one variety has a pineapple flavor. The

juice has been found invaluable for mixing paint, and the coloring of the red fruit is permanent and of great brilliance. Cactus fruit already is on sale in the Western States, and a large commercial company has been formed in California for its exploitation.

"At present Mr. Burbank is devoting his time chiefly to the selection of the sites of his experiment fields in the desert lands supplied him by the Government. If, as is generally believed, his claims can be demonstrated upon this large scale, he will add many millions of dollars to the resources of the world. There are billions of acres of desert ground in different parts of the world, and if these are all made productive, the benefit to all is apparent.

"It is claimed that an acre of cactus plants will produce 200 tons of food value. A corn production of a ton and a half is considered good, and a five-ton yield of alfalfa is exceptional. The leaves of the cactus may be used as forage as acceptably as alfalfa. If the produce is utilized for the manufacture of wood alcohol, the yield is estimated as amounting to $1,200 value per acre as against $35 for Indian corn. It must be considered that this cactus is to be produced entirely upon desert lands, which never before have been productive of anything of commercial value."

MEN OF DESTINY

JULY 27.—Exodus 5:1-14.

"Blessed are they that mourn: for they shall be comforted."—Matthew 5:4.

Napoleon was styled a man of destiny, and surely many things connected with his experiences look as though the Lord's providence had something to do with him. This does not signify that he was a servant of God—far from it! But it does signify that divine wisdom has at all times been able to overrule the wrath of man to serve him, and the remainder to restrain, thus to cause all things to work out the divine purpose. Just what were the divine purposes in Napoleon's day was far from clear, to even the saints of God then living. Indeed, we may say that that purpose is only partially understood by the Lord's people yet, although Bible Students can see with the eye of faith many ways in which the campaigns of Napoleon worked changes which undoubtedly have had much to do with the world's progress during the past century. To the ear of faith God declares, All my purposes shall be accomplished. "The word that is gone forth out of my mouth shall not return unto me void; it shall accomplish that which I please, saith the Lord."—Isaiah 55:11.

The Pharaoh who reigned in Egypt at the time that God delivered the Israelites was also a man of destiny. We may be even more sure of this than in respect to Napoleon, because we have divine assurance of the fact. "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." (Exodus 9:16) St. Paul declared that God hardened this Pharaoh's heart that he should not let the people of Israel go free. He quotes the divine Word: "For the Scripture saith unto Pharaoh, Even for the same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth."—Romans 9:17.

But God's people very seriously misunderstood the purport of these words when in the past they interpreted them to mean that God had created Pharaoh a wicked, hardhearted man, and that subsequently he still further hardened his heart. Not so! The Scriptures declare that all God's work is perfect. He never made an imperfect man. Adam was created in his Maker's likeness, His moral image. It is sin that has wrought the havoc, that has made man selfish and hard-hearted.

VIEWING THE OTHER SIDE

This degeneracy has been passed down from parent to child along the lines of heredity, so that Pharaoh was by nature what his forefathers had made him, plus the action of his own volition. St. James declares, "God tempteth no man." (James 1:13) There is nothing surer than that God has never directly used his mighty power to harden the heart of any human being. On the contrary, the Lord's providences, blessings, instructions and mercies are all intended to soften the heart, to take away its stoniness.

Bible Students now realize that the Apostle meant to tell us that from amongst the princes of Egypt God raised up to the throne of that kingdom a stubborn ruler, upon whose heart the mercies of God, in lifting one plague after another, would have only a hardening effect. And God raised this prince to the throne, so as to teach a great lesson respecting divine tenderness, gentleness and forgiveness, and to illustrate the principle that God's greatest blessing to mankind—a free will—may be perverted by Satan to work his greatest injury.

Not all men of destiny are in opposition to God, however. Abraham, Isaac, Jacob, Moses, David, Solomon and the prophets, as well as Jesus and his apostles and all his followers, are men of destiny—foreknown, "called of God." With these men of destiny the Lord equally operates, and similarly. Upon these his mercies, tenderness and gracious promises have a softening effect, making them tender-hearted, forgiving, loving, more and more tending toward the development of the graces of the holy Spirit—"meekness, gentleness, patience, long-suffering, brotherly-kindness, love."

The destiny of these men is only partly worked out in the present life. They are permitted to pay a goodly price for the maintenance of their fellowship with God and inheritance of his promises. This costs them the friendship of the world, and oftentimes the loss of things highly esteemed amongst men, but it brings them the "Peace of God which passeth all understanding." And this peace and joy and comfort amidst tribulation are merely the foretaste of the riches of divine grace which God has in reservation for these—in Messiah's kingdom.

Such of these saints as lived before the Redeemer offered his sacrifice for sins are to have a better resurrection to earthly nature than the remainder of mankind will have, and to be "princes in all the earth" as the human representatives of the Messianic kingdom for a thousand years. The men of destiny, from the time of the first advent of our Lord down, are to have a still higher reward—a change of nature. The Captain of their Salvation, the Redeemer, has already reached his destiny of high exaltation, "far above angels, principalities and powers"—"at the right hand of God."—Philippians 2:9; Ephesians 1:20, 21.

The loyal band following in his footsteps in the narrow way, seeking, according to the divine promise, glory, honor, immortality and joint-heirship in Messiah's kingdom, are also men of destiny. But their destiny has not yet been attained. It is for them to wait until the full number of the elect church shall have been called, chosen and proved faithful. Then their destiny will be reached by the glorious change of the first resurrection; for "flesh and blood cannot inherit the kingdom of God." By their change they will be perfected in the divine nature like their Master. (2 Peter 1:4) O glorious destiny! United, or married, to their Lord on the heavenly plane, they will be his joint-heirs, a royal priesthood, to reign with him a thousand years for the very purpose of blessing the world of mankind, for whose recovery Christ died.—Revelation 20:6.

Eventually, the destinies of those faithful before the Cross and those faithful since the Cross will be united in the kingdom, as St. Paul declares. The ancient worthies, although proved, cannot be made perfect until the church, of still higher destiny, shall have reached her glory.—Hebrews 11:38-40.

"I KNOW NOT THE LORD"

In due course Moses, accompanied by Aaron, who acted as his mouthpiece, presented himself before Pharaoh and delivered the divine message respecting the liberation of the Israelites. He was met with derision, Pharaoh declaring, "I know not Jehovah, neither will I let Israel go." For a time it seemed as though the whole work would be a failure. It was a time of testing to the faith of not only Moses and Aaron, but all the Israelites. Pharaoh with great hardness of heart sent forth the edict that the tasks of the Israelites should be increased. The Israelites were doing forced labor, making bricks for public buildings. Apparently the bricks were made of unburned clay, and straw was provided for use as a binder. By the new rule, the Israelites must produce the same number of bricks per day, but must additionally scour the fields and hedges to gather some kind of stubble that would serve them as binders. Thus their tasks were practically doubled; and if not performed, they were beaten. Can we wonder that the Israelites of less faith murmured against Moses and Aaron and blamed them with the increase of their tasks! Nevertheless, by these very bitter experiences the people were all the more prepared to welcome the liberty subsequently offered them in God's providence.

And is this not true in respect to some of our spiritual liberties also? To some extent, at first, our efforts to please and obey God bring greater trials of the flesh, greater oppositions from the adversary. The Lord would strengthen our faith, and cause us to appreciate the privilege of being set free

from the power of sin and death, and of being inducted into his family.

Confirmations of this very account of the tribulations of the Israelites were discovered by the French savant, M. E. Naville, in 1884. He found the city of Pithom, which the Israelites built. (Exodus 1:11) In the British Museum in London and also in the Metropolitan Museum, New York, there are on exhibition some of these very bricks. In size they are about four inches to eight inches square and about two inches thick—unbaked, but very hard. Another traveler, describing the walls of Pithom, says: "The lower courses of these walls, and for some distance up, are made of well-made bricks, with chopped straw in them; but, higher up, the courses of brick are not so good. The straw is long and scanty, and the last courses have no straw at all, but have sedges, rushes, and water plants, which had been mingled with the mud in their making."

PREPARATIONS FOR CANAAN

The statement of Exodus 1:14 is generally understood to imply that the Israelites were compelled to learn all the trades and occupations of their masters. They had been from Abraham's time a pastoral people, and by this very operation they were forced, as it were, into an industrial school in the foremost civilization of that day. It was a severe training, but a very useful one and undoubtedly a grand preparation for the necessities that lay before them. Shall we say that all this was of chance? Shall we not rather say that the Lord in his providence was dealing with them—humbling them, as well as qualifying them for the large opportunities he intended to present?

Whoever can discern the Lord's leadings in connection with typical Israel of old should be fully prepared to note and appreciate divine providences in his own case as a spiritual Israelite. Nevertheless, few lessons are harder to learn than this one—that God supervises the affairs of all who are truly his. Nevertheless, it is well to remember that only those who have entered into covenant relationship with God, and who are maintaining that relationship, can apply to themselves the comforting words of St. Paul. "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28. Our present experiences of disappointment, trials, vexations, oppositions, etc., are designed to work in us the peaceable fruits of righteousness, and to thus "work out for us a far more exceeding and eternal weight of glory."

SOME INTERESTING QUESTIONS

ADAMIC OR SACRIFICIAL DEATH?

Question.—Suppose that one of God's consecrated saints should die by some convulsion of nature—flood, fire, etc.—would such a death be sacrificial, or would it be Adamic?

Answer.—A consecrated child of God could not die the Adamic death. His death would either be the sacrificial death or the second death. If when he died he were a consecrated child of God, his death would be merely a completion of the consecration which he had previously made. Our lives are made holy and acceptable by the great High Priest, in whatever form death may come. But if in the meantime this consecrated child of God should turn away from him, then it would be the second death. If he sin wilfully, deliberately, he commits the "sin unto death."—1 John 5:16.

OUR LORD'S BAPTISM

Question.—Was our Lord baptized in water before he was baptized of the holy Spirit?

Answer.—The Scriptural account of our Lord's baptism at Jordan seems to imply that God made the manifestation of the descent of the holy Spirit on Jesus after his baptism in water. He was baptized into death before he went into the water, in the sense that he had given up his own will; in the sense that the apostle quotes from the Old Testatment—"Lo, I come; in the volume of the Book it is written of me; I delight to do thy will, O my God." (Psa. 40:7, 8; Heb. 10:7) Our Lord came to do everything written in the Book concerning him.

Our Lord was already dead to his own will; otherwise he could not have gone to John at Jordan. But God's manifestation of his acceptance of Jesus' sacrifice of himself, apparently waited until after Jesus had performed the symbol. So we read that after he had come up out of the water, the holy Spirit descended like a dove. God gave that outward sign, not for all, but for John, who "saw and bare record," as the Scriptures declare.—John 1:32-34.

CHARACTER DEVELOPMENT

Question.—How near to the character-likeness of our Lord Jesus Christ must one attain on this side the veil in order to have good hope of being one of the elect on the other side of the veil?

Answer.—Jehovah God will not accept anything that is imperfect. Even our human nature presented to him sacrificially by the High Priest needed first to be covered by the merit of the Priest himself and to be thus perfected before being divinely accepted. In thinking of ourselves, however, we are to remember that we have the new creature in an earthen vessel. It is the new creature that must have the likeness of Christ.

In the flesh we are beset by the world, the flesh and the devil. All these things conspire to hinder the new creature from working perfectly in the old body. The will must be nothing less than perfect. As Jesus said, "Blessed are the pure in heart." (Matt. 5:8) Purity of heart must be absolute.

The pure of heart are those whose intentions are pure, whose motives are pure, who desire the best—long for the best. These may have strong consolation, may have full confidence toward God respecting the glorious things he has promised; for they could do no more than the best they are able to do in the mortal body—and thus show their devotion.

VOLUNTEER EXTENSION WORK

The Volunteers this year are doing nobly and we have splendid ammunition. No doubt the results will be great. However, we must not hope to know the details until we reach the kingdom. Meantime it is ours to do faithfully what our hands find to do—what our Lord privileges us to do. We are his ambassadors, his witnesses.

We suggest that class extension work find parallel in volunteer extension work. After you have served your place of residence, seek the Lord's blessing in an endeavor to extend the distribution of free literature to other towns and cities within a reasonable radius. The Society is pleased to supply the ammunition free of all charges. It merely wishes, with the order, the names of the places to be served and the assurance that the work undertaken will (D. V.) be promptly done—that the literature will not be permitted to lie by unused. Remember that census population includes infants and that a proper estimate of one paper to the family would be one to five of the population. That is to say, a town of 5,000 would require 1,000 copies of the volunteer matter. In cases where the population is found to be foreign, remember we have free literature in nearly all languages.

"He that reapeth receiveth wages and gathereth fruit unto eternal life," is the message of our Master to us, one and all.

THE REFINER'S FIRE

He sat by a fire of seven-fold heat
As he watched the precious ore,
And closer he bent with a searching gaze,
As he heated it more and more.

He knew he had ore that could stand the test,
And he wanted the finest gold,
To mould as a crown for the King to wear,
Set with gems of a price untold.

So he laid our gold on the burning fire,
Tho' we fain would have said him, "Nay";
And he watched the dross that we had not seen
As it melted and passed away.

And the gold grew brighter, and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand—
And questioned with anxious fears.

Yet our gold shone out with a richer glow
As it mirrored a form above,
That bent o'er the fire, unseen by us,
With a look of ineffable love.

Can we think that it pleases his loving heart
To cause us a moment's pain?
Ah, no! but he saw thro' the present cross
The bliss of eternal gain.

So he waited there with a watchful eye,
With a love that is strong and sure,
And his gold did not suffer a whit more heat
Than was needed to make it pure! —*Unknown.*

THE GREATEST THING IN THE UNIVERSE—PART I

"Covet earnestly the best gifts: and yet I show unto you a more excellent way."—1 Cor. 12:31.

The Apostle James has declared that every good and every perfect gift cometh down from the Father of lights, with whom is no variableness or shadow of turning. Hence every gift from God would be a blessing. Even those upon whom God will execute the sentence of the second death may be said to receive something that is not really an injury to their best interests.

In thinking over these different gifts of God, the Apostle Paul enumerates some of those that were given to the church in the beginning of this Gospel age. We read in the psalms: "Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell amongst them." (Psalm 68:18) Some of those gifts were given to the men who became followers of the Lord Jesus. After Jesus had ascended, all his followers were to particularly wait until he would send them, from the Father, the power and blessing of the holy Spirit, which was to come to each sincere believer, and which was to be accompanied by gifts—by some outward gift and manifestation, useful and to be used.

In our context the Apostle enumerates some of these gifts —apostles, prophets, evangelists, teachers, pastors; others received gifts of tongues, healings, power to perform miracles, power to cast out Satan, power to interpret tongues, power to discern spirits. Some received one of these and some another; some received several. St. Paul had various gifts, and declared that he spoke more tongues than they all. (1 Cor. 14:18) It would appear that the early church thought very highly of the gift of tongues. They became very anxious to have God give them this particular gift.

But the Apostle tells them that God had still more valuable blessings than this of speaking with tongues, which they so earnestly desired. They were to distinguish between the different gifts, and they were to desire, were to prefer, the best —to exercise discrimination of mind as to which would be the best gift. He declares that he would rather speak five words in a known tongue than to speak ten thousand in an unknown tongue, and not be able to interpret. He told them that they should pray for interpretation—that they should not only desire to speak in unknown tongues, but also desire to give the interpretation, or the proper meaning, in order to be understood. In his letter to the church at Corinth, chapters 12 and 14, he expressed the thought that these different tongues and gifts were all intended to minister to the church for their benefit as a whole.

PURPOSE SERVED BY THE GIFTS

The gift of tongues was given at that time to supply their lack otherwise. The early church had no Bible. Being put out of the synagogues, they had no access to the Old Testament, and the New Testament was not yet written. Therefore God's people without these gifts would have had very little to help them—to teach them. None were qualified to teach the brethren. Only the power of God could give them this ability to teach. Therefore the Apostle Paul urged them not to forsake the assembling of themselves together. As they saw the great day of Christ drawing on, they should have great desire to come together and to discuss these things of God's plan.

And when they were assembled, it was of great advantage to them that some one should rise to speak. And they might desire, or pray, as the case might be, that God would send them some interpretation. In this way the church was drawn together and held together. They did not know what message would come in this way from the Lord.

We are not to suppose that God would thus give any very deep doctrinal matters. But it does appear that in this way he gave his people some milk of the Word, until the New Testament should be arranged—written and collected in an available form. The Apostle Paul led off with these gifts to the church. The gifts of tongues, nevertheless, were surpassed by higher gifts, some higher arrangements for them. St. Paul would rather that they should be orators, public speakers, or have an interpretation of an unknown tongue. This would mean more of personal contact with the Lord. Therefore they should desire such a gift in preference to one of less importance.

Then the Apostle proceeds: "Yet show I unto you a more excellent way!" something still better than those special gifts which he had been discussing—better than speaking with tongues, better than working miracles, better than interpreting. He goes on to show that these things would pass away, and be no longer necessary to the church, but he was going to tell them of things that would never pass away. Therefore they should discern and seek especially the best gift. They should not only discriminate amongst these gifts and choose the best, but they should be looking beyond these to a developed condition of heart which would be specially pleasing to the Lord, and would bring them into closer relationship with him.

He proceeds to explain that this is love. They might have the gift of prophesying, of working miracles, of healing the sick, of speaking with tongues, of interpretation, and yet come short of ever attaining the highest blessing of the Lord, unless they should incorporate into their lives this better thing—LOVE. No matter how well able they might be to speak with tongues or to interpret or to work miracles, etc., this love was a far more important thing for them to have. Then he enumerates the various qualities of love—meekness, patience, brotherly kindness, etc. The sum of them all is love. It is love for the brethren, love for friends, love for neighbors, love for our enemies, which would do them good, and not at all wish to see them suffer injury. This, then, is the more excellent thing.

Though the elements of love are developed qualities and may, therefore, properly be called fruits, they may be called gifts also. From the apple-tree we get gifts of apples; from the peach-tree we get gifts of peaches; from the pear-tree, gifts of pears, etc. Since we have to do with the development of these qualities of the Spirit, they are styled fruits of the Spirit. And they are far more excellent and far more to be desired than the merely mechanical gifts, which at the first came to all of God's people, because of their special need, but many of which passed away shortly after the apostles died.

LOVE—VARYING IN KIND

The question naturally and properly arises, What is love? The Bible answers, "God is love." As it is impossible to fully describe God in his greatness, so it seems impossible to fully describe all that would be comprehended in the word love. Love is the most powerful thing in the world; therefore love most nearly represents God, because he is the Supreme, Almighty One. We might say that God is not this, not that, not the other. And so with love—we might describe it by saying what it is not. Nothing can be right that is out of harmony with love, as nothing can be right that is out of harmony with God. The Apostle says, in describing love, that it does not think evil, does not vaunt itself, has not the disposition to be puffed up, is not easily provoked, does not take pleasure in iniquity, etc.

We may, of course, remember that our word love is made to cover a variety of sentiments; for instance, the love of a hen for her chickens, her care over them; the love of a father and mother for their children, and their care over them. Love, then, includes this interest in all that are under one's care. God has this quality of sympathy which leads him to look out for the whole universe—all sentient creatures, all that have life. He is bound by Love to look out for all these.

In human love—natural love—we find sympathy a very strong quality. Then we have a higher than mere sympathetic love—we have esteem, appreciation of some admirable quality. We say that we love certain traits in the character of some one. Again we have something more than mere sympathy and esteem; we have affectionate love. This is a very real and deep interest in every affair of the one we love—a deep, sympathetic love which would stop at nothing—even though it is an earthly love. The only thing that could be superior to it would be our love for the Almighty, which should dominate us as superior to this affectionate love.

Later comes in the spiritual love for the Lord's people which seeks to avoid all fleshly preferences, seeking merely to live as a new creature, and to look after the welfare of the new creature. Thus doing, we become closely united to the things of God and to all who are associated with us in the work of this Gospel age. This is the highest type of love on any plane of being—this into which we have entered. God is love. The more we grow up into this proper, spiritual love, the more we are growing up into the character-likeness of our Father, of which we read, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:48.

This love does not stop with those who are appreciative of it, but also goes out to those who are unappreciative, knowing that something is hindering them from attaching any value to such love. Love, then, is so much of God's likeness, the thing to be most appreciated, the thing without which all else in life is useless. To be devoid of love is to be devoid of God-likeness. And so the Apostle goes on to enumerate the characteristics of this love—meekness, gentleness, long-suffering, brotherly

kindness, godliness [God-likeness]—love. All of these are merely parts or streams of love flowing from the inexhaustible Fountain. These characteristics all proceed from love, and are strong in proportion as our love is strong.

JUSTICE THE BASIS OF LOVE

Next we inquire as to the way in which love fulfils the divine law. Divine law is not necessary as respects restraint from good deeds. There is no need of a law to say, "You shall not do too much for your brother, or give him too much money." No law is necessary along these lines. But divine law steps in and says, "You shall not come short of a certain standard." So the law calls merely for justice.

The Apostle Paul points out that since the law calls for justice, we shall not murder our neighbor either by our act or by our tongue. We must be perfectly just in everything pertaining to our neighbor. Every thought of our mind must be just, absolutely just. This is the standard of the divine law. We are violators of the law if we give less than justice to anybody. Therefore the law as set forth to the Jews, told them what they should not do. "Thou shalt not bear false witness." "Thou shalt not steal," etc.—telling them merely the things that they should not do. Whoever loves his brother would not wish to steal from him either his property or his good name. Hence love fulfils everything that the law could demand.

Love has no limit in its capacity; as, for instance, God's sympathetic love was exercised toward mankind after he had pronounced the sentence of death. That death sentence must stand, yet

> "'Twas love contrived the way
> To save rebellious man;
> And all the steps that love display,
> Which drew the wondrous plan."

Love has done this by providing for the satisfying of the law in respect to Adam, so that Adam can be freed from the law sentence. Justice could not lay this obligation upon the Logos; therefore God could not command. The only thing he could do was to set before Jesus certain incentives. God set before him the joy of being the Savior of men, and the additional joy of high exaltation in God's love and favor and to the glorious kingdom privileges. So love might use various inducements.

Love with us must also be just. We can never take what belongs to one and give it to another. The sympathy may be there, but love cannot act in violation of Justice. Hence the advantage that Christians have who are students of God's Word. The Bible gives us the true conception of what justice is. It gives us the balance of a sound mind. The heavenly Father has sympathy and love, but he exercises these qualities according to the principles of justice. We are not limited to justice. It was not our law that condemned our brother, but God's law of justice. So we are at liberty to exercise our love beyond mere justice.

Jesus gave the example of one who owed his master a large sum of money; and when he could not pay, his master forgave him. Then this man went out to one who owed him a few pence, and, because he could not pay the debt at once, began to inflict punishment. We ourselves cannot render perfect justice, and we cannot rightfully require it of others. God, who is perfect and just, has a right to demand justice.

EVIL SURMISING NOT OF LOVE

Love, as we have seen, is that great and grand quality which more fully than any other quality represents our heavenly Father. Love includes a great many things—not merely generosity and affection. It seems to include every good quality—things that can be appreciated outside of justice.

The Apostle's statement, "Love thinketh no evil," is not to be understood to signify that love is blind to evil, or that those who have the spirit of love are blind to evil. On the contrary, love is wounded every day by contact with evil influences, and love cannot help knowing that it is an evil thing that is doing the wounding. Love is not, therefore, to be blind, and say that there is no evil thing—no such thing as sin, selfishness and meanness; all these various things exist. Love is in contention with all these unlovely things.

Love thinketh that there is evil, and our quotation from the Apostle does not contradict this. The imperfection in the translation may perhaps be charged with the apparent difficulty. "Love does not surmise evil," would seem to be the proper thought. What is it to surmise evil? We answer that we have various means for arriving at conclusions. We see some things. We gain knowledge in various ways, direct or indirect. And for love to have knowledge of evil is not wrong. But to surmise evil—to imagine evil when we do not have the knowledge—is wrong. Love does not surmise evil.

If we saw some one do an evil deed or knew in some way that the evil deed were committed, and it came under our jurisdiction, Love would not hinder us from punishing the guilty person. Suppose the matter is mere hearsay and the report not well founded; then love would be prompt to say, "I do not know that this is so. It will need to have proof." Love would wish to think well of every circumstance, every condition. If we saw that murder was committed, we would not be justified in surmising who did it. We might think who were the most probable ones, in order to make an investigation. We would think of the persons who had less love, but we should not hastily decide who is the murderer, simply because he or she has an unsavory character, an unloving character. We are to give him the full benefit of the doubt. We are to make investigation.

It would seem that some of the most serious wrongs have been committed by surmising evil. Evil has been surmised against people without a shadow of proof. It is not for us to say that any are totally depraved. Very few are totally depraved. But whoever surmises evil, even a little, shows that he is lacking in the quality of Love. Whoever surmises evil much shows that he has a very small degree of Love. Evil surmising makes countless thousands mourn. Surmising evil of others has caused more suffering in the world than all the battles that were ever fought!

The Lord's people are being taught of God, and hence are learning more and more to control their thoughts and words and acts. Our thoughts are to be kind! Our thoughts are to be generous! Our thoughts are to be just! We are not to allow an evil suspicion to lodge in our minds against anybody. The common law of man decides that no judgment shall be passed against any one until the thing be proven against him. Those who have done the most evil and caused the most difficulty are those who have surmised evil against others. But it is better if we learn this as a precept from the Lord's Word, and happy are we if we see the degrading power of evil-speaking and evil-thinking and entirely refrain therefrom.

"LOVE YOUR ENEMIES"

The basis of this instruction—that we love our enemies—is evidently that our characters may be developed. Retaliation is a natural element of the mind, and particularly of the fallen mind—the fleshly mind. The more selfish we are, the more inclined we are to render evil for evil, slander for slander, blow for blow.

Our Lord taught the very reverse spirit. We are to love even our enemies, doing them good in return for their hatred, and ever sympathizing with their condition and desiring blessings upon them from the Lord, while they are feeling the very opposite toward us, as indicated by the persecutions they practise upon us. The Lord says that we are to do this in order that we may be the children of our Father who is in heaven. We have been begotten of the holy Spirit, and by practising along these lines we become more and more like him in character.

Possibly at the beginning of our experience we may not see why we should do this. We must practise along this line in order that we may develop his character. Some one might ask, Will not God punish his enemies? Yes! "All the wicked will God destroy." Does not God punish those who sin? Yes, all who sin will suffer. Then why should not we practise along this same line? Because we are not yet qualified to do so. In time, we shall be judges of mankind, but we shall not be prepared for this until we have first learned the lesson of love. We would be too severe, and would not be inclined to do them all the good that God would have us do them.

Does God require us to love where he does not love? Oh, no! "God so loved the world"—when they were yet sinners! Has God then not a love for mankind? Yes, He has a certain love for all mankind. He will see that every righteous act will have a just recompense of reward. And he will make reasonable allowance for all with whom he deals. He has a broad, sympathetic love, and wishes to make allowance for these in the way which he sees to be best for them.

When we practise this love to our enemies, we are developing a side of our character which is much unbalanced. If we get this side balanced, the other side will become balanced also. Naturally we wish to see that everything wrong is punished, and everything right rewarded. In other words, justice stands nearer to us in our imperfect condition than does love. Therefore, in order to be used of God we must cultivate this quality of love. We see why God is sympathetic with mankind. To all the wicked he is a consuming fire; that is to say, he is so opposed to everything that is impure that it will be destroyed, sooner or later.

It is because the Lord sees in our human family, the human

race, certain elements of Godlikeness that he is dealing with them at all, we may be sure. If from God's standpoint he had seen that men were only evil, continually evil, we may feel sure that he would not have made any arrangement for restitution in the next age. It is because God sees that some of the human family would rather be right than wrong that he is going to all this trouble of redemption, taking all this time, etc., to give these everlasting life. In the meantime he is granting the experiences of the present, which will be helpful to them through all eternity.

OUR PROPER ATTITUDE TOWARD ENEMIES

We do not suppose that God has a love for Satan, although at first he did have a love for him. But since Satan is now of an evil, vicious character, it would be wrong for God to love him, and it would be wrong for us to love him. Even the worldly condition we must not love. We cannot serve God and Mammon. We cannot love God and Mammon, because they are opposite. But as regards Satan, it is not our part to slander him, nor to express vituperative sentiments toward him. He is God's enemy. And God is able to attend to that case much better than we. So we are not to judge Satan nor to revile him. We read that even Michael would not bring a railing accusation against him, but said, "The Lord rebuke thee."—Jude 9.

We are to do all the good we can, and be as helpful as possible. We are not competent to judge, to decree. It is therefore our duty to be fully submissive, and in due time the Lord will manifest the principles of righteousness, as in contrast with the principles of error. He will render his just verdict in due time, through his appointed channel.

In respect to those who ignorantly seem to be adversaries of the church at the present time, we are to have a sympathetic love—not the love of a brother. God refuses to accept any of these as his children; He merely exercises toward them sympathetic love. He does not wish to do them any harm. Rather he is preparing to assist them. By and by he will provide for them everything that will be helpful in bringing them out of their sinful condition. We would rather assume that all of the human family are what they are because of the fall and not because of wilful love of sin. To take any other viewpoint would be judging, and we are not authorized to be judges now.

Taking this viewpoint, we recognize that some of our race fell more in one direction, and some more in other directions, and that "all have sinned and come short of the glory of God"—the glorious standard which God has set. We ourselves need divine sympathy, and we ought to be glad to render sympathy to others.

(*To be concluded in our next issue.*)

"THESE THINGS WERE TYPES"

"Now these things were our examples [Greek *tupos*—types], to the intent that we should not lust after evil things, as they [typical Israel] also lusted. . . . Now all these things happened unto them for ensamples [Greek *tupos*—types]: and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."—1 Corinthians 10:6-12.

St. Paul's words have great weight with every reader of this journal. The above text, even in our Common Version, is very strong, very forceful, but its force is multiplied when we notice that in the Greek the word type is used; for a type is a very exact pattern of the antitype, which is on a larger scale.

The force of the statement is further intensified when we notice that the ends, or harvests, of the ages are referred to. The Apostle lived in the harvest of the Jewish age; and we believe that we are living in its antitype, the harvest of this Gospel age. More than this, in the Greek the Apostle's words imply a special pressure, or testing, connected with these harvests—just such pressure and testing as we know were upon the Jewish nation in St. Paul's day, and just such pressure and testing as are upon Christendom in this our day—the harvest, or end, of this Gospel age.

Literally, St. Paul said, "They are written for our admonition upon whom the ends of the ages press down." Elsewhere the same Apostle urges respecting this same time, that God's people should have on "the whole armor of God" in this "evil day," that they may be able to stand. (Eph. 6:13) Here he suggests that in this Harvest time some of us may feel too self-confident, and hence not sufficiently watchful, careful. He urges, "Let him that thinketh he standeth take heed lest he fall." The wherefore of verse 12 connects this danger of falling with those stumblings and fallings of Israel which, the Apostle tells us, are "our types."

SUGGESTIONS OF ANOTHER

A dear brother in the truth writes us at considerable length concerning the five different experiences referred to by the Apostle as "our types." Studying these with apparent great care, the brother thinks that he sees double fulfilments of these types during this harvest time. He notes the invasion of Darwinism among God's people, as corresponding to the invasion of the quails among the Israelites lusting after flesh as against the manna. The teachings of Evolution ignore the Bible statement of man's fall, of the redeeming work of Jesus, and of the ultimate blessing of the world through his kingdom, and give the people in their stead worldly doctrines for religious food; especially the view that man has evolved from the brute by natural inherent forces. This temptation upon Christendom has led to great deflections, and through it many have lost their spiritual hopes, if not their spiritual lives.

The second temptation, pictured by the worshiping of the golden calf, the brother understands to be the worship of self and the works of self, especially evidencing itself in the Higher Criticism movement, wherein religious leaders, seemingly in self-love, set forth to the people the product of their intellects as objects of worship, instead of holding Jehovah, who is set forth in the Scripture plan as perfect in wisdom, justice, love and power, as the One to be worshiped. The worship of money, also, he thinks is incidental to the decline of the worship of the true God. The temptation also has resulted in much spiritual harm and death.

The third temptation he also interprets symbolically, understanding it to mean improper combinations as between things spiritual and things temporal, and between things true and things false, as represented in the tendency to mix religion and pleasure and money-getting, and also the disposition to combine various religions with politics. This also, he suggests, has caused considerable destruction of spirituality in Christendom.

The fourth test, styled by the Apostle as "tempting Christ," was a rebellion against Moses, who typified Christ. The people desired to take a short-cut through the land of Edom, thus to enter the Promised Land, whereas Moses directed their course by a more circuitous journey through the wilderness. Our brother sees in this a type of how in our day there has arisen in all the nominal churches an opposition to the narrow way of self-sacrifice—the wilderness journey toward the Canaan of rest—a desire to make a short-cut, taking in the pleasures of this present life and the fellowship of the world. This temptation is represented by the official removal of restrictions upon Christian conduct, by which it has become popular for Christians to become theatre-goers, novel readers, game players, society people, and social and political reformers, supposedly the highest type of Christian workers.

There is a murmuring against the "narrow way" of discipleship—a murmuring against the voice of the Lord through the Scriptures and against all those who walk in that wilderness way, in the footsteps of Jesus, and who teach others so to do. The fiery serpents have bitten many of these murmurers. Many are sick because of these bites, and only a recognition of the efficacy of the Redeemer's blood can save them unto everlasting life. Thank God, for many of them there will be a further opportunity for looking to Jesus than has been afforded in the present life!

The fulfilment of the fifth of these types of the trials and testings of this harvest period our brother believes to be just upon us, and will be by far the most severe test, and will mean the spiritual death of large numbers. He is inclined to connect its fulfilment with THE WATCH TOWER publications and the wide murmurings against them—as mouthpieces of God.

In all of these "our types," the brother thinks he finds not only nominal Christendom involved, but also in a special sense those of God's people who see and appreciate the time in which we are living as the harvest time, and who are enjoying the "meat in due season" now provided for the household of faith. It is unnecessary for us to elaborate the brother's application of the first four of these temptations, tests, as they have had fulfilment in connection with the harvest work and THE WATCH TOWER publications. We will,

therefore, be content to elaborate a little his view of the fifth of these trials belonging to this harvest time, and written for our admonition, as "our types."

THE "VOW" REPRESENTED IN THE TASSELS

In Numbers 16, we have in great detail the fifth of "these things written for our admonition," as "our types." Our brother urges that the account really begins with the last four verses of Numbers 15. There the Lord directed Moses, saying, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring; that ye may remember and do all my commandments, and be holy unto your God."—Num. 15:38-40.

The brother points out that the word here rendered fringe is in the Hebrew *tsitsith*, and signifies a tassel. The Jews still follow this command. Next to their skin they wear a holy cloth a few inches long, over their chests and backs, with a hole in the center for the head, much resembling a garment worn by the priests. Upon the corners of the holy cloth they fasten tassels tied with blue ribbon. The symbolism is "Holiness to the Lord."

Interpreting this, the brother suggests that it was a new commandment or counsel given by Moses as the Lord's mouthpiece, and that it was this that led to the rebellion of Korah, Dathan, Abiram and On, with two hundred and fifty of the principal men of Israel. Ostensibly their rebellion was not against God, but against Moses; but really it was against God, because Moses merely acted as his mouthpiece.

Applying these things, the brother suggests that the "Vow unto the Lord" suggested in the columns of THE WATCH TOWER as an aid to greater holiness and as an assistance in remembering the Lord's commandments, was presented to the Lord's people in 1908. True, the vow was not presented as a command from God, but merely as a suggestion of something which would help the spiritual Israelites in their endeavor to grow in grace and knowledge and love, in holiness and in sympathetic fellowship with each other, remembering each other and all the interests of the Work daily at the throne of heavenly grace. This suggestion of something for their spiritual advantage and for their protection in this "evil day," when it is a question of "who shall be able to stand," was expected to bring a hearty response from all who are "Israelites indeed."

After Moses had given the instructions from the Lord respecting the fringes, etc., to the surprise of many, there followed immediately an uprising amongst the Levites—amongst the consecrated—under the leadership of Korah. The uproar was seemingly on the question of holiness. "Two hundred and fifty of the princes of the assembly, famous in the congregation, men of renown, . . . gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?"—Num. 16:2, 3.

The suggested application of this type is that as "our type" the "fringe" tied with a blue ribbon (Num. 15:38) represents the vow, we looking upon it as a means of grace, as an assistance toward the remembering of all the commandments of the Lord to do them, and that "Ye speak not after your own heart and your own minds." The vow is a suggestion that we remember God's commandments and speak not after our own heart of the flesh, nor after our own wisdom, but that we remember and do all of God's will and requirements and glorify our God. The rising of Korah, Dathan, Abiram and On, with the two hundred and fifty of the principal men of the congregation, represented in type the opposition engendered against the Lord's harvest work, now being carried on through this journal and the Watch Tower Society, and which took for its text, in opposition to the Vow suggested, "Ye take too much upon you, seeing all the congregation are holy, every one of them." Wherefore then lift ye up so high a standard of the Lord? Why lift up so high a standard of righteous endeavor of thought and word and deed?

MOSES EXPOSTULATED IN VAIN

How Moses entreated and expostulated, and how he was reviled, is described in Numbers 16:4-35, also the final result—that Korah, Dathan, Abiram and their families were swallowed up by the opening of the earth, and the band of two hundred and fifty were destroyed by fire. This is interpreted to signify that those rebellious ones who posed as being so holy were disapproved of the Lord, and in some manner, in the antitype, will lose their spiritual life—possibly by being swallowed up, or consumed, by worldliness, business, etc. Our interpreter suggests that this taking of censers and offering of incense by these men, pictures the bringing forth of many tracts and pamphlets as offerings of incense to God by those who oppose us.

Aaron stood in the midst of the offerers with his censer and incense, and his offering alone was accepted. The brother also calls our attention to the sequel of the matter, which he believes may yet in some degree be future.

The children of Israel, instead of recognizing the Justice of the Lord in dealing with those who were rebellious against his divine arrangements, condemned Moses and Aaron for the death of Korah, Dathan and Abiram and the two hundred and fifty transgressors, ignoring the Lord's relationship to the matter entirely. (Verse 41) A host of them gathered against Moses and Aaron, and murmured, saying, "Ye have killed the people of the Lord!" The result was that the Lord's anger was aroused against the murmurers. A plague broke out amongst them, so that fourteen thousand seven hundred perished as a result. And the remainder were spared because of the haste of Aaron in running into the midst of the afflicted people with the holy and acceptable incense. The brother suggests that this was next to the most destructive plague of the five, and that this is the portion which the Apostle specially emphasized when saying, "These things were our types." "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

LESSONS WE MAY SAFELY LEARN

Without fully endorsing every item of the foregoing, we must say that some features of these, "our types," fit reasonably well to the interpretations suggested. However, entirely aside from these types, entirely aside from this or any other interpretation of them, we know that we are living in the "hour of temptation" (Rev. 3:10), in the "evil day," in which this age will be merged into the new dispensation. We surely know that "Judgment begins with the house of God." We surely know that it is to extend eventually to all Christendom. If the Judgment, or trial, or fiery testing, of the world, will mean to them "a time of trouble such as never was since there was a nation," it will surely mean a time of fiery trial to the household of faith, with whom it begins. The question is, "Who shall be able to stand?" The answer is, the holy—the sanctified in Christ Jesus.

The spirit of rebellion against all laws, rules, regulations, human and divine, seems to be in the very air we breathe. It is a time therefore for the child of God to be seeking peace and pursuing it increasingly, as far as possible with all, acting as peacemakers and not as strife breeders. It is a time when many seem prompted to offer incense which the Lord has not commissioned them to offer. The spirit of ambition, rivalry and desire to be greatest amongst the Lord's people is one of the most dangerous foes of the church, not only to those over whom they rule, but also to those who will be the rulers and teachers. The lesson to every one of us is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Another lesson is that loyalty to God means that we shall remember that he has undertaken the supervision of his church's affairs, and that he is competent for all that he has undertaken. Consequently, the loyal and obedient must be careful how they undertake to be or to do, to make or to break, anything connected with the work of the Lord. They are more and more to expect and look for divine leadings in all of their affairs, and equally in the affairs of the church of Christ.

A CURE FOR SURFACE CANCER

Cancer troubles are becoming more numerous. We know of no remedy for internal cancers except surgery. Even then a cure is doubtful. We have recently learned of a very effective and simple remedy for cancers which show themselves on the surface of the body. We are informed that a physician, after testing this remedy, paid $1,000 for the information, and that he has established a Cancer Hospital which is doing good work. The recipe has come to us free and we are willing to communicate the formula, but to those only who are troubled with surface cancers and who will write to us directly, stating particulars. No fee will be charged, but in order to protect the sufferers, we require a promise that they will not sell the formula to others, nor receive pay for the use of it, nor communicate the formula to anybody. Any one known to be a sufferer can be informed of the terms on which the prescription is obtainable through us.

"HE COMETH WITH CLOUDS"

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."—Revelation 1:7.

This Scripture is generally quoted as a proof that our Lord Jesus at his second coming will be visible to the whole human family; that they will all have great mourning when they see him; that it will be a sad day for them—especially for the Jews. Our thought respecting the passage, in the light of other Scriptures, is different from this. In the first place, the Lord himself said, "Yet a little while, and the world seeth me no more, but ye shall see me." Only the Lord's faithful followers were to see him. The Apostle Paul explains that Jesus' followers will see him because they are to be changed in the first resurrection, "in a moment, in the twinkling of an eye." The Scriptures clearly indicate that our Lord's present condition is the heavenly, the spirit condition, not only as high a condition as before he came into the world, but still higher.

The Lord prayed to the Father that he would glorify him with the glory that he had with him before he came into the world—"before the world was." The Father assured him that he had glorified him and would glorify him again. (John 17:5; 12:28 Vatican MS.) The Scriptures also assure us that our Lord in his glorified condition is far above angels, principalities and powers. (Philippians 2:9, 10) When he was a man, he was "a little lower than the angels." (Heb. 2:6-9) The Scriptures declare that the Lord is now the express image of the Father's person (Heb. 1:3), and also declare of him, "whom no man hath seen nor can see."

Another Scripture tells us that the coming of Christ will be for the blessing of the world. The very object of his coming will be for the lifting up of the poor and fallen race. St. Peter tells us that there will be "times of refreshing," "times of restitution of all things, which God hath spoken by the mouth of ALL his holy prophets since the world began."—Acts 3:19-21.

How shall we harmonize this last statement with that of our text, which says that he shall come with clouds; that every eye shall see him; and that all mankind "shall wail because of him"? The answer is that in harmony with other Scriptures the coming with clouds would signify the coming in a period of trouble—the word "clouds" being used to signify trouble—in the dark day. He is coming in clouds, in that the time in which he will first manifest himself to the world will be a very dark day to the world—"a time of trouble such as never was since there was a nation," and, we are told, never shall be again. (Matt. 24:21) That will be a dark, cloudy day.

In that day, ultimately all eyes shall be opened; and all mankind shall see him with the eyes of their understanding—see him in the sense that we see him now, and have knowledge of him and of the Father. A blind man sees in the same sense. He says, "I see now"—meaning that he sees with his intellectual sight. It is far better to see with the intellect than with the natural sight.

Darkness now covers the earth. "The god of this world hath blinded the minds of all those who believe not." (2 Corinthians 4:4) There are a great many blinded minds at the present time. They do not know the object of Christ's coming. They do not have the Scriptural teaching as to why he comes. But their blinded eyes shall be opened. Every human being shall come to an understanding of the fact that the Lord's kingdom is for the blessing of "all the families of the earth" according to God's promise made to Abraham and all the prophets after his day.

The Jews will come to recognize him. The Apostle Paul says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved" (Romans 11:25, 26) from their blindness, from their ignorance, from their misunderstanding at his presentation of himself at his first advent. Another Scripture says that when they see him, recognize the "sign of the Son of Man in the heavens, then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matthew 24:30) The Prophet says that those that "pierced him" shall mourn for him as a man mourns for his only son. (Zechariah 12:10) Thus they will appreciate Christ, and their eyes will be the first eyes that will be opened. But at that same time, when their eyes begin to see out of obscurity, there will not be anything that they can see with the natural sight.

There is first of all to be a *parousia,* or presence, of Christ, which will be known only to his church, his bride class. The culmination of his work in the *parousia* will be the gathering of the church to himself in the first resurrection. The Scriptures go on to say that he shall be revealed in flaming fire, taking vengeance.

The "clouds of heaven" well represent the confusion in general. The world for a time will be in ignorance of his presence. But gradually they will come to know that they are in the time of trouble, the day of wrath, in which this age is to close. Then they will mourn. The whole world will be in mourning. If the world has mourned in the past, much more shall we expect it to do so when the trouble will be general. In the midst of that trouble, they will gradually learn of the grace of God. Human selfishness, they will find, has been so overruled as to lead up to the glorious kingdom of Messiah, through which are to come all the blessings which God has promised.

LIVING AFTER THE FLESH

"For if ye live after the flesh, ye shall die."—Romans 8:13.

These words, addressed by the Apostle to the consecrated Christians living at Rome, are equally applicable to Christian people living all down through this age. The terms all during the Gospel dispensation are the same. They have not changed, and will not change. The call is to become soldiers of the Lord Jesus Christ, under the banner of the cross, and to have the trials and the difficulties in the present life and the reward that will follow. The agreement of our consecration is that we will make a full surrender of ourselves as human beings, that we will give up our earthly rights and privileges, as we have control of these. It includes still more than this. It includes the giving up of our hopes as members of the world of mankind.

God's provision for the world is that they shall be recovered from sin, and brought back to the full human perfection lost by Adam's disobedience. We who accept the offer of this Gospel dispensation surrender all those restitution privileges which Jesus' death would have given us. We surrender these for the hope which the church is granted, not the hope of human perfection, but the hope of being accounted worthy to attain, with the Master, to glory, honor and immortality—the divine nature.

These are merely hopes, merely prospects. We do not see the glorious things themselves. We merely have the Lord's Word respecting them. We give up the earthly hope for the heavenly hope. These begotten of the holy Spirit are called new creatures. And these new creatures are to live, not after the flesh, but after the Spirit. That is to say, they are not to obey the dictates of the flesh, but those of the holy Spirit of God.

MEANS OF SPIRITUAL GROWTH

This holy Spirit that they are to obey they receive in several ways. Primarily, they receive it in begetting, and it is an influence directly from God. This spiritual creature, thus begun, is to grow in grace, knowledge and love—to grow up into Christ and into full development in the body of Christ. And this new creature is to feed on the Word of God. It is not only to use the Word of God, but also to go to the Father in prayer and note his providences. It may even learn some things by its failures and by the disciplines incidental to those failures.

These new creatures are thus to demonstrate their loyalty of heart, their confidence in God, in all these matters. And if they do this to the end of the journey, eventually they will reign in the glorious kingdom of Messiah. And those who will receive the reward of joint-heirship with the Lord, will be those who have proven their loyalty even unto death.

The great Captain of our Salvation was the first one who was given this opportunity. He was found faithful. He laid down his life in obedience to the Father's will. His experiences were the cup which the Father poured for him. At all times the language of his inmost being was, "I delight to do thy will, O Lord! Thy law is written in my heart." This is the course that must be followed by all who would reach the same goal as Christ, and be a joint-heir with him in his kingdom.

A joint-heir is a co-inheritor, one who shares an inheritance with another. The Father purposed from the very beginning that he would have, not only the head—Christ—but also the church, his body. "He who foreknew Jesus foreknew us also by Jesus." The Apostle says that, in bringing many

sons to glory, it behooved God to make the Captain of our Salvation perfect through sufferings—through the things that he suffered. And those sons who would be associated with him in that glorious kingdom must suffer also in the things through which they pass.—Heb. 2:10; 2 Tim. 2:11, 12.

Amongst the trials and difficulties through which the followers of our Lord must pass, are the besetments of sin and Satan, the allurements of the world, and the weaknesses of the human nature. Some of these the Master underwent—but he was holy, harmless, undefiled and separate from sinners. We are not able to overcome completely, and so we have the imputation of the merit of Christ to cover our unintentional blemishes. Jesus had no such allowance made for him. We who are imperfect and blemished have this arrangement made for us in order that we may have an opportunity of reaching this goal. Every imperfection that we have is covered by the merit of Christ. Thus we are well started on this race-course.

We are not only to resist sin, but we are to lay down our rights. We are to count the spoiling of our goods all joy, knowing that our trials, rightly received, are working out for us a far more exceeding and eternal weight of glory. If any would be intimidated by the loss of name or fame or what-not, he would not be of the right spirit, and would not be classed as an overcomer.

TWO CLASSES OF THE UNFAITHFUL

We have been describing the faithful ones—those who walk in the Redeemer's footsteps to the end. But there are two other classes. The one class returns to sin again—as St. Peter says, "like a sow to her wallowing in the mire." (2 Peter 2:22) Such have no provision made for them. They have gone clear back on their covenant, and the Apostle points out that there is nothing left for these but "the blackness of darkness."

Then there is another class, who would not think of going back to live in this manner, like the hog, to wallow in sin. But they are held back by the fear of death, and are all their lifetime subject to bondage. (Hebrews 2:15) They fear that sacrificial death. They will not exercise sufficient faith and courage. They will not be of the favored class, because they have not a sufficiency of the Master's character. And yet they are not bad. They have a loyalty of heart. If this were not so, they would go back to the wallowing in the mire, like the other class described.

The Lord sees that these love him, and that under favorable conditions they would be very glad to live for him. But they are living in an adverse time. And the Lord in great compassion does not suffer them to lose all, but provides for them a way of escape. So he allows trials to come upon them—it is God's providence that does this. As the Apostle says, he delivers such unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. If such profit by their experiences, they might get into the great company class and be of the spiritual nature. But they will not be counted worthy to be sharers in the highest blessing, the divine nature.

A place in either of these two classes is not, as a rule, reached instantly. Any one begotten of the holy Spirit at one moment could not the next moment die the second death. There is too much of a difference between spirit-begetting and the condition of wilful sin for us to imagine that they could follow closely the one upon the other. They are opposites. It would be impossible to pass from the one condition to the other instantly. So this class prospers for a time, but as the trials, difficulties and persecutions incident to the Christian life come in they gradually fall away.

CAUSES OF FAILURE

In these classes there is a failure to live up to the standard. In both cases there is a tendency to take a medium course—neither to live close to the Lord and his requirements nor to drift away from him. As the Apostle says, if we continue to live after the flesh, if we take that course of life which would be pleasing to our old natures, we may know that it is the broad road that leads to destruction. And so if we live after the flesh and continue so to live, the end will be death.

We learn from the Scriptures that the Lord would not allow any who really love him, who are loyal of heart and have merely made a misstep, to go into the second death. The Apostle John says, "If any man [in Christ] sin, we have an Advocate with the Father, Jesus Christ the Righteous." (1 John 2:1) Let him come to the throne of grace, that he may obtain mercy and help in time of need. But any misstep would have a tendency to lead us farther and farther away from the goal. We are always to press on. The death of those who live after the flesh will be the second death; for these new creatures have already passed from the first death. The Apostle says that we have passed from death unto life.

We, this class referred to in the text, have received our share of the sacrifice of Christ, and having received our portion there would be nothing more left for us, if we should lose it. And if any of these misuse their share, any death that they die would be the second death. There is but one death to the new creature; for it can never be redeemed. Every provision is made for helping it, but no provision if it takes the position of a wilful sinner.

The Apostle says, "I beseech you, brethren, that ye present your bodies a living sacrifice." And this is what the faithful are doing—laying down their lives. And this is the condition on which they will obtain the great reward of the divine nature!

PERTLE SPRINGS AND HOT SPRINGS

Our Western convention tour may properly be termed a series of conventions, of from one day to eight days' duration each. First came one day at Kalamazoo, Mich.; then one day at Toledo, O.; then one day at Jackson, Mich.; then one day at Kansas City, Mo. At all of these cities interesting public meetings were held, averaging about 1,200; besides smaller meetings for the interested.

Next came Pertle Springs, Mo.—an eight days' convention. It had an attendance of about 500, with occasionally 800, when swelled by the public. All seemed to enjoy this quiet resting place, away from distractions of every kind. The program showed fourteen Pilgrims. Besides these, others of ability were tried out on symposiums. Fifty-four were immersed—25 brethren and 29 sisters. The Editor's stay was for only two days. He hastened onward.

Oklahoma City was our next stop. Two meetings were with the interested, including about 100 from nearby places. Seventeen were baptized. A public meeting was attended by fully 3,000. A deep interest was manifested and we trust some were drawn nearer to the Lord as the eyes of their understanding opened more widely to the beauties of God's Word.

Little Rock, Ark., had a one-day convention with about 200 friends in attendance. The public meeting was rated at 700. The public is surely awakening to a realization that the lack of church attendance is to be attributed to a lack of faith; and the lack of faith to be attributed to a lack of knowledge of the Bible's real teachings.

Hot Springs, Ark.—Our eight days' convention here was none too cool at midday, but the friends had a most enjoyable time. It was a splendid convention in every good sense. The friends in attendance represented thirty-two States, to the estimated number of 1,000—though we doubt if there were so many except at the public meetings, when the attendance ran up to the auditorium's capacity. Total number immersed forty-one—23 sisters and 18 brothers.

Amongst the items of interest here were three resolutions of the I. B. S. A., declaring:—

(1) That it is the sense of the convention that the time has come for the learned to inform the less learned that the Bible words sheol, hades, tartarus and gehenna do not refer to places or conditions of fiery tortures, but that the first two signify the tomb;

(2) That the earth was already created when the narrative of Genesis begins: "And the earth was, without form and void"; that the seven epoch-days of Genesis should be made known to the public, that the true harmony betwen the Bible and Science may be realized.

(3) It was unanimously resolved that the time has come for the use of moving pictures in teaching Bible truths. It was brought out by the discussion that the Lord sanctioned this in his use of parables and in the symbols of Revelation, which are word pictures. It was conceded that so important an avenue for reaching the heads and hearts of mankind should not be neglected.

The Editor later explained that he had been at work upon this very plan for three years and now had almost ready hundreds of beautiful pictures, which will undoubtedly attract great crowds and herald the Gospel, and help the public back to faith in God, and in the Bible as the Word, or Revelation of God.

Later, when endorsing the convention's resolutions, the Association's President declared that he would advocate the use of "The Temple," West Sixty-third Street, near Broadway, New York City, as the permanent home for the Gospel in pictures—"The Photo-Drama of Creation." He believed

that its use on seven days of the week, and three times daily, would prove a wonderful work of grace to many—much more so than to use it merely one day of the week for preaching.

This led to explanation of what "The Temple" is. Almost providentially a property worth nearly half a million dollars had come under the Association's control for Gospel work. True, the property is mortgaged for nearly its worth; but no matter: the low interest will be a very moderate rental. Besides, while The Temple will be the home of "The Photo-Drama of Creation," the exhibition will have numerous duplications, for the preaching of the Gospel far and near.

At Hot Springs, Brother Russell joined the excursion train. It consisted of nine cars, and in them about 200 truth friends, desirous of accompanying their Pastor on the trans-continental tour.

The convention was royally welcomed by the Business Men's League of Hot Springs, and urged to "Come again." Their letter of invitation addressed to the I. B. S. A. Secretary follows:

DEAR SIR:

The Business Men's League of Hot Springs, Arkansas, herewith tender the International Bible Students Association, a hearty and cordial invitation to hold their next convention in Hot Springs.

In extending this invitation, we wish to assure you of our appreciation of the honor and pleasure you have conferred upon us by favoring us with your presence during the past week.

Hot Springs is to be congratulated upon having had your celebrated leader, Pastor Russell, in our midst, and you may rest assured that, should you decide to accept this invitation, nothing will be left undone to make your next visit one of the most pleasurable and memorable ones in the history of your organization.

Trusting you will favor us with an acceptance, we are,

Yours very truly,

HAMP WILLIAMS, *President.*
GEORGE R. BELDING, *Secretary.*

FIGHTING AGAINST GOD

AUGUST 3.—Psalm 105:23-36; Exodus 7:11.

"Whosoever shall exalt himself shall be humbled: whosoever shall humble himself shall be exalted."—Matthew 23:12. R. V.

The practice of injustice injures both parties—the afflicter as seriously as the afflicted. If this principle were generally recognized, fewer would attempt to practise injustice—inequity—iniquity. The Bible especially disclaims against all forms of iniquity and upholds justice, which is but another name for righteousness. All sins are great and grievous in proportion as they are injustices affecting the rights of others. No lesson seems so difficult for people in general to learn as the lesson of justice, which the Master briefly comprehended in his Golden Rule, "Do unto others as ye would that they should do unto you."

There is no individual who does not need to guard himself along this line. With the coming of the opportunity to take advantage of another comes the test. It has a thousand forms, but is always the same—injustice. It may be practised by employer against employee, by parent against child, by husband against wife, by neighbor against friend; or reversely. In every case, however, we may be sure that the one who practises the injustice will suffer as severely in the end as the one against whom it is practised. This principle finds a forceful illustration in today's Study.

SLAVERY'S COST TO THE EGYPTIANS

On various pretexts the Egyptians justified their treatment of the Hebrews. They were becoming numerically strong, and might aid the enemies of Egypt in case of an invasion. Therefore the Egyptians wished to hinder the increase of that people. Unsuccessful in this they enslaved the Hebrews. The slavery proved so satisfactory and profitable to the Egyptians that they afterwards thought that they could not get along without the slaves. Hence, at the time of this Study, the Egyptians were ready to hold their slaves at almost any cost.

Injustice—inequity—iniquity—got such a hold upon the Egyptians that the plagues necessary for the deliverance of the Hebrews were doubtless a full compensation of justice upon them, equivalent to the injustices which they had practised. Truthful is the proverb which says, "He who sins shall suffer"—a just recompense, somehow, sometime.

The Egyptian plagues were miraculous from one viewpoint; not so from another. We are apt to style everything beyond our own experiences as miraculous, and everything within our range of experiences as natural. Thus Telephony and Wireless Telegraphy would rank as miraculous, did we not have ability to reproduce them, and to know how the results are secured. Similarly, the perfect flowers of our day, as contrasted with the inferior ones of fifty years ago, would be miraculous to us without the knowledge of how the improvements have been produced.

On the other hand, from God's standpoint nothing is miraculous, since everything is accomplished in harmony with wisdom and power divine. As we become familiar with the laws of nature and discern how the Almighty has accomplished certain things which we in the past called miraculous, it should not lessen our respect for the wonder itself, nor for the One who produced it.

Applying this principle to today's Study, we find that the various plagues upon the Egyptians can be accounted for with more or less of reasonableness, but the people of God should all the more reverence him who exercised that power. It is supposed that the ten plagues upon the Egyptians covered a period of ten months. Evidently they were part of a contest between the gods of the Egyptians and Jehovah, the God of the Hebrews.

The Pharaohs claimed to be the representatives of the sun god, while their slave people, the Hebrews, worshiped the great unseen, unmanifested Jehovah. Thus, when Moses by divine direction appeared before Pharaoh, he told him that the God of the Hebrews sent him word that the Israelites were to go out of Egypt to worship him. Derisively Pharaoh inquired, "Who is this God of the Hebrews?" The intimation is that he did not recognize him. He considered the sun god of the Egyptians the powerful one.

Moses was instructed to give certain signs by which his authority as God's representative would be recognized. One of these was to cast his staff upon the ground, and it would turn into a serpent. It was a notable sign, but Pharaoh called in his magicians, and they performed a similar feat, or appeared to do so. Some have surmised that they performed a trick said to be common in India—hypnotizing a serpent and making it rigid in catalepsy, so it would appear like a staff. Then, released from the hypnosis, it would manifest itself as a serpent. We are not sure, however, that the magicians did not do more than this, for the other duplications of the work of Moses through Aaron cannot be accounted for on the basis of deception.

What power did they use? We reply that according to the Scriptures there are but two sources of occult power—divine and satanic. Unquestionably God has for centuries permitted Satan and the fallen angels, called demons, to exercise great power. In no other way can the psychic phenomena of India, and, more recently, in Europe and America, be accounted for. And in thus saying, we are not charging that the spirit mediums are knowingly the servants of the evil spirits who personate the dead. Rather, we are excusing them as thoroughly deceived—blind leaders of the blind—who more and more are bringing the world under the power of these evil spirits, and rapidly increasing the numbers of the insane, who already number one out of every hundred adults.

WATERS TURNED INTO BLOOD

It is supposed that the plagues began in June and ended the following March. The first one, the turning of the waters into blood, was almost as miraculous as the turning of the water into wine by our Lord at Cana. Some think that they find the explanation of the miracle. We have no reason to doubt that some day we shall fully know how God exercised his power in performing this wonder, and also how the Lord Jesus operated chemically on the water to change it into wine. Undoubtedly the process is a simple one, if we only know how it was done. All the grape juice was originally water, and passed through chemical changes in the vine. More and more our chemists are learning of the secrets of nature, and the flavors of fruits are now produced by what is termed the synthetic process. Some are hoping to produce milk by this process very soon—the full equivalent of cows' milk—directly from the grass.

Travelers tell us that in the early spring, before the freshets, they have seen the water of the Nile as red as blood. This color is produced by some micro-organisms in the water. If this were the method God used for turning the waters of Egypt into blood, or to look like blood, Pharaoh had probably heard of such changes before, and the miracle would consist chiefly in the ability of Moses and Aaron to effect the change

suddenly—at their command—and in turn to abate it. The effect was sufficiently disastrous, for the fish of the river were killed, and the people could not drink the water. Still Pharaoh and his court held on to the injustice, and refused to let the Hebrews go.

The second declaration of the authority of Jehovah in commanding the release of the Israelites was backed by the threat that a plague of frogs would come. And they did come. Everywhere the land was alive with frogs and toads—in the streets, in the fields, in the houses, in the bedrooms and the beds, in the troughs mixed with their food—frogs everywhere. Frogs in vast numbers are said to come to Egypt at times, but apparently never in so great numbers as on this occasion. It was a notable matter. Still Pharaoh, when there was respite, was unconvinced that he was fighting against Jehovah; and still he held on to the injustice of slavery. Pharaoh's magicians in some way were able to duplicate the first two plagues, but they merely added to the difficulty. They were unable to take away the frogs. Pharaoh was obliged to appeal to Moses, saying, "Entreat the Lord, that he may take away the frogs."

The third plague was of lice. Dr. Merrins says: "The word lice probably means 'dust ticks,' so common in Egypt. This little creature fastens itself on the victims, sucks the blood, and in a few hours distends from the size of a grain of sand to that of a pea. At certain seasons, it is as if the very dust of the land were turned into lice. The decaying heaps of frogs would inevitably be the breeding place of innumerable insects." He quotes Sir Samuel Baker as saying, "I have frequently seen dry desert places so infested with ticks that the ground was perfectly alive with these vermin, which are the greatest enemy of man and beast." The miracle in this case would consist in the producing of these ticks in unusual numbers and unusual places—not merely in the desert wilds, but throughout Egypt.

It is well worthy of note that these first three plagues were shared by the Israelites as well as by the Egyptians, but in the succeeding plagues, as Moses pointed out in advance, the Israelites were spared. The Land of Goshen was protected.

The plague of flies apparently, as the Psalmist says in this Study, was of various kinds—gnats, mosquitoes, house flies and cattle flies. The poor Egyptians were in torment—suffering a just retribution in offset to their own injustice, while the Israelites were preserved in this plague. Pharaoh relented and declared, "I will let the Israelites go, but not far away." But when God's mercy took away the plague, he hardened his heart again. He doubted, after all, whether their experiences had been any special chastisement from the Lord, and refused to let them go.

THE CATTLE PLAGUE

The cattle plague came next. It was a very grievous murrain (from the Latin, *morior*, to die), a disease much resembling the Russian epizootic, which a few years ago spread sickness and death among the cattle of the world. The Israelites were cattle raisers and shepherds, yet this murrain was kept from them in the Land of Goshen, thus proving God's care, "that thou mayest know that there is none like me in all the earth." The monetary loss by the murrain must have been very great. Then came the plague of ulcers and sores. Imagine the nation, from the king to his humblest servant, afflicted with distressing carbuncles!

The seventh plague was a cyclone, hail and flaming fire. "He gave them hail for rain, and flaming fire in their land." This was a fearful storm, "thunder and hail and fire ran along upon the ground" or rained down unto the earth. (R. V.) "Hail, and fire mingled with the hail, very grievous." Their crops were destroyed, and their property injured.

The eighth plague was one of swarms of locusts, and probably resembled the plague of grasshoppers which some years ago created such havoc in Kansas and Nebraska. Immense swarms of locusts have at other times come upon Egypt from Nubia. They covered the ground for miles, and sometimes to a depth of fifteen inches. Harmless of themselves, they are an enemy that cannot be disposed of. They are apt to eat everything that is green, before they fly away. In the midst of this calamity, Pharaoh confessed his sin and asked forgiveness. Yet, when the danger was passed, he again hardened his heart to resist the Lord's way, the way of righteousness. The success of injustice and the hope of future profit therefrom led him to brave what he now recognized to be the power of the Almighty.

The ninth plague was one of darkness over all the land. It probably resembled the London fogs, in which it is impossible to see, and in which lights are of little avail, and which brings business to a general standstill. This darkness may have been produced by dust in the air, as some believe, or in a thousand other ways that the Almighty might choose. Yet the Land of Goshen where the Israelites dwelt was exempt—another proof to Pharaoh that he was dealing with the God of Israel.

Deeply impressed, Pharaoh yielded a little more than before, and offered to let the people go with their children, providing they left their flocks and herds in Egypt. When this proposal was refused, he commanded Moses to leave his presence and to see him no more upon penalty of death. To this threat came the calm reply of Moses: "Thou hast well spoken: I will see thy face no more." The next plague, as Moses knew, would be the final one, to which the hard heart of Pharaoh would succumb.

ISRAEL SPARED, OR PASSED OVER

AUGUST 10.—Exodus 12:21-31.

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

Christian people speak of the Jewish Passover as an institution, as a relic of the past, in which they have no special interest. This is because the meaning of the Passover is not generally grasped. Really the Christian is more deeply interested in the Passover than is the Jew. But there is one sense in which the entire world is interested in it, as we shall see in today's Study.

The tenth plague, sent upon the Egyptians as a chastisement for their persistent injustice toward the Hebrews, was the death of their first-borns. In every home of Egypt there was death, and that of the flower of their families, the first-born—son or daughter. The terror of such a night can better be imagined than expressed.

Death is always represented in the Scriptures as being the enemy of man—the penalty of sin. The death sentence came upon our first parents because of sin; and through them by the laws of heredity it has passed to all their children—the human family. We are all dying; and the Bible tells that the only hope of a recovery from death lies in the fact that God wills it, and that he has made preparation for the satisfaction of his justice through the death of Jesus, "the just for the unjust." It tells also that the great remedy for both sin and death is to be applied to mankind shortly. During Messiah's reign, the death sentence shall be abolished, the curse shall be removed, there shall be no more sighing, crying or dying.

On the contrary, the rolling away of the curse, death, will mean the bringing in of the blessing of life through the glorified Redeemer. Then he will become the Life-giver to all of those who, when fully enlightened, will accept the divine favor at his hands. The resurrection process will begin for the full recovery of all the willing and obedient of humanity to the glorious perfection of Father Adam and to the privilege of life everlasting.

What God brought upon the Egyptians in that night was, therefore, merely the same penalty that has been against all mankind for six thousand years. The penalty was not so much in the death as in the suddenness of it. The first-borns, retiring in good health, were corpses before morning, the death sentence coming upon them more suddenly than it otherwise would have done. They fell asleep.

This plague did not touch the homes of the Israelites. Their first-borns were passed over, spared, protected, by the Almighty; hence the name Passover. By divine command the Israelites made the anniversary of this event historical. Every Israelite shows his faith in God and his confidence in this record of the divine deliverance of his forefathers, when he celebrates the Passover—or else he commits a fraud; for it has no other significance.

THE PASSOVER'S REAL MEANING

The experiences of Israel in being passed over were allegorical. As a type, they represented the experiences of God's elect—spiritual Israel. And be it noticed that spiritual Israel is a company of saintly people of God, gathered from all nations and all denominations—Jews, Romans, French, British—"every nation, kindred, people and tongue." The chief members of spiritual Israel came from natural Israel, but no nation can lay exclusive claims. It is an elect class, chosen not along national lines, nor any preferential lines except those of character.

This company of spiritual Israelites was represented in the first-borns of Israel, the fleshly Israel who were passed over in that night. The next morning, all the hosts of Israel went forth under the leadership of the first-borns, who subsequently were represented in the priestly tribe, typifying the royal priesthood, whose royal High Priest is the glorified Messiah. Soon he and his "church of the first-borns" (Hebrews 12:23), glorified by participation in his resurrection, the first, or chief resurrection, will be installed in the glory and power of the Messianic kingdom, for the blessing of all desirous of coming back into harmony with God.

In the past, Bible students have been slow in understanding God's Word. Gradually, in the light of present privileges, they are coming to appreciate the fact that it presents lengths and breadths, heights and depths of divine love, wisdom and power, such as they never dreamed of before. Now they are seeing that when the Lord speaks of the church of the first-borns, he implies that he intends to have other sons, and that these are merely the first. Just as the first-borns of Israel, passed over, were not the only ones saved from Egyptian bondage, so the church of the first-borns will not be the only ones saved from the bondage of sin and death, symbolized by that Egyptian bondage. On the contrary, the preserving of the first-borns implies the deliverance of the remainder.

The expressions night and morning have a significance in the antitype also. The Bible represents that the six thousand years in which Sin and Death have held sway and enslaved many who desired to be right with God are a night time. During this night God's people have been more and more oppressed by Satan and his servants, typified by Pharaoh and the Egyptians. It has been a long night of six thousand years, respecting which the Prophet declares, "Weeping may endure for a night, but joy cometh in the morning."—Psalm 30:5.

The morning referred to will be the dawning of the great antitypical Sabbath, the seventh thousand-year day. Then Messiah and his church of the first-born, passed over from death to life by divine power, will be installed in kingdom glory, and the great work of blessing all those who desire to come into harmony with God will begin.

That new dispensation will be so different from the present one that it is figuratively called day in contrast with the darkness of the present time, represented as night. In that day of Messiah's kingdom, he will be the great King—the Prince of Light. Then the prince of darkness will be bound. During that glorious epoch of a thousand years, the hosts of mankind who desire to come into harmony with God will all become Israelites, and gradually be led by the antitypical Moses to the perfection of Paradise restored. Only the unwilling and the disobedient will fail to attain the full recovery of all that was lost by Adam in the disobedience in Eden, and redeemed by Jesus' death at Calvary.

"ISRAEL MY FIRST-BORN"

Since any blessing, any deliverance from the power of sin and death, was of God's grace, and not an obligation of justice, he had a perfect right to determine long in advance that the blessings he intended to send should reach mankind through Abraham's seed, or children. This he plainly declared, but in an indirect way. Unnoticed by the Jews, the Lord indicated that Abraham would have two different seeds, the one a heavenly, the other an earthly. Thus he said: "Thy seed shall be (1) as the stars of heaven, and (2) as the sand of the seashore."

God did not explain this to Abraham, but now we see the meaning of this feature of the promise. The stars represent the heavenly seed of Abraham—Messiah and his church, symbolically called his bride. The sand of the seashore—multitudinous—represents the vast multitude who ultimately will be saved from sin and death and recovered to divine favor and everlasting life, in the Messianic kingdom of the spiritual seed, the "church of the first-borns." Nor did God forget or turn aside from his favor to the natural seed of Abraham in the selection of the spiritual seed, for to them came the first privilege, or opportunity, and from them were gathered the first members of this spiritual Israel—the spiritual seed of Abraham. Of them St. Paul says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" —the promise made to Abraham that in this, his spiritual seed, all mankind would receive the divine blessing—the rolling away of the curse of sin and death.—Galatians 3:29; Revelation 21:4, 5; 22:3.

Moreover, the Scriptures indicate that after the Spiritual Israel will have been completed by the change from earthly nature to heavenly nature, God's blessings will begin to come once more to the natural seed of Abraham. Thus God's providences were to the Jew first in respect to the spiritual privileges, and will be to the Jew first as respects the earthly privileges—restitution to human perfection.—Romans 11:25-33; Acts 3:19-21.

FIRST-BORNS BLOOD-PROTECTED

Let us not fail to note that the divine favor toward the first-born of Israel was not without blood. Indeed, as St. Paul points out, the whole lesson of the Old Testament Scriptures is that "Without the shedding of blood there can be no remission of sins." By divine command, the Israelites indicated their faith in the Lord by taking a lamb of the first year without spot, killing it and sprinkling the blood upon the door posts and lintels of their houses and eating the flesh within.

As the Passover was typical, so also were the lamb and the sprinkled blood. The lamb represented Jesus, the Lamb of God—spotless, pure, holy, harmless, undefiled. His death was not for his own sins, but for the sins of humanity. It is equally important to notice that Christ died not merely for the church, but, as the Scriptures declare, for the sins of the whole world. The church constituted only a small portion of the world; namely the first-born portion. As St. James declares (1:18), we are a kind of first-fruits unto God of his creatures. The church is passed over in the night, especially saved in advance of others; but none are spared except through the merit of the blood. That the blood covers more than the first-borns is shown by the fact that in the type it was sprinkled not merely upon the first-borns, but upon the house, as indicating the household of faith.

AN INTERESTING LETTER

GLAD FOR THE LIGHT-BRINGER

DEAR PASTOR RUSSELL:

I was very grateful to you for your kindness in answering my letter in reference to the gift of the holy Spirit. I reread the pages you referred to in the "ATONEMENT BETWEEN GOD AND MAN," and that, coupled with the misunderstanding of the Scriptures by the teachers in the so-called Pentecostal movement, finally convinced me that their leading could not be of God.

I was introduced to them last spring by a very earnest Christian, and three weeks after, I received what they term the baptism of the holy Spirit. So you know without going into details the conflict I have been through, and the difficulty to become convinced it was not of God, and the great fear that came over me, that if I denounced it I should commit the unforgivable sin.

I feel deeply grateful to my dear heavenly Father that he has led you to consecrate your time and ability to his service in so diligently searching and successfully finding a clearer interpretation of the Scriptures than has been given for so many centuries, and letting the light revealed to you shine forth so brightly to others. It has saved me from groping on in the terrible spiritual darkness that is now entrapping so many earnest Christians.

May you, like Brother Paul, fight the good fight to the end. Persecution, both secular and religious, will follow, as it did in the time of our Lord and the apostles, the latter being bitter, even unto the taking of their lives. With best wishes, dear Brother Russell, and the prayer that you may be richly blessed in the harvest work of gathering in the "wheat," I remain, Yours by His grace,

(Mrs.) MARTHA PUTLAND.—*Eng.*

RESISTING THE EVIL ONE

The great adversary seems to be especially active now. About one-fourth of all the preachers in many cities have pledged themselves to an opposition to the Gospel message which we are sending forth. Unable to do this logically and Biblically, they grasp at opportunities to slander and falsify. They are co-operating with the *Brooklyn Eagle* and scattering a slanderous copy of the same which seriously perverts and misrepresents the truth. These are being sold and sometimes given away free for the purpose of arousing prejudice.

A recent number of the Bible Students Monthly has been especially prepared as a brief answer and offset to these attacks being made by those whom Satan has deluded into his service.

We are prepared to supply free in any quantity a sufficient number of these little papers to serve any city or town which

has been served by the *Eagle*. We invite the assistance and co-operation in this service of all who love the Lord and the truth. Orders may be sent in at once. But we advise against the using of this special issue in other places where the ministers have not entered into such a combine and are not thus actively serving the adversary. It is, and should always be, the policy of God's people, so far as possible, to live peaceably. We do not wish to make an attack upon anybody, but merely to repel attacks and to set the people free for their benefit.

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EVIL-DOERS AND BUSYBODIES

"But let none of you suffer as . . . an evil-doer, or as a busybody in other men's matters."—1 Peter 4:15.

Assuredly none of the Lord's people could willingly be evil-doers. He who would wilfully do evil would not have the Lord's Spirit, but that of the adversary. Such being the case, the worst that could be said against any of the truly consecrated surely would be that he had been overtaken in a fault, or that he had some weakness of the flesh, or that by the snare of the adversary he had been led into doing something which his heart disapproved. But evil deeds, even though unintentional, are to be guarded against carefully. "Let none of you suffer as an evil-doer"—not one—at any time— under any circumstances.

But now we come to the second part of the Apostle's warning—busybodying. The saints seem as liable as others to become busybodies and to suffer for so doing. We have sometime thought that the Lord's consecrated people are more inclined to be busybodies than are others. They have higher standards than others. Their love of righteousness is greater than before, and their hatred of iniquity is greater. There is continually a temptation, therefore, not to be content with minding one's own business, but to advise and to seek to regulate everybody and everything.

Of course there is a duty devolving upon every parent to inquire more or less into the affairs of his children, or of those in any manner under his direct care, for whom he is responsible. But even in this he should seek to recognize individual rights and privacies, and not allow his sense of duty and responsibility to impel him to probe into every little matter. A certain reasonable amount of responsibility should be thrown upon children, and they should have a general idea of what is expected of them. They should be required to measure up to that standard, unless something positively indicates to the contrary. The spirit of busybodying is condemned by the Apostle, and all of God's people should be on guard against it.

Our experience is that busybodying is a fruitful source of difficulty in the church—in all the ecclesias. A clear knowledge of present truth seems rather to increase this difficulty. As in families a wrong feeling often obtains, which impels each member to want to know all about the affairs of every other member, so in the church there is also a tendency to meddle, to inquire about, to interfere in the matters of others—to busybody. In some cases there seems to be a disposition to try to hunt up everything connected with each other, and to sit in judgment upon each other.

The difficulty is a lack of love. "Love worketh no ill to his neighbor." It rejoices not to find flaws; it seeks not for them. It surmises no evil—rather it surmises good. Let each of the Lord's people judge himself in this matter and see to what extent he has been a busybody in the affairs of others. Let each decide in his own case that the fault, in proportion as he has it, is a lack of the spirit of love, and let each in that proportion go to the Lord prayerfully, earnestly seeking to be built up in the quality of love.

Well do we know that he who loves not a brother whom he has seen has no assurance that he really loves God whom he has not seen. We may safely conclude that there is some of the gall of bitterness in the heart, if we take pleasure in seeking flaws in the flesh of the members of the body of Christ. Their flesh, justified by the Redeemer and consecrated, becomes his flesh. Whoever, therefore, is a faultfinder and busybody in the affairs of the brethren is doing this against the flesh of Jesus. "I am Jesus whom thou persecutest."—Acts 9:5; 22:8.

ENSNARED BY THE ADVERSARY

Our confidence in the brethren is such that we cannot believe that any of them would willingly and intentionally, or of preference, take the loveless course of injury. Our thought is that the adversary is on the alert to ensnare God's people and to develop in them the spirit of busybodying and lovelessness, under the guise of duty, love of righteousness, justice, etc. They overlook the fact that God neither authorized us to judge one another, nor to exact justice from each other. He neither authorized his people to chastise each other, nor to punish each other in any manner. He has never authorized his people to become inquisitors, investigators, busybodies.

On the contrary, he has told us to "judge nothing before the time," and that he will attend to this matter. Is it not written, "The Lord will judge his people"? Are we afraid that he is incompetent? Shall we attempt to be wiser than he? Shall we take into our own hands matters which he said that we should leave in his hands? If we do so, we shall be sure to get ourselves into difficulty, and perhaps get others into difficulty as well.

Whoever busybodies will suffer. It may be that the victim also will suffer and that many will be defiled, but we may be sure that the busybodies themselves will not escape. The punishment of the busybody in part no doubt will be the rupture of his own relationship with God—the loss of his own peace and joy and fellowship with the holy Spirit. This will be his reward for busybodying.

If a brother and a sister in the church seem to have difficulty, mind your own business, and allow them to settle the matter between themselves. If they are related as parents and children, let them adjust the matter by themselves, and learn whatever lessons the Lord as their Judge and Teacher will give them. If they are husband and wife, the matter is the same. Let them alone. Do not busybody. Even if one of them should come to you and ask advice, be slow to give it—decline to hear the case—follow the Lord's counsel. Advise the one who complains that the Lord has given instructions, and that it is not your province to interfere—that Matthew 18:15-17 directs the course to be pursued.

See that you have nothing to do with such a case unless it come to you directly in line with this arrangement which the Lord has provided. Otherwise you are busybodying and will make trouble for yourselves and for others. If called into the family mix-up, rather regret the necessity than be eager to nose into their affairs. Advise them first in the best way you know how, to adjust matters between themselves, reminding them of the words of Jesus, "That which God hath joined together let no man put asunder," and then see that you do nothing to put them asunder or to help to complete the separation of spirit which already has started.

Remember that as the Lord's representative you have no authority whatever to be in the least a disturber, but are commissioned only to be a peacemaker. When you are called in, in such a case, try to be just, fair, reasonable, in full accord with the Golden Rule in every word that you shall utter. Those who may hope to be entrusted with the judgment of the world in the future (1 Corinthians 6:2) must qualify now by a development of a high sense of mercy and love, as well as of justice.

BUSYBODYING AN EVIDENCE OF PRIDE

But, says one, is it not a part of our duty to help keep the church pure? And in order to do so, should we not be on the alert? If, therefore, we see a husband and a wife, or a brother and a sister, or parents and children out of accord, are we not in duty bound to pry into their affairs, in order to see if we cannot set them straight?

That is exactly the busybody's spirit. We are mentioning it because a great many of the Lord's dear people who mean the very best do not know what busybodying is while they are doing it. Mind your own affairs! If you get too busy watching others, the adversary will take advantage of you. So long as the outward conduct of any brother or sister is reasonable and fair, justice and love both say that you should not meddle with them, in the sense of trying to mind their business. Content yourself with setting them a good example of meekness, faith, patience, brotherly-kindness, love. Then if they ever need advice, they may voluntarily come to you. And then will be your time to show your moderation and to give them advice as an oracle of God, in harmony with Matthew 18:15-17—and nothing more.

But, says another, does not St. Paul criticise the church at Corinth because they had in their midst one who had grievously sinned? And did he not upbraid the church for their failure to judge and rid themselves of such a person? Quite true. But that was a case of open, wilful, acknowledged sin, disgraceful to the individual and to all with whom he

associated. And so it should be today. If any one lives in open sin, and acknowledges it, and boasts of it, the case should be promptly taken note of by the church along the lines of Matthew 18:15-18. If the erring one still continues in a wrong attitude, in open sin, the final step should be his complete separation from the church. Until he has made a complete reform, he should be thoroughly disowned by the Church.

Surely such cases are rare among the Lord's people, and equally rare should be the procedure which the Apostle suggests for such a case. The Apostle is not suggesting inquisition into the past lives of all those who constitute the church of Christ. On the contrary, in one of his epistles he intimates that he knew full well that many who were of the church had at one time been quite disreputable characters. He says, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God."—1 Corinthians 6:11.

It is a wholly mistaken idea that any of us is commissioned to set everybody else right. It betokens a great deal of pride to have such an impression. If some brother and sister do not harmonize very well, let them alone. If they think it best not to be very intimate, let them alone. If they are married, and believe it to be to their best interests to live separate, let them alone—mind your own business. If there is some secret fault, let them alone. "God will judge his people." You have no business to meddle with it, unless he gives you some further commission than we find in the Scriptures.

THE GREATEST THING IN THE UNIVERSE

PART II—PHILOSOPHY OF THE ATTITUDE OF SYMPATHY

"Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." "For if ye do not forgive those who trespass against you, neither will your Father in heaven forgive you." This means that if we would insist upon having from others abject acknowledgment of everything that is wrong, and if we carry this matter of judgment to an extreme, it would indicate that our own hearts are in a wrong condition. And then the best thing that could be done for us by the Lord would be to give us some of our own medicine. By this he would be teaching us a corrective lesson, that thus we might become sympathetic toward others.

This matter, then, of forgiveness and sympathy toward the world, is one that God inculcates or enjoins upon his children after they come into his family. And this is in order to give us education. "For what son is he whom the father correcteth not?" "For if we be without chastisement, . . . then are . . . we not sons." These lessons are intensified to us as we grow in grace and in knowledge.—Hebrews 12:7, 8.

As our knowledge increases, we see how all fell through one man's disobedience. And this gives us a basis for sympathy. And our sympathy increases as we become more mature children of God. God desires this, that by the time we are ready to graduate, we will be very helpful. This should become the pleasure of our hearts—to be sympathetic with our enemies, no matter how they treat us. We know that they are doing these things because of the adversary's influence over them. And we should desire to bless them and to do them all the good we can. The fact that they have done evil to us should not alter our attitude toward them—to do good unto all men as we have opportunity, praying for those who despitefully use us and persecute us.

The thought would not be that we should especially devote our prayers to our enemies and persecutors, but rather that we should pray for them instead of against them. Some who are immature in spiritual things might think, "I will pray to God to punish them." But Jesus says we are not to do that. "Pray for your enemies." What shall we ask for them? He does not tell us this. The best thing we could ask for them would be that we might be used, or useful, if possible, in breaking this superstition upon them, that the eyes of their understanding might be opened. That is the very best thing we could ask for them. We may pray for them along that line, and God will bless us. And if it is possible for us to be helpful to them, God will show us how to do it.

JUSTICE FIRST, LOVE FOLLOWED

God is very great. We are very small. It is a wonderful thing to be informed that God loves us! The heathen religions seem to recognize nothing of this kind. The thought that pervades their votaries is that their gods need to be placated, or they will do them injury. And as for a God of love—that is a thought peculiar to the teachings of the Bible, and this feature of his character is not clearly exhibited in the Old Testament scriptures—in his dealings with the Israelites. God manifested most plainly his justice, and allowed the penalty to come upon the sinner. We are sure that he loves the angels. But man God placed under a ban and sentence. And year by year and century by century that sentence was executed.

Then the proposition was made by the Lord that Israel might come back into his favor, if they would keep the law; and it again looked favorable for them. But Israel failed. When man became degraded, sick, dying, humanity lost their beauty in God's sight. Man lost the gem-like qualities that made him pleasing to God. "We have all sinned and come short of the glory of God."

We come down to the New Testament times, and find a new thing brought in—a double testimony—that God loved the whole world, even while they were sinners, and also the testimony that he loves the church. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The penalty upon mankind was to perish, as being unfit to live and enjoy God's blessing. God had a sympathetic love for all his creatures who were under such condemnation. How was this love shown? We make inquiries and find out that the first manifestation of his love was that he gave his Son to die for the world. Here he was merely beginning to show us how great he is and how great is his love.

THE BASIS OF GOD'S LOVE

The Scriptures assure us that the great difficulty with mankind is that they are weak, fallen, ignorant, under bonds of superstition and misled by the adversary. It is because God saw that the hearts of humanity are not really in that deplorable condition intentionally or deliberately that he has provided the way of escape. If we were wilfully, intentionally wicked, then the Lord would have no sympathy for us at all. When God looks at us as a race, he perceives that only very few have any knowledge of him and of his character of justice, wisdom, mercy and love, and of the principles of his government. And so God said, I will see what can be done with these creatures; I will make a plan by which every one of them may be recovered through the gift of my beloved Son, the Logos. They shall be lifted up out of sin and degradation, and it will be the only lesson of the exceeding wickedness of sin that they will need throughout eternity. I will make the provision broad enough to include Adam and all his race.

THE MANIFESTATION OF GOD'S LOVE

The first feature of this plan began to be manifested when our Lord Jesus came into the world. So the Scriptures say that Christ "brought life and immortality to light through the Gospel." What good tidings did he bring? Blessings for all of humanity who would seek him in honesty and earnestness of heart! He brought the good tidings that all who would manifest their love for him should have eternal life; and that a special class, who would manifest special love for the Lord, might become heirs of God and joint-heirs with Jesus Christ his Son. "So great salvation began to be spoken by our Lord."—2 Tim. 1:10; Heb. 2:3.

Not all can hear this message, because some are so stupid through the blinding of the adversary that they cannot believe it. To such it is not good tidings at all, but foolishness. Such have no ears to hear, the Bible says. Others can hear a little, and say that there is one chance in a million of escaping eternal torment. Others have their eyes and ears more widely open, and these are able to hear something, to appreciate something more than the majority. The Apostle tells us that "the god of this world hath blinded the minds of them that believe not."—2 Cor. 4:4.

Looking back to the days of Jesus we find that, when he preached, many of the people delighted to hear his words. They said, "Never man spake like this man." He told the people that God loved them. And the people said, The scribes and Pharisees will not have anything to do with us; but this man loves us and tells us that God loves us, that God does not despise even us poor miserable sinners! Oh, "never man spake like this man"!

But their minds not being free, they were not able to appreciate all that he said. They thought that this message which he brought them might be fabrication, and they dared not believe it. They asked, Have any of the scribes and Pharisees believed and become Jesus' disciples? And when they learned that not many of them had, they said: Perhaps we are incom-

petent to judge; these are our leaders, we must follow them.

But there were some who were able to take in the matter more fully. And to these Jesus said, "Blessed are your eyes, for they see; and your ears, for they hear." Then to these who could see and hear Jesus gave certain special lessons applicable to them—and not only to them, but to a certain like company, or class, all the way down through the age. He told them that because they manifested a responsiveness of heart they were pleasing to him. He told them that in proportion as they would make progress in imitating him, in that same proportion they would come into fellowship with the Father and become participants in his love.

And when some took this step of consecration, Jesus told them, "The Father himself loveth you"—He loves you because you have taken a stand for righteousness; because when you saw these principles of righteousness you were willing to do in accordance therewith. And the Father loves you because you are seeking to walk in the narrow way—the way which is difficult. The other way is a broad way, leading now to death and destruction. But this narrow way that I am pointing out to you, my dear disciples, is the way to life. It will cost you a great deal to be my disciples. But the Father will love you, and I will love you, and we will manifest ourselves to you. And although you will have trials and difficulties you will have the peace of God ruling in your hearts. Then the disciples said they would leave all to follow him.

HOW TO KEEP OURSELVES IN GOD'S LOVE

The Apostle Jude admonishes, "Keep yourselves in the love of God." Here the Apostle is addressing those who have passed from the condition of the world into this special love of God—those whom He has brought into his family, as his children by adoption, through Christ Jesus. God does not love us because we are doing great and wonderful things. His special love for us began when he begat us, because of the consecration we had made—because we had entered into the Covenant of Sacrifice. And the Father delights in all those who desire to be sealed with his Spirit—who desire to become his children. He began thus to love us as babes in Christ, and he loves us as we grow stronger, and he will love us to the end!

The Apostle intimates that there is a growth in us. We are babes at first, and then children, then young men, then more fully developed. As we learn the principles of justice which permeate the heavenly Father's character, we are to rejoice in these, and to have no other standards before our mind. We are to say, That is our Father's instruction, our Father's standard. So we become transformed more and more, and all standards other than those of the heavenly Father become more and more displeasing to us.

As we journey along, we need to keep ourselves in the love of God. It is necessary as babes that we should keep ourselves in his love; it is necessary as children; it is necessary when still further developed. How can we do this? By keeping his commandments. Thus we bring the body into subjection to the perfect will of God in Christ. Whoever does this finds himself growing. Day by day we are to grow and increase and become more and more Godlike; so we are more and more transformed as the days go by. Thus are we to keep ourselves in his love.

But if at any time during the race we should drop out and cease to cultivate these qualities, cease to be obedient to God, then we would cease more and more to have his love, until finally we would cease to be in his love, and the curse, the wrath of God, would abide on us. Thus we would be in a far worse condition than at first, because in the second case it would be a matter of knowledge, whereas in the first case it was a matter of ignorance, a matter of heredity. In this worse condition God would have no sympathy for us at all.

Thus it will be with the world in the future, when they will be brought in God's providence to a full knowledge and full opportunity, when they shall come to understand God and his righteousness. If they do not seek to be in harmony with him, they will be destroyed in the second death.—1 Tim. 2:4; Acts 3:22, 23.

OUR HIGHEST AMBITION

The Lord Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Our love for God and God's love for us are two different matters, of course. We reverence God even before we love him. We do not know enough about him at first to love him. We know that we have very little power of ourselves, that we are surrounded by difficulties here, and that the adversary has beset us on every side. And so this is the beginning of wisdom, that we should have a reverential fear of God.

As we come to know God more and more, we see that he would not wish to do harm to any creature. And as we grow in our knowledge of God, our love for him increases accordingly. We grow in our knowledge of how much he loves us. We did not know this at first. God is not pleased to reveal himself to any except those who have his Spirit; therefore the very highest ambition any of us could have would be that we might know him, that we might know more of his wonderful love, his wonderful peace, because to have this knowledge draws us nearer to God. As St. Jude says, we must continue to keep ourselves in the Love of God.

Whoever would come to a full knowledge of God must first come to an appreciation of his Word and must follow a line of obedience such as would enable him to love the Lord and to appreciate his plan. And all things working together—love, appreciation, desire to be obedient—lead onward and upward to the goal which the Lord has set before us.

WHAT CONSTITUTES GOD'S LOVE

The expression Word of God is sometimes used when speaking of the Bible, and sometimes when meaning a message of God. Our allegiance is due to the One from whom we have received every good and every perfect gift. There is an eminent fitness in the thought that the One who has given us life should have our attention to his Word, our obedience to it. Some are disposed to be self-willed; some disposed to regard the words of man, the creeds of man. Such do not pay sufficient attention to the Word of God.

God's Word is the great standard by which all of his people should regulate their lives. We might have some thought respecting the divine plan, or others might make suggestions to us respecting God's will. But any suggestions, whether from ourselves or others, are all to be subject to investigation in the light of God's Word. Of course, we are first to ascertain that the claim of the Bible to be the Word of God is supported by really good evidence; then we are also to notice whether various portions are interpolations, or additions, that we may have the Word of God as pure as possible. But having found the Word of God, we should keep it, in the sense of reverencing it and obeying it. We should strive to regulate our lives and all of our doings by that Word. Whoso keepeth God's Word will as a result find that God's love is perfected in him.—1 John 2:5.

The question then arises, What is God's love? and in what sense can it be perfected in us? The Apostle John evidently refers to that love which is most perfectly represented in God—that love which is pure, free from all selfishness, from all stain—God's love, because it is the right principle, the very underlying principle of his character. And all those who are keeping God's Word must have the same kind of love that he has.

At first we had a duty love. We knew that God had done great things for us, for which we should be very thankful. There was a debt of obligation on us in that respect. Then, too, we loved God because he has indicated that he will give his favor to those who love him. Therefore a measure of selfishness would be in our love for a time. But we believe it is possible for us to have this perfect love of God. If it were perfect works of the flesh that were required, we might doubt our ability to have perfection. But since it is a matter of the heart, it is possible for us to attain it; for we can be pure in heart. So as our hearts become more and more free from selfishness and sin, more and more will this proper, high standard of love be appreciated by us and perfected in us. Our minds will be influenced by this love; and all of our conduct, our thoughts, will come under the same regulation.

To have, then, this love of God perfected in us, would seem to indicate that we would have the very highest ideal—that we love as God loves. We love our neighbor—we realize that he has certain rights which we are glad to respect. We would rather help our neighbors forward than to do anything which might hinder their progress in any way. God is not an envious, jealous, hateful God, but the God of love. God is the true God, and not the one who is set up in our creeds.

As we appreciate the Word of God, it gives us the necessary instruction and guidance. All sin is selfishness, and all selfishness is sin. As the child of God comes to see the character of God more clearly, as he is desirous of being taught of God, he will come under the influence of God's Spirit. And he will study the Word and get clearer insight into it. Thus we grow in the knowledge of God. It is a progressive matter. God wishes all of his intelligent creatures to be animated by the spirit of his Word—love.

LOVE BASED ON FAITH

We see that the love above described would not be a love based on ignorance. On the contrary, it is a love based on a clear knowledge of God, on an undissembled faith, a faith fully appreciating what he has said. For instance, one might

have a certain love for God, and by and by a clearer understanding of God's character might shake that kind of love. God's intention is that mankind shall understand his arrangements thoroughly; and if they then appreciate his character, they will have the undissembled faith, and a love that appreciates all the features of his plan.

We all see that in our experiences God gives us instruction respecting himself. As we come to know him, and to love him because we know him, we are proportionately getting this faith in him of the undissembled kind. It is a faith based on a knowledge of God's character and plan. An angel may be said to have faith—a well rounded out faith. "The Father seeketh such to worship him as worship him in spirit and in truth." And God wishes that all of his intelligent creatures shall worship him from this standpoint of undissembled faith—a faith that is genuine, a faith that is well rounded out, knitted together, a consistent faith. Therefore God wishes to have all men come to the knowledge of the truth.—1 Tim. 2:4.

God's arrangement is that we first make use of what truth we have, and thus have more appreciation; then more knowledge, and then more appreciation. A well rounded out knowledge is not yet possessed by any except the church, and we do not have full knowledge. But it is God's will that we shall all come to an appreciation of the truth. It is not to be merely a knowledge, but a full entering into it that we may the more appreciate it. "This is life eternal, that they might know thee," that we should become personally and intimately acquainted with the Lord. In order to do this, it is necessary that we apply our hearts to this wisdom, that we grow in grace, grow in knowledge, that we may know his love.

This will also be the procedure in the next age. The object of Christ's kingdom will be to bring mankind to a full, clear appreciation of God's character. Such as attain this and sympathetically enjoy God's character will appreciate the principles of justice, love and mercy represented in him. Only as one appreciates these qualities in his own heart can he appreciate them in God. Only those who appreciate them will have everlasting life. Even though such should enjoy the full thousand years, they still might not be of the class to whom God would give everlasting life.

THE END OF THE LAW IS LOVE

It is not merely faith that is necessary—not even the well rounded out faith—there must be a pure heart also. We could not get the well rounded faith unless we had a pure heart. A pure heart would be a fully consecrated heart—the whole mind given up to the Lord's will. Such a condition is necessary before we can enter into and make progress in the Lord's way. God would not accept us at all unless we had love and purity of heart. And even more than this is necessary. We must maintain it with a good conscience. Our consciences must be able to say, "I have not only a good wish respecting the right, but I have good endeavors." We should not only be able to say, "I did right," but our consciences should be able to say, "I did the very best I was able to do." Anything short of this would not be pleasing to God.

So, then, the end, or intention, of the divine law is to develop in us this love—a love fully consecrated to the Lord, a love like his, a love that will be in accord with a good conscience and an undissembled faith—a faith that is well founded on the teachings of God's Word, a faith that is anxious to know God's will, and that searches the Scriptures and delights in God's law, and that can say as the Psalmist has expressed it prophetically, "I delight to do thy will, O my God!"

A man may discern the principle of justice and say, "There is the standard one must go by." Another sees love, and says, "There is the best standard! Is not that grand? I wish to conform to that fully!" A third recognizes that perfection is the standard of the divine law, and having consecrated himself unreservedly to do the will of God, says, "Thy law, O God, is my delight." This one delights in God's justice, he delights in God's love. He sees more than merely, thou shalt, and thou shalt not. He sees things from God's standpoint. He sees the principles of God's character which govern the universe. So all who will ever come to an appreciation of everlasting life must learn to view matters from the standpoint of love.

CROSSING THE RED SEA

AUGUST 17.—Exodus 14:19-31.

"Before they call, I will answer."—Isaiah 65:24.

The Bible story of Israel's miraculous crossing of the Red Sea, which later overwhelmed the Egyptian army, has long been questioned by agnostics, who also question the large number ascribed to the Israelites—600,000 men, implying a total of 2,000,000 or more. However, the Bible finally is triumphing. Mistranslations and failure properly to interpret figures of speech were the basis of our misunderstandings.

Prof. Flinders Petrie calls attention to the fact that the Hebrew word *alaf* is used in the Scriptures sometimes to mean a thousand and at other times to signify a group, families, or tents, very much in the same way that we use the word regiment as signifying a group of a thousand men, yet often far less in number, especially after a battle. Thus understood, the record, "Judah 74,600," would read, "Judah, seventy-four families, or tents, with six hundred men in all"; "so they set forward, every one after their families, according to the house of their fathers."—Num. 2:34.

Thus reckoned, the entire hosts of the Israelites who left Egypt—men, women and children—might be estimated at about 30,000. Even this was a goodly host to be the descendants of Jacob in but little more than two centuries. That the Israelites were very prolific was evidenced by the Egyptian decree which sought to destroy their children, fearful that eventually they would outnumber the Egyptians.

NECESSITY OF THE MIRACLES

A miracle is not necessarily a violation of a law of Nature. A wonder, an unusual occurrence, indicating an interposition of divine power in human affairs, would be a miracle, even though it conformed to natural laws. God rarely works miracles except where there is a necessity.

Three roads led out of Egypt in the direction of Palestine; but as a military wall extended from the Mediterranean Sea to the Red Sea to protect against invading armies, these roads had access into Egypt only through strong and guarded iron gates.

One of these roads led through the country of the Philistines, to pass through which so large a body of people would have been prohibited. The second road led through a sandy desert and would have been entirely unsuitable, furnishing no provender nor water. The third road was the one which the Israelites took, leading through the wild mountain regions of Sinai, where they found pasturage.

After the death of Egypt's first-borns and the beginning of Israel's Exodus, several days elapsed before they reached the Red Sea. Meantime, Pharaoh and his people had measurably recovered from their mourning. Pharaoh perceived that the Israelites, while given the opportunity of leaving Egypt, had wandered about as though undecided which road to take. He concluded that they would be weary of their new freedom and their traveling, and that it would be an easy matter to bring them back. The gates of the wall were ordered closed, and several hundred chariots and footmen were sent to pursue.

Meantime, the Israelites had passed between two mountain ranges, up against the northern arm of the Red Sea—the Gulf of Suez. Apparently the Israelites had gone into a pen, from which there was no escape. Divine providence arranged that a heavy pillar of cloud, or fog, hovered over the camp of the Egyptians, while there was a bright light in the camp of the Israelites. Thus the Egyptians were delayed, and the Israelites moved on until they came to the Sea, and beheld that they were hemmed in. Then they cried to the Lord and to Moses, discouraged, requesting to be permitted to return to Egyptian bondage. They favored a surrender on good terms rather than a conflict.

But the word of the Lord through Moses was that the people should be of good courage, and that soon they would see that Jehovah God would bring them deliverance from their troubles and from their enemies. Meantime, the wind had begun to blow from the north, and gradually the waters receded to the southward, uncovering a ledge and sand bar, upon which the Israelites crossed to the other side. The befogged Egyptians followed them, possibly without realizing that they were passing on land usually covered by water.

As they progressed into the moist sand, the Egyptians experienced fresh difficulties. Chariot wheels became clogged, horses went more slowly, then balked, wheels broke, etc., until the Egyptians began to reason the matter out and decided that, in the figurative language of that time, God had looked upon them with an evil eye out of the pillar of cloud. Possibly there was some manifestation, such as a lightning flash. They concluded to turn backward and give up the chase. Meantime, the direction of the wind had changed, and it was now coming from the south. Before they could extricate themselves, the water was upon them; they were in a quagmire, and were soon overwhelmed.

There is nothing in this account to stagger faith. The United States Government Reports show that the waters of Lake Erie have varied as much as fifteen feet at Toledo, by reason of the change of wind, and without any special hurricane. The thing that has staggered our faith in the past was the statement that the Sea constituted a wall on either side of the Israelites as they crossed over. But the word wall in its broadest sense merely signifies barricade. In the same sense we might say that the United States has the Atlantic Ocean as a protective wall on one side and the Pacific Ocean on the other.

Thus we see that if the Bible is interpreted with a little common sense it is entirely reasonable. More and more Bible students are learning not only of its reasonableness, but also of its wealth of riches of knowledge and wisdom from on High.

THE ANGEL OF THE LORD

The cloudy pillar, or mist, which gave light to the Israelites at night, but darkness to the Egyptians, is spoken of as being the angel of the Lord, or as though the angel of the Lord were in it. We are to bear in mind, however, the broad meaning of the word angel. It signifies messenger. In general, spirit beings are Jehovah's messengers in human affairs. Sometimes, however, human beings are his messengers, as for instance, the Apostle declares that all of God's consecrated people are God's ambassadors, ministers, servants.

But the word angel is Scripturally used in a still broader sense—as signifying the exercise of divine power in connection with human affairs. Thus St. Paul writes that God "maketh his angels spirits, and his ministers a flame of fire." (Heb. 1:7) Thus, for instance, the messenger of the Lord smote the army of Sennacherib with death, as this lesson recounts that Pharoah's army was smitten.

It matters little whether the Scriptures refer to the forces used as being the angel of the Lord, or whether they mean that the angel of the Lord had charge of and used the forces which operated. The effect would be the same in either case. God's power would be equally manifested, whether directly through the elements of nature or through the intermediary of a spirit being, commanding the forces of nature in the name and power of Jehovah.

There are valuable lessons for the Christian in connection with the manifestations of divine power on behalf of typical Israel. These lessons suggest that the same God is no less willing and no less able to deliver the spiritual Israelites from their bondage to sin and Satan, and is no less able to provide a way of escape, even through bloody seas of difficulties.

There is a lesson, also, for us in respect to the interpretation of God's Word. As we see it beginning more and more to open up unto us with clearness, simplicity, beauty, let it increase our faith in God and in the revelations which he has made through the prophets of old, as well as through the words of Jesus and the inspired apostles.

As God had already arranged Israel's affairs before they knew about their difficulties, and perceived that they were hemmed in on every side, so the same God foreknows all of our difficulties and has arrangements made for our relief and deliverance, and is merely waiting for us to appreciate the situation and to cry unto him in faith. "Before they call, I will answer." Another thought is, sometimes we come to the very end of all human possibilities. Then, and not till then, should we apply the words of Moses to ourselves: "Stand still, and see the salvation of Jehovah."

THE MANNA FROM HEAVEN

AUGUST 24.—Exodus 16:2-15.

"Jesus said unto them, I am the Bread of Life"—John 6:35.

Realizing their deliverance from bondage, and the divine power exercised in their behalf in the overthrow of the Egyptian army, the Israelites were joyful. Moses, their great leader, composed a poem of much force and beauty and of recognized high standard. The men chanted it after Moses; and the women, under the leadership of Miriam, the sister of Moses and Aaron, took timbrels, or tambourines, and joined in a refrain, or chorus, their bodies swaying and their feet moving rhythmically in what is described as a dance:

"Sing ye to the Lord [Jehovah];
For he hath triumphed gloriously."

Singing songs of praise constitutes one of the most interesting and most profitable methods of worship. But we may be sure that they are acceptable to God only as they come from the heart and truly represent its sentiments. We fear, alas, that many hymns, like many prayers, never go higher than the heads of the offerers; indeed, we have sometimes feared that careless, irreverent singing might really be resented by the Lord as profanity—taking his holy name in vain. If so, the results would be of course the very reverse of a blessing, and that in proportion as the singer comprehended the impiety of his course. "The Lord will not hold him guiltless that taketh his name in vain."

We do not mean by this that any unjust or cruel torments, future or present, would be the penalty, but we do believe that such a course reacts upon the irreverent heart to make it colder, more indifferent, and less susceptible to the influence of the divine message of grace. Ah! if all Christians sang with the spirit and with the understanding also, and if none others sang hymns, the earthly sounds might be more discordant than they are; but their heavenly echoes and fragrance would be the more acceptable to God.

BITTER WATERS, THEN AN OASIS

The journey toward the land of promise began. At length, fatigued and thirsty, they came to a fertile spot, where there was an abundance of water, but alas, it was bitter, or brackish! The disappointment was great. The song of reverence was forgotten; the mighty power of Jehovah in bringing them through the Red Sea was forgotten; even the taskmasters of Egypt were forgotten. The people murmured against Moses for bringing them away from the fertile fields of Egypt and its abundance of good water. They declared that it would have been better if they had remained in Egypt, or even if they had died there. They declared that Moses and Aaron had misled them into leaving the land of plenty, and had brought them into the wilderness, to die there of hunger and thirst.

The Lord's wisdom guided Moses to a certain kind of tree, which, put into the water, made it sweet and palatable. Moses explained to the people that in murmuring against him they were really murmuring against God, for he was merely God's agent in the matter. A further journey for a season, and they were far from the bitter waters—at Elim, a delightful spot, where they rested and were refreshed.

The Scriptures explain that God had a special purpose and object in this leading of natural Israel. He was teaching them lessons which would be helpful to them, and, if rightly received, would prepare them, through faith and obedience, for Canaan. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments, or no."—Deut. 8:2.

The lesson to spiritual Israel is a still more important one. If the natural Israelites needed heart development and faith as a preparation for the earthly Canaan, how much more do spiritual Israelites require for the heavenly Canaan, toward which they journey from the time they leave Egypt—the world, and its bondage to sin! Can we wonder, then, that God permits many trying experiences to come to spiritual Israel—trials of faith and of patience, "bitter waters"?

Any saint of God may have tears in the trying experiences of the journey in the narrow way, but none is excusable for murmuring. Rather, each should say with the Master, "The cup which my Father hath poured for me, shall I not drink it?" To those who approach the springs of bitterness with the proper faith in God as did Moses, the Lord makes known precious promises, which

"Steal the bitter from life's woes."

As the Israelites were led from the bitter waters to Elim and its rest and shade, so God's spiritual Israel are not tempted and tried above what they are able to bear. With every temptation the Lord provides a way of escape, when frequently he revives the souls of his saints by granting them seasons of refreshing and comfort, preparing them for their trials in the wilderness state of the present life.—1 Corinthians 10:11-13.

"IT IS WHAT?"—IT IS MANNA

When the Israelites murmured against God and Moses, his mouthpiece and servant, it was because of insufficient faith. Those who truly believed in the divine providences which had preserved them from the plagues of Egypt, and which had brought them out across the Red Sea, would reason assuredly that God would not leave them to starve in the wilderness. But the majority evidently were murmuring through a lack of faith.

And so it is today. As St. Paul declares, "All men have not faith." We do not blame them for this. Evidently con-

ditions of environment or heredity have very much to do with our possibilities along the line of faith. Some by birth, early training and larger experiences have therefore a great advantage over others, so far as the present age is concerned; for God has ordained that the message of the present time shall be for those who have the ear of faith. "He that hath an ear to hear, let him hear." Whoever has an ear for God's message and can exercise faith has a great blessing, in the sense of an opportunity which others do not have—an opportunity of making his calling and election sure under the call of this Gospel age.

We thank God that his Word teaches of an age to come, wherein Messiah will bless with precious opportunities those who have not the ear to hear and a responsive heart in the present time. We thank God that his Word expressly declares that in that coming age, the Millennial age, all the blind eyes shall be opened and all the deaf ears shall be unstopped. Then will be fulfilled the Scripture that Jesus is the true Light which must eventually lighten every man that cometh into the world. (John 1:9) But the opportunities of the Millennial age will not make possible so high a blessing as the high calling of this age sets before whoever has the ears to hear and the eyes to see it.

In answer to the murmuring of the Israelites, God sent them that same night a great quantity of quail. If they had hungered for the flesh pots of Egypt, they should see that God was able to give them flesh in the wilderness. One of the accounts of this wonderful supply of quail has been found fault with by some agnostics who thought that it meant that the quails covered the entire ground to a depth of nearly five feet. The explanation is that quail, flying across the Gulf of Suez, in their weariness flew close to the ground—within about five feet—and thus were easily captured by the Israelites in great numbers.

God promised that on the following day the Israelites should have plenty of bread. In the morning the ground was covered with small particles, whitish in appearance, a little larger than mustard seed and tasting like a honey wafer. This was to be their daily supply. It required gathering; and this gave them all employment, without which they would not have been happy. It required preparation. There was a certain amount apportioned to each individual.

A lesson of generosity went with the manna; for whatever portion was kept over to the following day corrupted. Nothing of the kind was known to the Israelites; and they asked, "What is it?" and this became its name—"What is it"—or "that manna." The gathering of it helped them to remember the Sabbath also, for none fell on the Sabbath, but a double portion on the day preceding, and what was kept over that night did not corrupt.

THE BREAD FROM HEAVEN

Jesus reminded his followers of that manna given in the wilderness, and declared that it typified himself, the true Bread. As the Israelites would have perished without food, so the spiritual Israelites would not have sufficient strength for the journey without the heavenly food. Jesus gave himself the title of the truth. Whoever therefore eats of this Bread from heaven partakes of the truth. "Sanctify them through thy truth; Thy Word is truth." Only by partaking largely, regularly, daily, of our Lord, his merit and his gracious arrangements for us, can we become strong in him, and prosecute the journey faithfully and enter into the spiritual Canaan.

As every Israelite was required to gather manna for himself, so each Christian is required to gather and appropriate the truth. We must do our own part along spiritual lines, as well as along earthly lines. The graces of the holy Spirit cannot be expected to come to perfection without preparatory planting, pruning, cultivating. Some one has well said, "Rooming at a college does not make a scholar, nor occupying a pew in church make a Christian." To grow strong in the Lord and in the power of his might, we must feed upon him daily—we must appreciate and appropriate the merits of his sacrifice.

CONVENTION-TRAIN REPORT

Brother Dr. Jones, with his special train of conventioners, starting from Chicago, stopping at St. Louis and at Hot Springs, received the Editor most cordially at Hot Springs, Ark. The conventioners numbered 240 and represented thirty-four states. Some of them we had previously met, others we knew by correspondence; but almost without exception they were brethren in Christ and consecrated Bible Students. Nearly all of them paid their own way; while a few, we understand, have been financed by their friends or relatives in order to give them the spiritual opportunities of this convention tour, as well as physical rest.

From Hot Springs the party went south to Texas. The Editor saw them at the different meetings and greeted them there with others, and also had a nod or a word with some occasionally on the train. But his time was occupied with literary work, in which he was assisted by two brethren who are stenographers.

Dallas, Texas, June 8, was our next stop. Here, also, we had a hearty reception from the Bible Students' Class. The morning and evening services were for the Bible Students, and proved interesting. The Auditorium was well filled—capacity about 500. The afternoon service for the public at the Opera House was also well attended, notwithstanding hot weather and rain. Attendance 1,200, interest good, applications for more literature, 54.

San Antonio, Texas, June 9.—The entire morning was devoted to testimony, symposiums, etc. The Editor addressed the interested in the afternoon, to the number of about 500. In the evening his public address was heard by about 1,300, ninety-two of whom manifested interest and desired further reading matter. Altogether the special train conventioners had a happy day here, one long to be remembered, and their number was increased by two at this place. Thence we sped onward to—

El Paso, Texas, June 11.—There are very few Bible Students here. We trust that the number will be greatly increased shortly. The public attendance was estimated at 1,700, of whom 156 left their addresses requesting more reading matter along the lines of the subject discussed, which was, "BEYOND THE GRAVE."

At Tucson, Arizona, June 12, by special request of the local Board of Trade, our convention committee had arranged for us to stay over one day at this thriving little city. When the invitation was extended, it was with the expectation that the local ministers would give us the "glad hand"; but when it was not forthcoming, and on the contrary, opposition was made, the business men advised us that they thought it unwise to have a public address. They did, however, treat us most cordially, and showed our entire party around the city in automobiles.

Meantime, also, the conventioners, by a distribution of literature, got the message all over the place; and the literature informed the public as to why the ministers were opposed; namely, because they feared the truth of the Bible coming in contact with the errors of their creeds. We have reason for believing that some good will come, having done our best. The results are with the Lord, and we left, well contented.

At Los Angeles, June 13, where a five-days' Convention of Bible Students had been arranged, the convention was already in session when our party arrived. The People's Temple was over-crowded, capacity about 1,000. The Editor spoke twice, once to the Bible Students, numbering 1,000, and once to the public in general. The audience of the public service was estimated at 4,000. Splendid attention was given, and 475 requests for further literature were handed in. The local class of Bible Students has been growing considerably within the last year. The old friends and the new gave our party a hearty welcome.

San Diego, California, June 14.—Here, as at Hot Springs, the ministers made an attack endeavoring to prevent our meeting; but here also the Lord raised up for us friends amongst the public, who reproved the ministers for their unchristian course and dark ages' methods. The Mayor and a company of business men received us cordially, and took us about their city in autocars. We appreciated their hospitality and cheerfully acknowledged that their city has fine prospects, among others one of the best harbors on the Pacific and their climate par excellence.

We had interesting meetings with the Bible Students here, and a fine public meeting, attendance at which was estimated at 2,000. There were 199 addresses handed in, expressing interest and desiring reading matter. We believe that some of the prejudice has been broken down. The public came out freely, notwithstanding an attack made by the ministers through a local newspaper. The Lord raised up a defender who answered the malicious slanders of the ministers, which were merely rehashes from the *Eagle*. This reply published in the same paper the next day, we trust offset the evil intended. Additionally, the train conventioners circulated freely the special issue of the Bible Students Monthly which explains

the attitude of the ministers, and which is circulated only in places where there are evidences of a concerted endeavor to prejudice the public.

Santa Ana, June 15, came next—a Sunday morning service. The principal Opera House here had been engaged for our use; but somebody had influence enough to have the building condemned as unsafe, although it had never previously been thought unsafe, even when crowded to the limit. The friends surmised that this was a strategic move on the part of the ministers to prevent our meeting—to prevent Bible Students from calling the attention of the public to the real teaching of God's Word. However, since the Lord was pleased to allow the meeting, the Bible Students were quite content, and took the next best auditorium available. It was crowded beyond its capacity—1,200—while an overflow meeting of several hundred Bible Students was held in another building. There were 200 addresses handed in, expressing interest and requesting literature.

Pasadena was reached the same afternoon. Its theater capacity was crowded, 1,300 being present, with splendid interest. Here 183 addresses for literature were handed in.

San Francisco was our next stop. Here a three-days' Convention was in progress. The train conventioners participated during the day of our stop, Monday, June 16. The Editor addressed the Bible Students in one semi-public service. Approximately, 700 were present. Then came the evening meeting for the public, with an estimated attendance of 4,000, and 408 requests for more literature.

Tuesday, June 17, was spent in journeying from San Francisco to Portland, Oregon. We had no opportunity for public service, but had the pleasure of meeting a goodly group of Bible Students at Ashland. The train remained there fifteen minutes. The friends were on the platform awaiting its arrival. They loaded us with flowers and good wishes. Some of their number journeyed with us to the next station, bidding us Godspeed. They sang to us and we to them, "God be with you till we meet again."

Portland, Oregon, June 18.—Here we found the Bible Students quite alert, and growing both in numbers and in spirituality. We had an enjoyable meeting with the Bible Students, exhorting them to love and loyalty, and held up before them the cross and the great reward promised to those who overcome. The attendance was approximately 500. Then came the evening service for the public. Notwithstanding a heavy rain storm, the audience numbered about 3,500 and gave good attention, 271 leaving their addresses, requesting further literature.

Tacoma, Washington, June 19.—More brethren, more fellowship, more encouragement, fresh manifestations of love and zeal, an excellent meeting with the interested, a splendidly attended public meeting—1,800; 275 gave in their addresses, as indicating interest and a desire for further literature.

Seattle, June 20.—The Seattle class of Bible Students appear to be making good progress, not only in numbers, but also in development of the fruits and graces of the holy Spirit. Here, also, we had a very enjoyable season with the friends, giving them one address. The attendance at the public address in the afternoon represented the capacity of the theater, including the stage—2,300. Requests for further literature from the interested numbered 283.

Victoria, B. C., June 21.—Here we had more good times with the Bible Students with an attendance of 500. Then came the evening service, with an estimated attendance of 1,000. The Bible Students gave place to the public, and assembled in another building, as an overflow meeting. The interested strangers to the number of 156 left their addresses, requesting further literature.

Vancouver, B. C., June 22.—We had a grand time here. The Spirit of the Lord operating in the Canadian mind gives blessed fruitage, similar to that found elsewhere. An all-day program had been arranged. We were met at the boat-landing and escorted to the place of meeting, where a public address of welcome was given. To this we responded, assuring the brethren of our appreciation of their cordial welcome and of our realization that by the same spirit all the Lord's people have been buried in the one body—the body of Christ, the "church of the first-borns," whose names "are written in heaven." Then came a testimony meeting with further addresses.

The afternoon service was for the public. The attendance was estimated at 4,500, but other hundreds of late-comers were turned away; for, owing to the construction of the building, the late-comers would have disturbed the others by reason of the noise of their shoes. The audience was especially fine and the attention excellent. Addresses to the number of 224 were handed in requesting further literature.

When it is remembered that the majority of the meetings here noted were held on week-days, the attendance surely indicated that the people had not lost their interest in the Bible and in religion, and that the falling off in the general church attendance is therefore properly chargeable to another cause. We believe that the decrease in church attendance, of which we hear so much, is chargeable to the fact that the public have lost their faith, as well they might, in the creeds of the dark ages. They are receiving no spiritual food. When the ministers preach to them along the lines of sociology, or astronomy, or science, the pews, as well educated and as well informed along these lines as are the pulpiteers, care little for the minister's dissertation.

Oh, that the ministers of today, instead of feeling angry against the truth and fighting it, would investigate it thoughtfully and prayerfully! Then indeed they would be a power in the earth, in this, our wonderful day, in which God is sending out his light and truth to be the guide of his people, to guide them to his holy hill—the kingdom of Messiah! What a power these ministers might be, if backed by the truth of God's Word!

How pitiable it seems that men so well equipped would be not only useless as respects the advancement of Christ's cause, but be really the leaders of the opposition thereto—ignorantly serving the prince of darkness! All the more, however, the truth must be spoken. The shackles of the creeds of error must be broken. The beauty of the Truth must be exhibited; for it is the power of God for the calling and electing and perfecting of the bride class to be the Lamb's wife.

But while we must oppose the error, and must uncover its very foundations in our efforts to "show forth the praises of him who called us out of darkness into his marvelous light," nevertheless, let us all the more speak the truth in love, without harshness, without personalities. Our dear brethren are deluded, deceived, not intentionally opposing the truth, we believe. How glad we shall be for the day when the great adversary, who deceived us all and is still deceiving so many, will be bound for a thousand years, as promised!—Rev. 20:1-3.

WORDS OF CAUTION

This may be as good an opportunity as any for a few words of caution. We are all in danger of going to extremes, and all should remember the Apostle's words, "Let your moderation be known unto all." At one place we found that a spirit of antagonism had been aroused by means of immoderate statements on the part of a few. They had suggested that Brother Russell and his writings are divinely inspired, as were the apostles of old. What a great mistake! No wonder such statements were resented! When asked if such were our opinion, we promptly assured the dear friends to the contrary.

The view we have always presented, and still hold, is that the Lord Jesus appointed only twelve apostles, St. Paul being the one to take Judas' place. The words of these would be so supervised by divine power that whatsoever they would declare binding on earth, the church would know would be bound in heaven, and whatsoever they would declare on earth to be loosed or not binding, they might know would not be obligatory in the sight of heaven. In other words, those twelve apostles were the special mouthpieces of the Lord to his church. They still speak to us. We need no others; we expect no others.

The most we have ever claimed for our own presentations, written or oral, is that they are in line with the words of the apostles, that they harmonize with them—that we keep so close to the words of the apostles and the words of our Lord that our message may be said to be their message, except in respect to the particular words used and the arrangement of them. In the STUDIES IN THE SCRIPTURES we have classified the various presentations of Jesus, the apostles and prophets into different studies or topics; and this is what we meant when we declared in an old WATCH TOWER that, on this account, whoever reads the STUDIES IN THE SCRIPTURES is really reading the Bible in an arranged form—topically. In no case have we ever presented anything as of ourself. In every instance we have fastened our presentations to the Scriptures on which they depend and rest.

Our claim has been, and is, that because we are living in the dawn of the new dispensation, it is the divine will that the mystery of God should now be finished, in the sense of reaching a completion, or unfolding. This we hold comes to us, not through special inspiration to speak or to write new things, but by the promised guidance of the holy Spirit, enlightening us and directing us to the Lord's Word, and assisting us to see the proper application of the same. The wonderful light of our day upon every subject undoubtedly inures to these ends.

Because it is due time, the Lord would send the light to his people, and as usual, would send it through some earthly instrumentality. If, in the divine providence, we have been used or shall be used of the Lord, it will be in making clear the sayings of inspiration already written, and not in making any new revelations or prophecies.

We take this opportunity, also, to guard the dear friends against the report that we are making any different presentations by letter than we have made in THE WATCH TOWER and the STUDIES IN THE SCRIPTURES. If any claim to have such letter, ask to see the letter, and refuse to receive as from me anything contradictory to the STUDIES IN THE SCRIPTURES and THE WATCH TOWER. If we ever see it necessary to make changes, we will preferably do this in public print rather than in private letters or in private conversation. Let us stick to the written Word and THE WATCH TOWER publications.

SOME INTERESTING LETTERS

SISTER SEIBERT TO HER FRIENDS

DEARLY BELOVED IN THE LORD:

Your recent letter of loving sympathy is received and deeply appreciated at this time. I want to assure you that your prayers on my behalf have been most wonderfully answered, and I am enjoying a peace of mind and heart which almost frightens me. I say to myself, "I did not know the Father loved me so!" His grace has been more than "sufficient," so that I have been enabled to comfort other bereaved ones in this sad experience.

I am counting my blessings every hour. I am so thankful my dear one was not taken ill three or four years ago, when I was so weak myself. Again I am so glad that he did not suffer any pain, which was very remarkable when we consider the nature of the disease, cancer. But this was my constant prayer, that, since he could not recover, the dear Lord would not permit him to suffer any more pain than was best for him and for me. I was more grateful than words can express because of the fact that we had the means to give my dear husband every comfort. I spared neither money nor skill nor science in order to do everything that could be done to cure him, as he was so anxious to get well. And lastly, but chiefly, I am so thankful that the dear Lord has seen fit to hide my dear one in the grave until "the time of his wrath be overpast," and that he has spared him the agony of witnessing my painful and probably ignominious death, if I prove faithful to present truth.

And thus, while I count my blessings, I do not sorrow as do others, but throughout these after-days I seem to hear a chime of silver bells every moment sweetly ringing the refrain,

"All that thou sendest me, in mercy given!"

The physicians would not tell my husband his real condition and it fell to my painful lot to refer to the matter on two occasions. I felt it was terrible to allow him to go down into death unconscious of his true condition. Yet, on the other hand, I realized I had witnessed to him daily, hourly almost, for nearly twenty years, without apparent effect. Nevertheless I determined to do what I could to help him. And therefore, about two hours before he died, when I knew he was failing rapidly, I said to him, "You are so tired, dear, wouldn't you like to sleep for a whole week? And how would you like to go to sleep and not waken until after the time of trouble is over?" He replied, "Oh, don't talk to me about death, I'm going to get well, I'm going to get well, I'm going to get well!" Then I said gently, "No, dearheart, you are not going to get well; the doctors knew it from the beginning but would not tell you, and now I must tell you. Can't you thank the Lord for his goodness in saving you from pain and letting you just go to sleep? Can't you say a little prayer? Say, Lord Jesus, into thy hand I commend my spirit?" No reply. "You are not afraid, are you, dear? Death is only a sleep. The Lord is going to let you sleep a little while and then in his due time he will call you to awake out of sleep, and the whole earth will be as the Garden of Eden, no more pain, no more tears, no more death." Still no reply. (Poor dear, perhaps he was too far gone, yet when I asked him if he knew me, he replied, "Of course, I know you, dear.")

I held both his dear hands while the cold death-stream crept higher and higher, and his breathing grew softer and softer until with a sigh he just fell asleep like a weary child upon its mother's breast. I caressed the beloved form and turning away, said, "Sleep well, dearheart, sleep well, no dreams disturb this sleep!"

He fell asleep on May 23, and on the 29th I laid him away amid the love and admiration and sorrow of the whole community, without a stain upon his reputation. I was alone, and had everything to arrange with respect to the undertaker and the services, but I tried to do everything as I believe he would have wished it done, without ostentation or extravagance, yet withal in good taste and of the best and most enduring quality. I have nothing to regret, I believe I have faithfully discharged every earthly mortgage, and I trust the dear Lord will see fit to give me some further service for him and his during the "little while" that remains for the feet members of his body!

I wished to make the funeral services my final witness for the truth in this community, and requested that the Society send me our dear Bro. Woodworth to officiate. Services were held in the Presbyterian church at Mount Union, Pa., where Mr. Seibert's family had lived. The Presbyterian minister read Scriptures selected by Bro. Woodworth. Prayer was offered by the Methodist minister, to whose church my husband's family had belonged, and to which he left a bequest of $500. Our dear Sisters Detwiler and Virginia Noble from "Bethel" then sang "Nearer my God to thee," my dear one's favorite hymn, and as I listened I could not help saying to myself, "Oh, that he might hear them, for he never heard that beautiful hymn so touchingly sung by human voice before!" (I used to sing it for him, but I am not a gifted singer.) Then our dear Bro. Woodworth followed with his discourse on two texts, "The Lord gave and the Lord hath taken away," and "The ransomed of the Lord shall return," suggested by me. It was very impressive, and the audience of more than a thousand listened most attentively. I had arranged for a stenographer to take down as much as possible of what he said, and we have had it printed in the "Mount Union Times"; some of you have copies.

While the friends and audience were viewing the body, I had arranged for the two sisters to sing some sweet hymns very softly, so as to break that awful silence, that saddest moment of the whole service. They sang without the organ, "There is rest for the weary," and afterward they requested the organist to play softly our beautiful hymn, "Many sleep, but not forever." My dear one was a lover of peace, and "a peacemaker." To me one of the most touching incidents of the funeral was the presence of two editors, who had been sworn enemies when Mr. Seibert came to Orbisonia several years ago, walking side by side among the honorary pallbearers. He had brought them together in the bonds of peace and good-fellowship. Surely he will have little difficulty in walking up the grand "Highway of Holiness," especially with the assistance of so many dear truth friends who appreciated his nobility of heart!

I used to tell my husband that it was pride which kept him out of the truth, and his invariable reply was, "Why, what have I to be proud of but you!"

The floral offerings were the most lavish and beautiful ever seen in the town. At the cemetery dear Bro. Woodworth offered the most exquisite prayer I ever heard on such an occasion. Many persons referred to it afterwards, and also spoke favorably of the discourse. I trust that some good may have been done, some blind eyes opened, some weary hearts comforted that day. Both ministers asked Bro. Woodworth for some printed matter dealing with his subject. And a letter from the Methodist minister to me declared that my "manifest faith and trust had been a help to everybody." This greatly encouraged me. And further, I learned that all my acquaintances in the community expected that I would bear up differently from others, "because of my faith and my religion!" So I thanked the heavenly Father for his marvelous fulfilment of his promises, "As thy days thy strength shall be," and "My grace is sufficient for thee," and for this opportunity to show forth the power of the truth!

I cannot refrain from quoting here our dear Pastor's words to me. He writes, "You have my sincere sympathy. I know that you appreciated your husband very highly, as evidenced by your patient and continued devotion, not only in his illness, but at all times. I am glad that you have had the privilege of being with him to the last. I am confident that you can look forward to the future with good assurance that he was a noble man, and that God loves such characters, even as Jesus declared of the young Hebrew who said that he had kept the law to the best of his ability from his youth up. Of him we read, 'Jesus, beholding him, loved him.' We may

be sure that the Lord has a sympathetic love for all the members of the race who have a desire for righteousness. We are so glad that the time is hastening when all such will be brought to fullest opportunity for knowing the great Redeemer and experiencing the fulness of his restitution power."

Please continue to pray for me that I may be faithful in doing his will even until he shall say, "It is enough, come up higher."

With fervent Christian love, yours in our Redeemer and King, GERTRUDE W. SEIBERT.—Orbisonia, Pa.

June 7, 1913.

HIDDEN PEARLS

DEAR BROTHER RUSSELL:

Grace, mercy and peace be unto you. My heart daily overflows with joy and gratitude when I consider our Father's abundant blessings to us. Help is provided, through the appointed channel, for every step of the way.

How eagerly we welcomed the Resolve, as just the assistance we need! I have it written on a postcard—the vow on the other side—and keep it under my pillow, where I can read it as soon as I awaken. How it fortifies and helps one to be ready for every emergency! And what a grand beginning it makes to each momentous day—the wonderful, amazing days in which we live!

But I desire to tell you of the great help the little Question-books have been. I used them in study with another sister—all the class we have in our isolation. Some way I had looked upon them as for class study, and not for use in my private reading of ten pages a day in the STUDIES. But the Father opened my eyes to their full use.

I was unable to keep my mind fixed upon my reading as I desired; it seemed to me I was losing so much. A dear sister suggested to me, when I was out at a local convention, at Easter, to use the Questions. She was doing so with great profit. That was the key to the whole situation. There was the proper help provided, and I was not using it; hence not receiving the full blessing.

After that my thoughts were completely on my study, and I was not missing the point of each paragraph. I have been astonished to find what beauties of truth—pearls of great price—were hidden in the paragraphs, that refreshed, and strengthened and cleansed me daily. So now I am eager for other dear ones to share the blessings, and whenever our Father gives me the privilege (and of late he is graciously giving me many such privileges) of meeting with his dear people, I desire to testify as to the blessing that lies in those little books.

Words fail to express the joy of fellowship we experience through the columns of THE WATCH TOWER. God bless you!

With Christian love and greetings,

HOPE TATE.—Ont.

SEEKING TO SERVE

WATCH TOWER BIBLE AND TRACT SOCIETY.

GENTLEMEN:

The writer had the pleasure of hearing Mr. Rutherford deliver a lecture in our city, Atlanta. Since then, I have bought of one of your agents a set of STUDIES IN THE SCRIPTURES. I am very much interested in them, as well as your work before the public, and will say, if you will furnish me with free literature of any kind on this great work, it will be a pleasure for me to place it in the homes as I visit the sick each day. I feel that you are doing a great work, and one that is much needed in every home. If I can help you in any way I am at your service. I am delighted with the lectures and will appreciate any literature you may care to send.

Very truly,

L. W. WIGGINS, M. D.—Ga.

FINDS HELP IN VOW

PASTOR C. T. RUSSELL, BROOKLYN, NEW YORK.

DEAR BROTHER IN CHRIST:

I have often thought of writing you of my experience in connection with the special vow unto the Lord, but have refrained, because I knew that your time was so fully taken up. My first thought was, It is a needless addition for the consecrated, but there can be no harm in it. How surprised I was to find what a real help it proved to be! I recommend it to all.

While our opportunities for service in this present truth have been limited, we have had the pleasure of seeing some brought to rejoice in the truth, and to a full consecration in the truth.

I append a brief history of my search for truth:

Nineteen years ago, while associated with the Free Will Baptist people, through a study of the Scriptures, I was led to a complete consecration to the Lord, and while I kept my membership with them, there was such evident lack of consecration and the knowledge of God, that I refused to accept a pastoral work among them, working with them in evangelistic work, also with the Methodists, United Brethren, Presbyterians, and visiting among the Holiness people and the Christian Alliance people, being urged by each denomination to accept work, but not being able to do so.

I met one brother who had read the STUDIES IN THE SCRIPTURES and believed them, but he had such a wrong conception of their real teaching, that I thought they did not contain what I was looking for. Then I met the Adventist people, and as they discredited the hell fire teaching, and taught the truth about the nature of man and the state of the dead, I associated myself with them, and accepted a work with them, feeling that there was no need to look further; that I should have to go through alone if I did. Here I first saw that God was doing his work on time; and the thought became fixed in my mind that every true doctrine must magnify the name of God, and reveal the beauties of his character. With this thought I soon found it impossible to give myself wholly to their teachings, and as the truth dawned on my mind and became clear to me that the church is the temple of God, I was convinced that the Adventist institution, with all other man-made ones, was Babylonish, and I sent my man-given credentials as a minister to those who had granted them.

This brought me to a very real sense of dependence on the Lord. I felt very much alone, but for him. But providentially a few days before this, a magazine copy of the DIVINE PLAN (WATCH TOWER form) was handed to me by a faithful colporteur sister. Because of the mental struggle I was undergoing in breaking previous ties, I paid no attention to it, but went and put it into the stove. Fortunately there was no fire in the stove, and after the step was taken that set me free, I went to the stove, pulled out the WATCH TOWER, and found that it was sent of God for just such a time.

I shall never be able to express my gratitude for the help the Lord has given me through the SCRIPTURE STUDIES, to you his servant; but the Lord will reward.

With much Christian love, your brother in Christ,

WM. H. BATTERSON.—*Neb.*

LUXURIOUS TRAVEL AND SACRIFICE

MY DEAR BROTHER RUSSELL:

Before anything else let me thank you humbly and gratefully for your clear teaching on the Scriptures, and for giving it out to the world, at prices that almost any one can afford to pay.

I had practically left the English church, and had almost given up everything, when in 1908, some copies of PEOPLES PULPIT were put into my reluctant hand. Since then, through the six volumes of STUDIES, a little more light has been coming to me all the time, and I have been trying to lead a life more acceptable to our Lord. I have been almost alone in this neighborhood, as regards believers in present truth, but the members of the Victoria class have held out helping hands to me. Your teaching was so new to me, that for some time I was almost afraid to accept it, as we are warned about false teachers in the latter days. But all your teaching is based on the Bible and far from smoothing or widening the narrow way, it shows us we can expect nothing else on this side of the veil; far from teaching we can be Christians in name only, it points out that we must be Christlike in deed and thought; far from expecting popularity, we must recognize that we are a peculiar people, to be despised like our Master, and that our own individual responsibility increases, as he gives us light, and that we cannot attempt to go hand-in-hand with the world; therefore I now endeavor to lead others to read the STUDIES.

I want in all humility to ask you, How can we reconcile the description of the luxurious train, the hotel on wheels, and its places to lounge, its *chef de cuisine*, its corps of waiters, etc., with the example given us by Jesus of Nazareth? Is it not, dear brother, a pandering to the worldly spirit? It seems to me, that if Jesus had conducted such a tour, he would have chosen a clean emigrant car, containing necessaries but not luxuries. How, too, can we reconcile the fact that when on earth he had no place to lay his head, with the fact that his chief earthly shepherd (whom he has honored as he has you, on account of your faithfulness and humility) should stay at the best hotels, instead of with his humble followers? On page 31, Vol. IV, you point out that some of the reformed churches did not succeed because they "have made many compromising overtures to the world for smaller favors." Is not this a repetition of the same kind of thing? I am told that the newspaper men arrange these things for you, but you remind us that responsibility rests on each individual. God can take care of his work in the future, as in the past, without depending on newspaper men. I cannot understand it all, brother, and I long for a few lines from you, who have helped

me so much hitherto. Vol. I, p. 199, "the consecrated, the transformed, in addition to the effort to subdue sin, must sacrifice the present good things." Vol. I, p. 203, "The transforming influences lead to present sacrifice and suffering."

Yours very gratefully,

THE EDITOR'S REPLY

DEAR SISTER:

Yours dated June 15, I am reading on the train. I thank you for its frank statements and queries.

It is true that there were no fine hotels in our Lord's day, true that there were no railroads, and that his locomotion was accomplished partly by little ships, partly on foot and partly on an ass. Were we to follow the Master's footsteps literally, the possibilities of the present harvest work would be much decreased. It is our thought that the harvest of the Jewish age was merely confined to the little country of Palestine; whereas the harvest of this age, world-wide, is to be accomplished in a similar length of time—forty years.

We believe that the wonderful conveniences of our day are preparations for the Millennium, and that the Lord is not displeased with us for using these in connection with his service. Quite to the contrary, it is rather our thought that God is providing these wonderful conveniences for the very purpose of facilitating the harvest work.

In this connection, we remember the Apostle's words which assure us that all things were given unto us richly to enjoy—to use, but not to abuse. We have an illustration of this in conjunction with our visit to India. The chief interest there appears to be in the western part, which has almost no railroad facilities. We were debating how we could procure some kind of conveyance to permit such a visit as we thought would be in the interests of the Lord's cause and not require too much time. Our queries were answered when we learned that just about ten days before our arrival, an automobile omnibus line had been established instead of a railroad.

As respects hotels: In the present instance I had no real need for a hotel because I could have stopped quite comfortably on the train. But the newspaper people handling my sermons are interested in making these somewhat of a spectacle, so that they can draw that much more attention to the sermons which they publish. In the world's estimation, a public man who is great or well thought of would be treated to the best that his friends possessed. From their standpoint, a very humble entertainment would be a low appreciation; and if his friends have a low estimation of him, the newspapers, representing the public, would size him up proportionately small, and his sermons would not be published.

The newspaper people surely deserve some consideration from me. It is estimated that my sermons weekly, through 2,000 papers, reach 15,000,000 readers. To accomplish these results by advertising would cost millions of dollars yearly. For the privilege of preaching the glorious Gospel of the love of God in Christ, I am not only willing to please the newspapers by going to good hotels and by long journeys to Panama, around the world, etc., but I am willing, also, to endure slanders and misrepresentations of jealous ministers who seek to prevent the publication of my sermons and the gathering of large audiences by slanderous misrepresentations of my character. Looking beyond the present, I am hoping and I am waiting for the Master's approval—"Well done, good and faithful servant, enter into the joys of thy Lord; thou hast been faithful over a few things."

We see no wrong in thus allowing the newspaper interest to have a say in respect to our earthly conditions when principle is not compromised. If they demanded that we should violate our conscience in respect to the publishing of the sermons, the case would be different. Conscience is not to be sold at any price. But when they arrange to give us additional comforts, we see no sin connected therewith. Rather, we remember that our Lord did not hesitate to wear a "seamless robe" in a time in which such a garment was considered extravagant, far beyond the means of the common people with whom he usually companied.

We remember, also, that while Jesus had no definite home of his own, one of his disciples, St. John, did have a home. So did St. Peter. We remember, also, that our Lord had a home whenever convenient at Bethany with Lazarus, Martha and Mary. We remember that they honored him with a sumptuous feast and with an alabaster box of ointment, very costly. We remember that when Judas found fault with the extravagance, our Lord rebuked him and justified Mary. We remember that our Lord, on one occasion, at least, attended a wedding, and on another occasion was the guest of a rich Pharisee in one of the best homes of that time.

Respecting the luxurious train, with cooks, or chefs, attending to the food supplies: It is customary for newspaper people to use considerable latitude of language in their descriptions. It is not wrong that they call the cooks by the French name "chef"; and if anybody gets the thought that these cooks got fabulous sums for their services, as we hear that the chefs of the Vanderbilts, Goulds, etc., receive, he would be mistaken. The chefs, or cooks, on this train were brethren who availed themselves of the opportunity of a month's vacation, a convention tour, and meanwhile of the opportunity of serving the brethren on the train.

The train was described by the newspaper artist as "De luxe," and yet it was just such a train as everybody uses when travelling. Some of the cars were of the ordinary standard Pullman, and some of them Tourist, or cheaper sleeping cars. Of course, as your letter suggests, these friends might have gotten the use of a common box car cheaper, or they could have travelled afoot still cheaper. If they had gotten box cars and fitted them up for their use ever so crudely, with plain, wooden bunks and straw, the expense would have been nearly as great, if not quite as great, and the inconvenience much greater.

However, dear sister, I had nothing whatever to do with the making up of the train. I arranged for visits to the Bible Students of the Far West, whom I rarely have opportunity to see. My visit was in response to requests that I would come and hold public meetings. It was my intention to take the usual train service; but Brother Dr. Jones, learning of the tour, asked whether I would like to have company. I assured him that I would be glad of this.

Brother Dr. Jones then got into communication with the brethren, with the result that a train-load of friends journeyed with me. Some of them took the opportunity of meeting friends on the Western coast. All had the opportunity of fellowship with each other on the train, and at the various meetings served. They participated in the work, too. Two of them served as stenographers; Prof. Read freely gave of his professional ability in connection with the singing; and others served as ushers; while all did their best to cheer and encourage the local Bible Students in the various cities visited. Additionally, considerable volunteering with free literature was done.

We are in danger, dear sister, of getting a wrong view of what is meant by suffering with Christ. If we merely think of the Master's sufferings as those of weariness of the flesh, wearing sandals instead of shoes, and walking instead of riding, we shall be gradually led up to the same extremes of error which prevailed during the dark ages, and which to some extent still prevail amongst our Catholic brethren. Some of these attempt to have greater sufferings than Jesus had by going barefooted, or by whipping themselves torturously and then wearing hair-cloth jackets to increase the pain, as the hair jags the sore flesh, causing it to fester. These, they think, are sufferings of Christ.

Gradually both Catholics and Protestants are seeing to the contrary. Jesus used the best roads and best means of his time. His sufferings were especially through the opposition of his foes in that he was despised and rejected of men. He was slandered, and "when he was reviled, reviled not again." He endured these things patiently for the truth's sake, and thus set us an example to walk in his steps, similarly enduring worldly contradictions, oppositions, slanders, for the sake of the brethren.

I trust, dear sister, that you will not stumble over the means which the Lord is using in this harvest time to promulgate the message of the hour, one to awaken his people and to guide them to better methods of Bible study. But even if you cannot see eye to eye with us, do not stumble yourself, but remember that to his own Master each servant stands or falls. Take all the blessings from our ministry that you can get, and leave the remainder of the matters which you cannot understand to God. In other words, let us more and more realize that God himself is guiding his own work; and that whatever blessing we may obtain we should be thankful to him for the same.

With much Christian love,

Your brother and servant in the Lord,

C. T. RUSSELL.

"My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize.

"Ne'er think the vict'ry won,
Nor once at ease sit down;
Thine arduous work will not be done,
Till thou hast gained thy crown."

THE PEACE OF GOD

[This article was a reprint of that published in issue of July 1, 1895, which please see.]

WHY THERE IS DIVERSITY AMONGST GOD'S PEOPLE

"Who maketh thee to differ from another? And what hast thou that thou didst not receive?"—1 Cor. 4:7

While it is true that all men are born with inalienable rights and privileges, yet no man is born without sin. The Scriptures very properly declare that the race in Adam was sold under sin six thousand years ago. In this sense, therefore, we were not born free, but slaves of sin. Neither are we born equal. No two persons are exactly alike in opportunity, talent and ability. We differ from one another. God did not create some better and some worse—some more richly endowed and some less richly endowed. We are to take the Bible statement of the origin of humanity, and understand that God made Adam perfect. All the imperfections which encumber the human race are the results of the dying process. Sin has made us all to differ, then, from the original image and likeness of God. Satan brought about this difference through Mother Eve.

In our text, however, the Apostle Paul has in mind a new creation in Jesus Christ—a new order—amongst whose members there is a difference. Some in the church have many talents, others, few talents; some have special talents, others have ordinary talents. But Satan is not charged with having given the greater or lesser talents to these. The Apostle says that it is God who has set the various members in the body as it has pleased him; and that both this setting, or apportioning, of the different members of the body and the bringing forth of the different degrees of fruitage are manifestations of God's grace in our hearts. Thus we are made to differ from each other.

CAUSE OF DIVERSITY OF ATTAINMENTS

The matter of growth in the holy Spirit is one that is dependent in large measure upon each one's zeal to know, to do, the will of God. We are put into the school of Christ to learn of him. Some learn more rapidly, others less rapidly. In proportion as they learn, they have greater opportunities and blessings. All are granted a measure of the holy Spirit—all granted some blessing. Those who are anxious to know the will of the Lord and to study it grow the more rapidly, and thus have more of the holy Spirit. These are zealous to do the Lord's will. Their progress is not attributable wholly to themselves, but especially to the favor of God.

The Apostle goes on to say, Ye are God's workmanship; "it is God which worketh in you both to will and to do of his good pleasure." We could not do this work ourselves. The power that is working in us is of God. He is preparing a glorious temple. He has provided who shall be the chief corner-stone of this temple, and who shall be the members of the temple class. We could not choose the place for ourselves. But in God's providence we each responded to the call to be a living stone. The stones were first cut out of the dark quarry, and now they are being shaped and prepared for places in the glorious building.

DIVERSITY OF ANOTHER KIND

The great Master-Workman is doing a work upon us. He is chiseling and fashioning us. He is making us what we are. Consequently there is to be no boasting. There is a certain amount of personality connected with each one, however, and if there is too much cross-grain in the stone it will be abandoned. As the Apostle Peter exhorts, we are to humble ourselves under the mighty hand of God, that he may exalt us in due time. The same Apostle also reminds us that we should look up to God and give him praise for all that we have and are.—1 Pet. 5:6; 4:11.

We are colaborers with God. We give God the praise that he has made us to differ from our former selves, that he is making us thus to differ more every day, and that he will continue the good work as the days go by and as we seek to do his will. What have we of ourselves? Nothing! We were wholly dead through Father Adam's disobedience; we were born in this condition, having no right to everlasting life. But God has a plan which is world-wide in its scheme of blessing. He has proffered the blessings of the highest feature of this plan to us, and invited us to come to him in advance of the world. And this we receive through his grace.

DOCTRINES MORE OR LESS IMPORTANT

There are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord as one of his followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental—not essential to membership in the body of Christ. The fundamentals have been enjoyed by good, saintly ones from the day of Pentecost until now.

We, the same class now, have the same fundamentals, and are permitted to have other privileges, truths, "meat in due season," for our strengthening. These latter are not necessarily essential to our membership in the body of Christ; otherwise our forefathers who did not have them would not have been members of Christ, and there would have been no Christ body for centuries.

The fundamental theory of the Atonement is as follows:

(1) All men—all of Adam's children—are sinners.

(2) None can be reconciled to God without a Redeemer's sacrifice.

(3) Jesus came into the world to be that sacrifice—and later to apply that ransom-price for the sins of the world.

(4) On the basis of faith in the Redeemer's work, the believer may consecrate himself to the divine service, in acceptance of the divine invitation, "Present your bodies a living sacrifice."

(5) So doing, the believer may—up to the time of the completion of the elect number—exercise full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive a share of the anointing of the holy Spirit—the begetting.

(6) Such as meet these conditions are to be accepted as brethren in the highest sense of the term. This much would seem to have been always necessary, and more than this we believe is not necessary today. But if by reason of our favorable day we have more knowledge, we may also have corresponding trials, which our greater knowledge will offset.

Our advice to the Lord's dear people everywhere is that they put no yoke upon each other, beyond the fundamentals specified above—that otherwise they stand free, and leave each other free, and fellowship and agree as much as they can with each other.

If there be a disposition to crowd each other on more than this basic faith, and if it be considered necessary to separate in order to the progress of either of the parties, then doubtless rather than a continual contention a separation would be the wise course.

We are not criticising the views of any one. Each has a perfect right to hold whatever he believes the Bible to teach, and our views are doubtless well known to all of our readers. Briefly stated, they are as follows:

(1) That the one that sinned was Adam, and that he and all his posterity were involved.

(2) That a Redeemer was necessary, that Jesus became that Redeemer, and "gave himself a ransom for all."

(3) That God has invited some of the redeemed sinners—not to be the ransom-price, nor to redeem anybody else, but—to be associates of the Redeemer, members of his body, his bride.

(4) The terms and conditions upon which these may have fellowship are that Jesus as the great Advocate shall accept them as his members—their flesh as his flesh—and that he shall impute to them the share of his merit which would be coming to them as members of the Adamic race. Then they are legally justified from all the shortcomings, weaknesses and imperfections inherited by them; and their own wills and all their remaining powers and talents being consecrated, their sacrifice may be acceptable to God—as part of the sin-offering by the great High Priest.

(5) Sharing thus in the Redeemer's death, these are privileged to share in his life, by the first resurrection. The Redeemer does not now make application of his merit to the world, aside from the newly-accepted and added members. He will carry out the divine program, and sacrifice all his

members before presenting, at the end of the age, the merit of his sacrifice on behalf of the sins of the whole world, and will thereby seal the New Covenant for them.

In our judgment many err in attaching too much value to the church's sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the church's sacrifice, nor that she is permitted a share in the Master's sacrificings at all. To us it seems like the swing of the pendulum from one extreme to the other; whereas our view lies in the center, as we have stated the matter in our several publications.

If after fully considering these matters, a class finds that it cannot agree, and would make better progress as two classes, we would concur in that conclusion as a wise one, as much as we would deplore the necessity of a division. Such a separation would not necessarily alienate either class from the Lord's people, nor from the Society, because both acknowledge Jesus as their Redeemer, and both acknowledge that his blood is primarily efficacious.

GOD'S COVENANT AT MOUNT SINAI

AUGUST 31.—Exodus 19:1-6.

"Let us have grace, whereby we may offer service well-pleasing to God, with reverence and awe."—Hebrews 12:28. R. V.

Two months after the Passover deliverance, the Israelites arrived at Mt. Sinai, but on their way they had two valuable lessons respecting God's grace and power. When they reached the valley Rephidim, they were thirsty and found no water. Here Moses, in the name of the Lord, smote the rock with his rod, and from it gushed water, abundantly refreshing Israel at this time, and as a rivulet following them through much of their subsequent journey.

St. Paul, by inspiration, points out to us that that rock represented Christ, that the smiting of the rock represented the putting of Christ to a shameful death, but that only by this means is the Water of Life provided for those who desire to be the people of God. As the waters of that rock followed the Israelites, so the stream of God's favor, through the sacrifice of Christ, refreshes Christ's disciples throughout their wilderness journey.

Refreshed in body and in faith, Israel journeyed onward, but encountered new obstacles. The Amalekites, a warlike people, considered the coming of Israel as an invasion of their country, and attacked them in battle. A people used to peaceful pursuits, as the Israelites had for centuries been, would naturally be at a disadvantage in a conflict with such opponents. Yet God gave them the victory. He indicated, however, that it was not by their prowess or skill, but of his grace that they conquered.

Moses, stationed upon a high hill, lifted up his hands in prayer to God for the people. While he did so, success was theirs; but when he ceased thus to pray, the Amalekites were the victors. Perceiving this, Aaron and Hur assisted in holding up the hands of Moses until the battle terminated with success for Israel. God thus indicated that Moses was the advocate or representative of Israel, and that without him they could do nothing.

In the antitype, we realize that spiritual Israelites have conflicts with enemies too mighty for them without the Lord's assistance. The world, the flesh and the devil make common cause against all who are seeking the heavenly Canaan. We who are followers of Jesus have success in our warfare only as we have him as our Advocate—"We have an Advocate with the Father, Jesus Christ the Righteous." Through him we may come off conquerors, yea, more than merely conquerors, victors in the highest sense—"through him who loved us and bought us with his precious blood."

THE ROYAL PRIESTHOOD PROFFERED

All of God's dealings with the Israelites were in accord with his great covenant made with Abraham, and certified with the divine oath—"In thee and in thy seed shall all the families of the earth be blessed." Neither Moses nor any of those who followed him could possibly have understood the full import of this great oath-bound promise; for it is a double promise, the spiritual portion of which was hidden until God's due time—at the first advent. Even since then, St. Paul assures us, it is a hidden mystery, appreciated only by the very few. "The secret of the Lord is with them that reverence him, and he will show them his covenant."

The promise is divided into three parts: (1) Abraham himself (and all the ancient worthies, whom he represented) was to have a share; (2) Abraham's seed was to be the chief agent, or channel, of blessing; and (3) all the families of the earth were to be blessed as recipients of God's favor through these channels. But only by the light of the holy Spirit during this Gospel age are these lengths and breadths and heights and depths of the Abrahamic covenant made manifest.

When inviting the Israelites to come out of Egypt, God did not explain the covenant to them nor tell them which portion they might have a share in. But when they had come to Mt. Sinai, God made inquiry as to whether or not they could keep the divine law, and thus prove themselves eligible to the highest favor included in that covenant.

In other words, the Lord said to them at Mt. Sinai, Are you ready now to enter into a covenant of full consecration to do my will? You have seen how I dealt with the Egyptians in delivering you. You have seen how, ever since then, I have borne you on eagles' wings over all the trials and difficulties of your journey to this place. Have you faith? Have you loyalty? Do you wish to enter into a covenant? "If ye will obey my voice indeed, and keep my commandments, then ye shall be a peculiar treasure unto me above all people . . . and ye shall be unto me a kingdom of priests and an holy nation."

While the Israelites knew that they were the favored seed of Abraham, the natural heirs of the promises, it was proper that they should know also that they would be unsuitable for the Lord's use in blessing the other nations with his law unless they themselves were able to keep that law and to instruct others how to keep it. With this understanding, that they were ready to do the Lord's will and thus to be separated by him to be the kings and priests of the whole world, a Law Covenant was made with them, and Moses was appointed its mediator. Whoever would keep those commandments might live forever; and in proportion as he kept them he would be entitled to earthly favors.

TYPICAL OF NEW COVENANT

St. Paul, in Hebrews 12:18-24, points us to the antitype of today's Study. As Israel was delivered from Pharoah and his hosts, so ultimately all mankind is to be delivered from Satan and his hosts, the fallen angels, and from all evil influences. As the journey to the Promised Land brought the Israelites to Mt. Sinai and the Law Covenant, so the journey of God's people will ultimately bring all the willing, obedient and faithful to the antitype of Mt. Sinai; namely, Mt. Zion, God's kingdom, for which Jesus taught us to pray, "Thy kingdom come; thy will be done on earth, as it is done in heaven."

Meantime, Jesus has become the antitypical Moses and Leader of the people, and in harmony with Jehovah's program, he has been selecting the members, or associates and joint-heirs. St. Paul explains this to us, saying, "God gave Jesus to be the head over the church, which is his body." St. Peter explains that this great antitypical Moses must be raised up from amongst the brethren first, before the blessing of restitution can come to mankind in general.—Acts 3:22, 23, 19-21.

This entire Gospel age has been devoted to the gathering of the members of the Christ body. And when the last member shall have made his calling and election sure, this age will end, and the more glorious work of the Messianic age will begin.

SHAKE HEAVENS AND EARTH

The antitype of our lesson will be the inauguration of the New Covenant, at the second advent of Jesus. The basis of this new and better covenant was completed at Calvary by our Lord's sacrifice of himself. He has since been completing his "better sacrifices" by presenting the bodies of his saints, holy and acceptable, to God (Rom. 12:1). Soon the "better sacrifices" will be completed, and the greater Mediator will have been fully raised up from amongst the brethren. Then everything will be ready for the inauguration of the New Covenant, to bless the world of mankind with knowledge, and with opportunity for restitution to earthly blessings and perfection.

St. Paul points out that this is what we are coming to —approaching—"the general assembly and church of the first-born," whose names are written in heaven. He declares that we may expect an antitype of the stirring scenes mentioned in our lesson. As at Mt. Sinai the literal mountain shook, lightnings flashed, and the voice of God was heard as the sound of a great trumpet, so here the antitype will come.

The great trumpet here will be the seventh trumpet, the trump of God. The storm and tempest and shaking here in the antitype will mean the shaking of the ecclesiastical heavens and the social, political and financial earth.

The Apostle prophetically assures us that everything shakeable will be shaken to its destruction, that only the unshakeable things will remain. That is to say, the Messianic kingdom then to be established will completely overturn everything not in harmony with righteousness, justice and truth. This is merely a prelude to the great blessing of the Abrahamic Covenant then to be fully ushered in, for the blessing of all the families of the earth.

THE HEIRS OF THE KINGDOM

The body of the spiritual seed of Abraham, of which Christ Jesus is the Head—his faithful, saintly followers—are now being tested as respects their worthiness for so high a station. St. Paul's words in our Golden Text are very forcefully applied to these: "Let us have grace, whereby we may offer service well-pleasing to God, with reverance and awe."

DELIVERANCE

"Still o'er earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul;
Yet shall she rise—though first by God chastised—
In glory and in beauty then baptized.

"Yes, Earth, thou shalt arise; the Father's aid
Shall heal the wound his chastening hand hath made;
Shall judge the proud oppressor's ruthless sway,
And burst his bonds, and cast his cords away.

"Then on your soil shall deathless verdure spring.
Break forth, ye mountains, and ye valleys, sing!
No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn.

"The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now we see, wide-waving o'er the land,
The mighty angel lifts his golden wand,

"Courts the bright vision of descending power,
Tells every gate and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign."—*Heber.*

GOD'S TEN COMMANDS

SEPTEMBER 7.—Exodus 20:1-11.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." —Luke 10:27.

God's Covenant with Israel at Mt. Sinai was that if they should keep perfectly the Decalogue—the Ten Commandments—they would thereby demonstrate that they were perfect men, worthy of everlasting life. Then it would be possible for them to attain the chief blessing under the Abrahamic Covenant—to become the spiritual seed of Abraham, through whom God had promised that he would bless the world.

St. Paul represents to us the spirit of the worthiest of the Jews, who were anxious to do God's will and to obtain the blessing, as crying out in anguish of soul, "O wretched man that I am, who shall deliver me from this dead body!" Their minds were certainly alive to the promises and prospects, but their flesh was imperfect, depraved through the fall—like that of all other people. "Ye cannot do the things that ye would."—Gal. 5:17.

Bible students look in amazement at the simplicity of the Decalogue, and at first wonder which of its features the Jews and others were unable to perform fully, satisfactorily. The whole matter seems very simple indeed, just as it did to the Jews, until we perceive that the wonderful Law of God, represented by the Ten Commandments, has a depth of meaning not seen on the surface.

The lengths and breadths and heights and depths of the meaning of this law were apparently seen by none until Jesus "magnified the law and made it honorable." He says that hatred toward a brother is incipient murder, and that adulterous desire in the heart is a violation of the seventh commandment. This throws a new light on the whole matter, and explains to us why none of the Jews or Gentiles have ever been able to keep this law, except Jesus, since the fall of Adam.

The Great Teacher also explains that the first table of the law, appertaining to man's duties toward his Creator, means more than merely avoiding image worship and profane swearing. It means that the true God shall be recognized and have first place in the human heart. It means "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Any division of the heart or strength or mind or soul violates this commandment.

GOD'S ORIGINAL LAW TO MAN

God's law to man was not originally given at Mt. Sinai. Indeed, the Mt. Sinai statement of the law was given not to mankind in general, but merely to the Jewish nation—as a statement of the terms upon which they might become God's royal priesthood for the blessing of all nations.

God's original law to man was given in Eden, when man was created. God's law was written in Adam's heart, in the sense that he was created in the divine image—with attributes of mind and heart fully in accord with his Creator. He loved righteousness, and would have had a hatred for iniquity, had there been any to hate. But up to that time there was none.

We marvel at the change that has come, under which the children of Adam are not in God's image and do not love righteousness, but on the contrary, love sin as the Prophet declares, "They go astray from the womb." He tells us where the change came in, saying, "Behold, I was shapen in iniquity; in sin did my mother conceive me."—Psalm 51:5.

After the fall of man, the work of degeneracy progressed so rapidly that Adam's first-born son, Cain, became a murderer. Doubtless the chagrin of Mother Eve in the loss of Eden, and in the battling with the thorns and thistles of the earth under the curse, embittered her mind, arousing anger and resentment, which marked her child. From then till now the course has been downward in general, with occasionally a well-born child less seriously marked by sin—less depraved. Still the Scriptures inform us that "there is none righteous, no, not one."

THE HOPE OF THE FUTURE

The experiences of the whole race for six thousand years forbid that we should expect that any could commend himself to God upon the terms of human perfection and of ability and willingness to keep the divine law. Jesus alone has kept that law, and he, because his life was not derived from Adam—because his life was from the Father directly. He became a man by a change of nature. Because thus begotten miraculously he was "holy, harmless, undefiled, separate from sinners."

God refuses to grant everlasting life to any except the perfect, who will keep his law perfectly and gladly. What hope then is there for our race? There is one hope for the world in general, and another different hope for the church of Christ, instituted at Pentecost. The hope for the world is that God in his own due time will establish the Messianic kingdom. It will be a righteous kingdom, its rulers and judges being the royal priesthood.

This Messianic kingdom will begin by deposing the prince of this world, and binding him for a thousand years. Speedily the iniquities of earth will be set aside, and the rule of the "rod of iron" will begin. Everything opposed to righteousness will be dashed to pieces. Instead of darkness, ignorance, superstition, doubt and fear, will come in the light of the knowledge of the glory of God. Soon it will fill the entire earth. Under its influence everything sinful will be discouraged by chastenings, and everything righteous will be encouraged by rewards of blessing. The judgments of the Lord will be abroad in the earth, and the inhabitants of the world will learn righteousness.—Isa. 26:9.

As a result, soon every knee will be bowing to God and every tongue confessing his praise. But all of the wilfully rebellious, lovers of sin, will be destroyed in the second death—"everlasting destruction." Under that administration, the world will reach again the condition of human perfection from which Adam fell. The privilege to thus return to the image of God with his law rewritten in their hearts, was secured for all by the sacrifice at Calvary. "Jesus Christ,

by the grace of God, tasted death for every man.''—Hebrews 2:9.

These all, being perfect again as Adam was at first, plus the experiences of good and evil gained during the seven thousand years, when finally approved of God will have everlasting life, nor be in the slightest danger of ever again mistakenly choosing sin as the road to happiness.

THE CHURCH AND THE LAW

The church of Christ is selected from mankind, who were born in sin. The members are not put under the law of Sinai in the sense of being required to keep it perfectly in order to get everlasting life. ''Ye are not under the law, but under grace.'' (Romans 6:14) Nevertheless, the law is very precious to the church; for, looking at the spirit of it, she sees what she ought to be if perfect, sees what she ought to strive for to the best of her ability, sees how far short of perfection she is in the flesh, and sees, additionally, how the grace of the Lord Jesus Christ covers her fleshly imperfections. So fully is all this true, that the Apostle declares that the righteousness (true import, or spirit) of the law is fulfilled in us, who are walking not after the flesh, but after the spirit.—Romans 8:4.

In other words, these who consecrate their lives to follow Jesus, sacrificing all of their earthly rights in order to do the will of God, are doing more than the law could require. The law required no man to lay down his life for another, but merely to love his neighbor as himself. Hence Christ and the church, walking in the narrow way of sacrifice, are fulfilling the requirements of the spirit of the law, and more, even though in the flesh of the church, because of inherited weaknesses, there is no perfection. These having sacrificed the earthly nature are dealt with by the Father as new creatures, and judged, not according to the flesh, but according to the spirit—according to their heart intentions.

WATCH AND PRAY!

Watch and pray, the storm clouds hover over,
Fierce billows gather near with threat'ning shock;
Watch and pray, no harm can e'er come nigh thee
If thou art safely anchored to the Rock.

Watch and pray, the powers of night and darkness
Determine to engulf thee in their sway;
But swift the answer cometh from our Tower,
''I still am with thee, loved one—watch and pray.''

Watch and pray, temptations round thee gather,
Cling to the Rock—its shelter hideth thee,
Tho' thousands fall, thou'rt safe if thou art watching,
Safe, in its shelter, from the angry sea.

Watch and pray, trust fully, thou wilt never
Be swept away, then, by the seething foam.
A little while, the storms will all be over,
Then, child, a loving God will take thee home.

—W. H. BUNDY.

WHO IS MY NEIGHBOR?

SEPTEMBER 14.—Exodus 20:12-21.

''Thou shalt love thy neighbor as thyself.''—Luke 10:27.

The Ten Commandments delivered to Moses were written upon two stone tablets. One bore the first four commandments, which appertain to God; the other bore the remaining six, which appertain to humanity. The essence of these last six, constituting the Study of today, was expressed in Jesus' words, ''Thou shalt love thy neighbor as thyself.'' The ''thou shalt nots'' might be multiplied indefinitely to fit the thousands of occurrences in daily life, but the one ''thou shalt'' covers the entire situation. Whoever loves his neighbor will not intentionally injure him, in act, in word or in thought. Hence love expresses the full measure of the law's requirements. (Rom. 13:10) Love is at liberty to do more than the Law requires, but it cannot do less.

While only Christians are credited by the Lord with fulfilling the requirements of the law—and they only because of the allowance made for their weaknesses on account of their relationship with Christ—nevertheless, the Jews and many others have obtained partial blessings in proportion as they have endeavored to fulfill the divine law. The natural man, not spirit-begotten, and therefore not a son of God, but still in alienation, receives a blessing of character-development in proportion as he recognizes the principles of righteousness and seeks to conform to them. Hence it is wise and proper at all times and before all people to lift high the divine standards.

HONOR FATHER AND MOTHER

No matter how old, or ignorant, or stupid, or vicious, parents may be, they are deserving of consideration from their children. Yet, of course, the kind or degree of respect must depend upon the character of the parent to some extent. With disobedience to parents rank and rampant everywhere, it may seem a hard saying, but we believe it a true one, that the disobedience is due to the parent, or the guardian, of the child.

The child may have been ill-born. Discontent and rebellion in the mind of the mother during the period of gestation may have marked the child before its birth, so that no amount of training may ever fully recover it. In such a case, the parents may well be patient and longsuffering with such unhappy, disobedient dispositions in their children.

And perhaps the parents were only partially to blame; perhaps their minister preached not the laws of God, their human operation and the penalties of their violation, but instead, gave flowery essays and anecdotes containing neither food for the spiritual nature nor assistance in understanding and combating the weaknesses of the human nature. Perhaps the fault was not wholly the mother's. The father may have forgotten that he, too, had a duty toward his offspring, chiefly served by assisting his wife at the critical period to thoughts of kindness, gentleness, nobility, etc.

At any rate, the conscientious parent has a wonderful task to train the perverted child in the nurture and admonition of the Lord. Those who strive faithfully in this direction cannot be too much appreciated and encouraged; and more and more we should think of esteeming the parents of every noble man and woman of our acquaintance. And if strangers should appreciate the parents, much more should the child.

THE EFFECT OF SUNDAY SCHOOLS

A modern writer of considerable force and influence holds that Sunday Schools, while accomplishing good in one direction, may have done considerable harm in another—by weakening the respect of the children for their parents, and by releasing the parents from an appreciation of their responsibilities toward their children. The parents are, in the divine arrangement, the priests of God, particularly in respect to their children. To whatever extent they shirk this responsibility, or to whatever extent the honor of this station is ignored, their influence over the child is lost; and one hour's time per week in a Sunday School class can never take the place of a continual parental supervision.

Statistics show that boys of from sixteen to twenty years of age constitute about one-third of all the dangerous criminals, and that their proportionate number is increasing. Hence all benevolent people should be on the alert for the right training of the rising generation. All should especially co-operate with the divine commandment by urging and encouraging parental authority and obedience thereto. Long life and prosperity were the rewards promised to the Jews under this commandment.

''THOU SHALT DO NO MURDER''

Nothing in this commandment forbids the killing of animals when necessary to the interests of the human family, either to abate pests or to sustain life. Neither does it forbid the execution of criminals; for thus it would be in conflict with the divine law elsewhere expressed, and practised under the guidance of Moses and by divine direction.

This commandment, however, does teach that life is to be prized, not jeopardized. The spirit of this commandment, Jesus declared, includes the thought that we are not to have an angry spirit of murder, restrained merely by fear of consequences. We may thus see that the spirit of this commandment would make it incumbent upon those who employ labor or who have any supervision of their fellowmen to take all reasonable precaution for safeguarding against accidents of any kind. To allow self-interest or a love of money to perpetuate dangerous conditions would be to lack the proper spirit of obedience to this command—unchristian.

COMMIT NOT ADULTERY

One result of the fall has been a depravity of the sexual appetites. The result is impurity, unchastity, a lack of self-control. All of these tendencies lead away from God, from righteousness and from true happiness. The family unit of

one husband and one wife, originally established by the Almighty in Eden, seems to be a cornerstone of righteousness, in the family and in national life. Purity, no adulteration, is the divine requirement.

"THOU SHALT NOT STEAL"

To steal is to take from another his possessions. Had not inventions in the line of electricity and steam kept pace with our increase of knowledge, the world today would be a thieves' paradise. But while buccaneering, piracy, robbery, burglary are reprobated by all intelligent people, many have a chance for a more subtle form of stealing, through stock speculations, organization of fake companies with glittering prospects, according to description, but really organized to take advantage of the less informed or weaker minded. This is stealing.

Making false returns to tax assessors is stealing. Attempt to smuggle without proper payment of customs duty is stealing. Failure to give agreed upon services for wages received is stealing. But the worst form of stealing, the one that does more harm than all the rest combined, is the one indicated in Shakespeare's words:

"Who steals my purse, steals trash,
But he who filches from me my good name
Robs me of that which not enriches him,
And leaves me poor indeed."

The Scriptural instruction to "speak evil of no man" seems to be comparatively unknown. As a result, many defile their own characters ignobly, blight the happiness of others and add to the distress of the already groaning creation.

"BEAR NO FALSE WITNESS"

In a thousand ways the spirit of this injunction may be violated, and is violated every day, not only by misrepresenting the goods we sell, or the goods we wish to buy, but in a thousand ways of slandering a neighbor

"THOU SHALT NOT COVET"

Covetousness comes in first before the stealing, before the murdering, before the injury of slander. Covetousness is a heart disease which has to do with every other crime; for all sins have their basis in selfishness, and selfishness is covetousness. Well is this placed at the conclusion of the list. Whoever would keep the spirit of God's Law must guard his heart against covetousness.

TRANS-CONTINENTAL CONVENTION TOUR

CONTINUED FROM OUR LAST

We left Vancouver, B. C., near midnight, June 22. Many of the dear friends accompanied us to the train, loading us with flowers and bidding us God-speed. The journey to Calgary, Alta., required a day and a half. It afforded beautiful views of the Rocky Mountains and the glaciers, at the same time giving the Editor and his stenographer opportunity for literary work.

Calgary, June 24.—We were warmly welcomed by the brethren here and greatly enjoyed fellowshiping with them in the afternoon. The great interest centered in the evening meeting, which had been well advertised. We were not disappointed in the results. Approximately 1,500 heard with the closest attention the story of the love of God—his wonderful provision for his elect church on the heavenly plane, and his restitution provision for the non-elect world on the earthly plane.

While pointing out the blessings of the coming age for the world of mankind, at the hands of the glorified Redeemer and the saintly church, his bride, we failed not to call special attention to the great privilege of the present time—the only opportunity that will ever be offered to any for attaining glory, honor, immortality and joint-heirship with the risen Master, as "partakers of the divine nature." (2 Pet. 1:4) We considered the attendance very remarkable for a week night and a religious subject. That considerable interest was developed was manifested by the fact that 270 addresses were handed in making request for literature.

Edmonton, Alta., was our next stop. It was our most northern appointment, and was our first visit to that city. Out of a total population of 55,000, the attendance at our public address included 2,000 adults; very astonishing results for a week night religious meeting. Who will say that the public has no interest in religion! More and more we are convinced that many souls are hungering because unwilling to feed upon the chaff of human speculations evolved into creeds and nonsense of the dark ages. The real message of the Gospel, "good tidings of great joy which shall be to all people," has a charm, an attraction, for intelligent, thinking people. Here we had 372 addresses handed in expressing desire for further information.

We spent a pleasant time with the friends here also, and left them apparently encouraged, as we, of the Excursion party, were encouraged also by meeting them. We had another long ride to Regina, Sask. The mountain scenery was gone and, instead, we traversed vast prairies. A full day's journey afforded another good opportunity for literary work.

Regina we should have reached at 5 p. m. Our schedule at Regina was, too, a limited one. The meeting had been arranged for 8 p. m. Anxiety increased as we ascertained that the train would be an hour, and yet another, and another, late. We could not hope that an audience assembling from 7:30 to 8 o'clock would remain long under such uncertainties, especially not until 10 o'clock! We were disappointed, and wondered why the Lord had allowed matters to be so. But on arriving we were met by some of the friends who advised us that the meeting was waiting for us! Street cars and automobiles soon hurried us to the place of meeting.

We were pleasantly surprised to find that the Editor of the local newspaper had taken the platform in our interest; this had helped to entertain the audience during the waiting period. Already we were introduced before going on to the platform. Without preliminaries—other than a brief supplication for the divine blessing—we proceeded with the topic announced, BEYOND THE GRAVE. Our audience numbering altogether about 800, remained to the close, 11:30 p. m., and handed in 168 requests for further information.

We considered the meeting a very remarkable manifestation of interest. The very Editor who presided explained that some time ago he had published our sermons weekly, but under certain arrangements made with him by local ministers he had discontinued them. The ministers had not been able to point out anything wrong with the sermons, but they had taken up certain slanderous misrepresentations regarding "Pastor Russell," and shot out at him their evil "arrows, even bitter words."—Psa. 64:3.

Brandon, Manitoba, was reached the next morning. It was not a favorable time for a public meeting, but was the only time at our disposal and the friends there had arranged for a public meeting at 10:30 a. m., Friday, June 27, in the Sherman Theater. We were surprised at so good an audience as 900, with 88 requests for further information handed in. For a small city, on a week-day and for a religious topic, was not that a wonderful attendance at a morning meeting? Thus it seems to us. Our convention party constituted nearly 200 of the above number.

Winnipeg, Manitoba, was reached the same afternoon, and a public address was given at the new Convention Hall. The attendance was estimated at 3,000. Closest of attention was given and 314 requests for further information were handed to the ushers. On the next day we had quite an interesting little convention at Odd Fellows Temple. These meetings were not advertised and were attended only by already interested Bible Students. The friends were very enthusiastic and appeared greatly to enjoy the addresses, not only from Brother Russell, but also from several of the convention-train party.

Saturday evening when we were leaving, many of the local Bible Students crowded about the convention-train of eleven cars, singing hymns to us and we to them, respecting the precious tie that binds our hearts in Christian love, and praying in song, "God be with you till we meet again!"

Sunday, June 29, brought us to Minneapolis for the afternoon meeting and to St. Paul, the sister city, for the night meeting. A wave of hot weather met us there and much decreased the attendance at both meetings In the afternoon we had approximately 1,200; in the evening about 900—a phenomenal attendance for such extreme sultry weather. We were not discouraged, nor were the dear friends who had worked very earnestly and faithfully, expecting cooler weather, in which event the attendance at these meetings would have been at least 3,000; 290 requests for further information were handed to the ushers.

At midnight we left for the Madison, Wisconsin, eight-day convention; a car-load of Minneapolis and St. Paul friends accompanied us. We stopped but one day at Madison, and then the convention-train made its next appointment at Rockford, Illinois. Here, approximately 1,000 of the public gave us the closest attention, after we had been introduced by His Honor, the Mayor. Requests for further information here handed in, numbered 74. The convention-train then returned to Madison, terminating thus our Trans-Continental Convention Tour.

Almost the entire party declared that Dr. L. W. Jones, the conductor and manager of the excursion and train, deserved great credit for the way in which he handled every detail of

the trip. They agreed, as with one voice, that the convention tour had been one of the greatest events of their lives—spiritual from first to last. Their association with the dear friends at different points on the way had done them good, and their endeavors put forth to refresh and encourage others had also done them good.

The Editor expressed to Dr. Jones special thanks for his many kindnesses en route—among other things, putting at his disposal for the entire journey a most comfortable compartment. This latter not only conduced to rest and refreshment as to sleeping, but the better enabled him to utilize his time in dictation during the journey. And for all this the doctor refused to receive compensation, declaring that it was a privilege to be thus permitted to serve the Lord's cause.

FOUR GREAT CONVENTIONS

We believe that the result stamps approval on the method adopted this year of having a number of Conventions, instead of one or two. We have already reported general conventions at Pertle Springs, Missouri; Hot Springs, Arkansas; Los Angeles, California, and San Francisco, California. They were all large enough to be good, deeply interesting, spiritual, profitable. The four we are now reporting, being more favorably located as respects population and railroad facilities, had larger attendance, yet were not too large for comfort, and afforded abundant opportunities for social entertainment and spiritual fellowship.

MADISON, WISCONSIN, JUNE 29-JULY 6

The Madison Convention seemed to be greatly enjoyed by all in attendance—about 1,400. We have never had a convention more comfortably situated than was this. Madison itself is a beautiful little city, surrounded by small lakes. The convention grounds being just across one of these lakes from the city, were in every way ideal. Little gasoline launches conveyed the conventioners to and from the grounds, which were supplied with a fine auditorium, well adapted for convention purposes. The auditorium is owned by the city, and was placed at our disposal, gratis, when the invitation to hold the convention at Madison was given.

Following the custom of the last few years, we avoided evening meetings. The full day was spent in convention, with merely an adjournment for luncheon, which was supplied nearby at moderate price. There were about six addresses daily, during the convention—eight days. The public doubtless wondered at the enthusiasm of the friends—as they always do—not knowing, generally, what it means to have a real live religion; one which has for its center and inspiration "exceeding great and precious promises," from an exceedingly wise, all-powerful, just and loving God.

Brother W. E. Van Amburgh served as chairman during the entire eight days' convention. The conventioners surely had a grand, though quiet season of spiritual refreshment. There were no side attractions or disturbances. Every day was a quiet, joyful, happy Sabbath, and there was surely a "feast of fat things." The evenings were spent in the city with the parties with whom the friends were lodged. Some were invited to go out with their hosts for a boat ride on the lake; some took automobile rides; others went to give Chart Talks and explain the divine plan. Still others of the friends visited with each other, renewing former acquaintances and cementing new friendships.

We heard some very complimentary remarks passed in respect to the conventioners. The owner of the gasoline launches was heard to say that there never had been such a convention there before. Some of those who entertained the friends, meeting the sisters who had engaged the rooms, thanked them for sending such nice people, and said they had appreciated them much. Surely this was only as it should have been. As the Apostle Peter questioned, "What manner of persons ought we to be in all holy living and Godliness?"

If those who have a true knowledge of God and who have consecrated their lives to the service of righteousness, and to opposition of iniquity do not manifest the fruits of the Spirit—meekness, gentleness, patience, long-suffering, brotherly kindness, love—then where, pray, should we expect to find these graces exemplified?

Those who attended the Madison convention unanimously declared it to be the "best ever!" Yet this is the same general sentiment attaching to our conventions. The last always seems to be the best. And why should it not really be so? If the Lord's people are growing in grace, knowledge and love daily, as we trust is the case, then each convention should be a little better than its predecessor.

SPRINGFIELD, MASSACHUSETTS, JULY 13-20

Brother J. F. Rutherford served as chairman during the eight delightful days of this convention. The list of speakers was excellent, numbering in all about forty. Several dear friends were heard to remark that this was the "sweetest" convention they had ever attended, in that everything passed off so quietly, comfortably, happily. Our comfortable meeting place undoubtedly contributed greatly to the charm of this convention. The city of Springfield invited the conventioners to be their guests, and placed at the disposal of our Association for the period of their sojourn their elegant new Auditorium, just finished. It is handsomely decorated in white and gold, is spacious and the acoustics is good.

Our convention attendance averaged about 2,000, the Sunday service running the attendance up to 2,400 or 3,000. The Convention proper, without the public, numbered about 1,800. The majority of the Bethel family attended this convention and were the guests of the Springfield class of I. B. S. A. Thus being left free, the Bethelites had all the better opportunity for rendering service to others. But, indeed, this spirit of service seemed to pervade all the dear friends in attendance. Each seemed on the lookout to see in what manner he or she could serve others and make them more happy or more comfortable. As a result, all were happy. A sweet spirit of peace and order prevailed, which reminds us very much of the great convention which we are all hoping soon to attend.

Although the Convention Hall is in the very center of the city, it is so roomy and of such excellent construction that it was pleasantly cool and was in every way a delightful place for a convention. The people of this city treated us very cordially, although not very many of them attended our meetings, of course; nor did we expect them so to do. These conventions are particularly intended to give opportunity for Bible Students to become specially acquainted with each other, with their Bibles and with its great and glorious plan of salvation, which more and more appeals to their hearts, and assists them in making their calling and election sure.

TORONTO, ONTARIO, CONVENTION, JULY 20-27

We have had a convention in Toronto before. Indeed, the city, so far as respects the attendance of our Canadian brethren, is very centrally located. Favorable railroad rates are always granted. This year's convention surprised us by its size—about 1,200. We had not expected nearly so many when the appointment was made. Of this number about one-half were from the United States, the friends taking advantage of some of the low priced excursions.

Notwithstanding certain adverse conditions, stirred up by those Scripturally termed "sons of Belial," the convention was in every way a success. If some of the public had their minds poisoned by slanderous misrepresentations and were thus hindered from availing themselves of the opportunity of sharing the blessed privileges afforded them, others, we are sure, were profited thereby. Some attended this convention largely because they perceived that an evil spirit of slander and misrepresentation was for some reason endeavoring to do injury to a religious work. Satan and his blinded and misguided servants overdo in their endeavors to injure the Lord's cause. Sometimes the Lord overrules the wrath of man for his own praise and for the forwarding of the truth. As for instance, in the case of a man who, being told that Pastor Russell was Antichrist, went to see what Antichrist might look like. Hearing the joyful message of the Gospel, his heart was captured and now he rejoices.

Brother A. I. Ritchie served as the chairman of the Toronto convention. A strong corps of speakers was provided, and the more than forty addresses at the convention were up to a high standard, both for grace and truth, spirituality and power. That "It is good to be here" was surely the sentiment of many hearts; and the season of refreshing undoubtedly provided blessings not only for those in attendance at the convention, but for other thousands at their homes, upon whom doubtless was poured forth a share of the blessings. The Lord arranges it so that those who give out to others grace and truth received by themselves have an increased supply, even as with the widow's cruse of oil.

ASHEVILLE, N. C., CONVENTION, JULY 20-27

All in attendance at the Asheville convention will surely agree that the Auditorium so kindly placed by the city at the disposal of the Association furnished a delightful convention hall. Situated high up in the mountains, Asheville has a delightful climate greatly enjoyed by the visitors, who were estimated at 1,200, the larger attendance at the public meeting being principally made up of people from the city and immediate vicinity. The railroads gave us specially good

terms, as gradually they are learning that our conventions are quite worth their while—larger than the majority of conventions and always up to advance statements.

If some of our enemies did seek to poison the minds of the public in advance, the prejudice easily broke down as the hosts became acquainted with their visitors. There is a power to the truth, and it gives the spirit of a sound mind, which surely commends itself to all thinking people. It gives moderation, meekness, gentleness, brotherly kindness, love. These graces of the Spirit are growing, developing, ripening amongst the Lord's people, and proportionately their influence is stronger, deeper, better. We feel sure that the people of Asheville have received a quiet testimony from their visitors which will be helpful to them, just as at the other convention places. We feel confident, too, that the inhabitants in all these places would make us very welcome should we desire to return at a future time.

This convention was a model one in every respect. Brother C. J. Woodworth served as chairman, and a fine corps of speakers gave, approximately, fifty addresses. They were spiritual, Biblical, uplifting. The hearers were certainly refreshed, and undoubtedly carried with them to their homes a blessing to be poured in turn upon those who were not privileged to be in attendance.

As was expected from the first, it was especially a southern convention. It gave opportunity for some of the dear friends, who had never before had such a privilege, to attend a convention. Indeed this was true respecting all of this year's conventions. On the whole we feel sure that the Father was glorified, that the Savior was honored, and that many of his followers were refreshed, as Bible Students, in grace, knowledge and truth.

The Editor remarked that at one convention this year he shook hands with three men the same day, who at one time in their lives had been sadly blinded and were under the control of the adversary. Now they were all clothed in their right minds—safe and sane, saints, jewels, children of the Highest. Two of them are church elders and leaders of Berean Bible study classes; the third may be one also, but of this we are not positive.

The brief history of these three men shows the transforming power of the truth. One was a highway robber. The truth reached him in prison. Another was an atheist and his wife a Catholic. He kept a liquor saloon in connection with a railroad contractor's gang. The third was also at one time a saloon keeper and his wife was a Catholic. The wives of all three are with them fully in the truth.

"It may not come to us as we have thought,
The blessed consciousness of sins forgiven;
We may not hear a voice that shall proclaim
Our title clear to the sweet rest of heaven.

"But like the winter merging into spring,
Or gently as the trees put forth their leaves,
May come to us the impulse of that life
Which God bestows on those sin truly grieves."

AN INTERESTING LETTER

DEAR BROTHER RUSSELL:—

When passing through Dayton the other day, I was delayed in the station long enough to serve the people going out on two trains. With one or two exceptions all seemed very glad to get the BIBLE STUDENTS MONTHLY. The thought occurred to me, Why could not every station in the large and small cities in the country be served at every train time? In some of the cities I have observed Methodist Deaconesses rendering assistance to incoming and outgoing passengers. Maybe railroad companies would grant such privileges to Deaconesses of the I. B. S. A.?

When at ——— last winter, Sister ——— told me about the successful work done at a booth conducted by the I. B. S. A. at the big Fair held in that city. The booth was rented at a nominal sum and was under the immediate charge of that very zealous and clever sister. The booth was made very attractive by great piles of SCRIPTURE STUDIES in the various bindings, Mannas in many styles, Bibles galore and tracts treating a variety of subjects. In this way everybody entering the Fair grounds could be served with some memento of the I. B. S. A. Would it not be a good thing if every Fair in the country could have an I. B. S. A. booth, conducted by either a local or a nearby class or by some representative of your selection?

I am still serving the trains with good success. Conductors have occasionally objected, saying something like this: "A rule of the company prohibits the distribution of advertising matter on trains." A ready reply to this effect, has with one or two exceptions silenced the objection: "This is not advertising matter—it is a little religious paper." I have always gone on then, as if that settled the matter. The opposition of one of the two hardest conductors I have run up against was turned into friendly support when he observed my zeal in getting out at every station in a run of over 100 miles on a local train. I gained the impression, from a very fine conversation I had with him toward the end of the journey, that he had sneakingly read something he liked in one of the tracts. My stop was the end of his run and he invited me to his hotel to have supper.

Much love and many prayers for you and for all the Madison conventioners. In His dear name,

R. H. HIRSH.

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"GOD MANIFEST IN THE FLESH"

"Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels."—1 Timothy 3:16.

God, the great origin, or fountain, of life, is pleased to manifest himself in various creations. And all of his intelligent creations which he recognized as sons were in his likeness. The Logos, the beginning of God's creation, was in the divine likeness. Not only was he a spirit being (and God is a Spirit), but more than this, he was a spirit being in the character likeness of his Father, his Creator.

Moreover, when the Logos became the active agent of the Father in creating the various orders—angels, cherubim, seraphim—they were all created in the image of the Father. The angel sons of God sang together and shouted for joy as they saw the different creations. When it came time to make a still different order of creatures, an order that had never before existed, namely, human beings, God carried out through the Logos his purpose of creating man in his own image, his own likeness. And God declared himself well pleased with man.

A description of the first man is given us in the eighth Psalm: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea." Adam was the master or king of all these. He represented something that the angels did not represent; for none of them were ever set over anything. God himself is the ruler of all, and Adam and the Logos were the only ones who were in any sense of the word set over anything.

When God made man, he made him like himself in this particular—that he had a dominion. When the angels were created, they were God manifest in different orders of beings—cherubim, seraphim and the lower orders of angels. When it came to the creation of man, he was made in God's image. God was manifest in flesh. But we cannot say that God is manifest in fallen flesh now. The original likeness to God has been obliterated by sin. The reign of sin and death has to a considerable extent erased these traces of God's image. And the Scriptures plainly show us that we have lost this image and likeness of the Creator.

Adam was called a son of God because he was in covenant relationship with God; but when he became a sinner, he lost this relationship. None of the Jews were sons of God. Abraham was styled a friend of God. Although God had approved of Abraham, Isaac, Jacob, the prophets and others in Israel, and indicated that a great blessing would be theirs, they could not be treated as sons. God said, in substance, when speaking to Abraham, my friend, I will make with you my covenant. "In thy seed shall all the families of the earth be blessed."

But everything must wait until that great antitypical seed of Abraham should come. We have the record of how this

One would come who was to be the Deliverer, the antitypical seed of Abraham. After reasoning about the Logos—how he was made flesh and dwelt amongst them—St. John declares that Jesus had the glory of the Only Begotten of the Father, full of grace, full of truth. This was the way above all others in which God was manifest in the flesh.

When the lower animals saw Adam, they saw the very best representation of God possible to them. Nothing could be made in the flesh that would be more like God. And when the time came for God to send his Son into the world, he set before him the great privilege of being man's Redeemer. And when he was made flesh, all those who beheld him saw the glory of the Only Begotten of the Father. When any looked upon him, they saw the Father in the most absolute sense in which it would be possible for them to see him.

God said to Moses, "No man shall see my face and live." Saul of Tarsus merely had a glimpse of Jesus glorified, and yet the glory was so great that if he had had a full look he would not have lived. Jesus was the express image of the Father. Jesus is the express image of the Father. And if no man can see God and live, then he cannot see the glorified Jesus and live.

GOD MANIFEST IN THE PRINCES

But God has made a provision that when Christ's kingdom shall be established amongst men, there will be earthly representatives through whom Messiah will govern and uplift mankind during the thousand years. God has just such a class prepared and ready for this work—Abraham, Isaac and Jacob and the other ancient worthies. These are to be counted worthy of an instantaneous awakening to human perfection. These experience no change of nature in their resurrection, because they were not begotten of the Spirit. There was no one begotten of the Spirit until Pentecost, except our Lord at Jordan. "The holy Spirit was not yet given, because that Jesus was not yet glorified." Therefore those ancient worthies had merely the testimony that they pleased God. Because of their loyalty to God and the principles of righteousness, some of these ancient worthies "were stoned; some were sawn asunder; some were tempted; some were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy."—Hebrews 11:37, 38.

These, although they had received God's promise, received not the things promised them. For instance, God had promised Abraham, "All the land which thou seest will I give unto thee." Abraham must have a resurrection in order for God's Word to come true. He must get that land. But there was no suggestion to Abraham of glory, honor, and immortality—no suggestion to him of becoming a partaker of the divine nature and a joint-heir with Jesus. See Acts 7:5; Hebrews 11:8-10, 17, 39, 40.

This began with Jesus. Christ has not only brought to men the knowledge of life and immortality, but also that there is a privilege of gaining this life with him: "Which salvation began to be spoken by our Lord, and was confirmed unto us by them that heard him." (Hebrews 2:3) But the ancient worthies had the faith to believe God, to trust his promise and to wait for the fulfilment of that promise. They merely had the intimation that God would roll away the curse. And Abraham's seed was to be the glorious channel of God's blessing—"In thee and in thy seed shall all the families of the earth be blessed." So St. Paul tells us that they received not the things promised them, "God having provided some better thing for us [the Gospel church], that they without us should not be made perfect."—Hebrews 11:40.

The ancient worthies cannot get their blessing before we get ours. The bride must be glorified, and then the faithful of the past can come in and get their blessing. Then forthwith the kingdom will be established. And Abraham, Isaac and Jacob and all the other worthies will be the first children of Christ. Instead of being the fathers, they will be the children, and he will make them princes, rulers in all the earth. (Psalm 45:16) Being resurrected perfect men, they will be the perfect images of God. In each one of these ancient worthies God will be manifest in the flesh. They will be princes at that time and will rule the earth, under Christ's kingdom.

Jesus corroborated this thought when he said, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." (Luke 13:28) Of himself he said, "Yet a little while, and the world seeth me no more." (John 14:19) If we should not be changed to spirit conditions by the power of our resurrection, we would not see him any more than will others who will continue on the human plane. Those who have died in Christ, and those "who are alive and remain," will, at his manifestation, be made like him, be "changed, in a moment, in the twinkling of an eye." At the moment of our change we shall see not only our Lord, but all the holy angels—all on the spirit plane, who are now invisible to us. They can see humanity, but humanity cannot see them.

God was manifest in the flesh; first, in the case of Adam; secondly, in the case of Jesus; and thirdly, He will be manifest in the flesh of those ancient worthies, who will be reckoned deserving of a better resurrection than the rest of the world.

OUR LORD'S BEAUTY OF HOLINESS

When in derision the soldiers placed upon the head of our Lord a crown of thorns, and arrayed him in a purple robe, and led him into the judgment hall, Pilate looked upon him in admiration, and exclaimed, "Behold the Man!" or (see Strong's Concordance) "Behold the countenance!" I am a Gentile and not of your race, but here you have sent to me for sentence the most glorious Jew on earth! None can have a really beautiful character without the inner beauty being reflected in the face. If a man be a vicious character, he cannot hide it from his features. If he be of a loving disposition, it will show in his face. What, then, shall we think of our Lord! His face must have been one of marvelous beauty! No wonder the people flocked to see him because of his graciousness of speech and his wonderful beauty—the image of God!

The Psalmist has asked, "What is man, that thou art mindful of him? and the son of man, that thou visitest [carest for] him? For thou hast made him a little lower than the angels, thou hast crowned him with glory and honor." (Psalm 8:4, 5) But man has fallen into sin, alienation, darkness! The Satanic influence works sin and has brought about man's fall from the image of his Creator. It is God's great purpose to bring humanity back from sin and imperfection. He will uplift all those who desire to be righteous.

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor [the perfection of human nature]; that he by the grace [favor] of God should taste death for every man." (Hebrews 2:9) We see the broad basis of God's plan laid in the redemptive work at Calvary. We see that it must be the Redeemer's life that would be the price of human redemption. "For since by man came death, by man comes also the resurrection of the dead. For as all in Adam died, even so all in Christ shall be made alive. But every man in his own order: Christ [the Anointed, the Messiah class], the first fruits; afterwards they that are Christ's at his coming [Greek, during his presence]." (1 Corinthians 15:21-23) Jesus says, "Blessed and holy is he that hath part in the first resurrection." Such shall be kings and priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20:6.

So, then, "God manifest in the flesh" was clearly exhibited in the Man Christ Jesus, in his perfection. But God was specially and more particularly manifest in the flesh of Jesus when he presented himself to John at Jordan, as he reached the period of thirty years of age, and there gave himself sacrificially. "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." There he offered himself without spot, in harmony with God's will. And the divine acceptance was indicated in the form of a dove coming upon him—not that the holy Spirit is like a dove, but that God gave the outward manifestation so that John would have some means of identification of the Messiah, so that he could say, "I saw the Spirit descending from heaven, like a dove, and it abode upon him."

From the time of Jesus' baptism God dwelt in him in a peculiar manner; as the Apostle John says of the church, God dwelleth in us and we in God. (1 John 4:16) The Father took up his abode in Jesus, and qualified him to make known the divine plan. Our Lord said, "The spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4:16-21; Isaiah 61:1-3.

OUR LORD'S TEMPTATION IN THE WILDERNESS

From the time when Jesus received the holy Spirit, we read that the heavenly things were made known unto him. For as the Apostle says, "The natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned." When Jesus, therefore, received the begetting of the holy Spirit, he received spiritual discernment. He came to see how the types of the Old Testament fitted to himself. He saw that the serpent in the wilderness represented himself.

When he saw these things, we remember that he was in the

wilderness. He had the entire Scriptures in his mind. From childhood he had been in the habit of attending the synagogue; and with his perfect mind, the Scriptures would be thoroughly engraved there. He could quote any Scripture ad libitum. And when Satan quoted the Scriptures, Jesus understood them.

At the end of the forty days, when Jesus was weak from fasting, was the most favorable time for the adversary to tempt him. When he had before him the thought of all the shame and ignominy connected with his sacrificial death, it would be enough to make any one's heart quail! The moment when he realized that he was to be counted as a blasphemer, and contrary to God, was the most opportune moment for Satan. And the Father permitted him to be tempted—permitted the adversary to tempt him at this particular time.

Then Satan addressed himself to the mind of our Lord: I know you very well. We had a long acquaintance in the past, and I know the mission on which you have come. You do not realize, I know, the power that came upon you when you were baptized. I beheld how the power of God came upon you. You have need only to command these stones to be turned into bread. I realize that you can do a great work, and I would like to join with you in the matter. But first of all, you should have something to eat.

Jesus knew Satan—He knew that Satan was Lucifer, who had rebelled against the divine government, and who was imprisoned on this planet. When Satan appeared to Jesus, we may be sure that he tried to appear as an angel of light, and to pretend that he wished to be on God's side, and that he now wished to co-operate with God. But Jesus knew that his power was not given him for the purpose of sustaining his life, and he would not yield to the temptation.

Therefore Satan next took him to a high mountain—this was in the spirit of their minds—and showed him how he—Satan—was "the prince of this world" and all the kingdoms thereof. And he said, You see, then, that I have the power to help you. Can you afford to be without such assistance? I am in sympathy with you. You will save mankind and deliver them all from death. Instead of your having to suffer, as God's plan is, we will work together, and you shall not have to suffer. But first, you must acknowledge me. That was the way I started out. I wanted to show what kind of a kingdom I could set up. I said, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High," I will have an empire of my own. I advise you to come in and share with me. I will give you all the glory you could ask. I intend to be the prince of this world. Do you not see that everything is in my hands?

But in these temptations Jesus conquered. And the victory was so complete that Satan thought it not worth while to tempt him again! He thought that if he could not move Jesus when he was on the verge of starvation, it was of no use to try any further. So he never made another attempt, so far as the record goes.

THE INCARNATION THEORY NOT SCRIPTURAL

After this, as Jesus went about doing good, healing the sick, and preaching to the people, everything was in perfect conformity to the Father's will. If the Father had been there incarnated in a fleshly body, he could not have done his own will more perfectly. But Jesus was not incarnated. The incarnation of our Lord is only a theory invented during the dark ages. For he humbled himself to become a man, and "became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow (both in heaven and in the earth) . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."—Philippians 2:8-11.

THE NEW COVENANT

[See revision of this article published in issue of September 15, 1918. See also June 15, 1919, critical examination covenant articles.]

"Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah."—Jeremiah 31:31.

The New Covenant is the Scriptural name for the new arrangement between God and man, by which God purposes to receive mankind into harmony again with himself. Harmony with God was the covenant relationship which Adam originally enjoyed, but which he lost by his disobedience, and which was renewed typically at Mt. Sinai with Israel, although they could not get the blessing of life out of it.

The mediation of the Law Covenant was effected through Moses. (Exodus 19:3-9; 24:3-8) God agreed that if Israel would keep his law they should have everlasting life. The inauguration of that Law Covenant was effected by the mediator, Moses, through the sacrifices which he offered. In the typical arrangement of the old Law Covenant, these Atonement day sacrifices were repeated year by year continually.

While the mediation of the old Law Covenant brought Israel into typical relationship to God, the mediation of the New Law Covenant will bring all mankind into actual covenant relationship, into a position of divine favor, provided that they will continue to keep the divine law. God will introduce this New Law Covenant through the Mediator of the New Covenant, in whom the whole arrangement centers, and through whom it will be carried out. For a period of one thousand years this Mediator will do a work for mankind. As a Priest, he will uplift humanity; as a King, he will rule them in righteousness. It will take a full thousand years to bring the people out of their degradation, and restore them to the image and likeness of God, lost by Adam in Eden.

The basis of mediation on the part of the better Mediator will be the better sacrifices of this Gospel age. In the antitypical arrangement these sacrifices will never be repeated. Through the better sacrifices, the antitypical Mediator will have the power to start the people with a clean slate, as it were. So it is written, "Their sins and their iniquities will I remember no more." (Hebrews 8:12) Again, "I will take away the stony heart out of your flesh and give you a heart of flesh."—Ezekiel 36:26.

Thus Adam's sin and condemnation, which came to mankind by heredity, will no more be remembered by anybody. But the work of taking away the stony heart will be gradual. The disciplinary processes of the kingdom will gradually relieve mankind of hard-heartedness, and make them tender-hearted and affectionate. All who enter that new condition of things will no longer be held accountable for Adam's sin. We read in Ezekiel 18:2-4, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Under the new order of things he who dies will die for his own sin.

Since all mankind are in a condition of imperfection, all will still be liable to sin. The only arrangement by which they can attain everlasting life will be by their adoption into the family of the Mediator—The Christ. He will quicken their mortal bodies. No divine condemnation will hold over against them from the past. Only such as come into their relationship will receive the divine blessings. Under the New Covenant, the special favors of the Lord will be only for the obedient. Whoever rejects the opportunities for upbuilding will be destroyed from among the people.—Acts 3:23.

SEALING THE NEW COVENANT

God cannot enter into a covenant with people who are under his own sentence of death. Therefore, under the typical arrangement of the Law Covenant, the death of bulls and goats was accepted as a sacrifice to God. This did not mean that the blood of bulls and goats was sufficient to take away sin; but that it was a typical representation of the real sacrifices, under the real covenant.

If the New Covenant were now sealed, then all the blood of the covenant must have been previously prepared. If this were already shed, then we could have no chance of sharing in the death of Christ. It is evident, then, that the New Covenant is not sealed. The antitypical bullock has been slain, and his blood taken into the most holy. The antitypical goat is in process of being slain. When its sacrifice shall have been completed, all of the blood will be in the hands of the great High Priest. Then will come the application of the blood as an offset to Adam's sin. At the end of this Gospel age the great Mediator will be ready to do the work assigned to him.

The first work of the new dispensation will be the antitypical application of the blood in the antitypical Most Holy, upon the Mercy-Seat, to make a reconciliation for the sins of all the people. Until that shall have been done, the New Covenant cannot be inaugurated. Our High Priest has been commissioned to inaugurate the New Covenant. The application of the blood will be the sealing—the making valid.

The New Covenant has been promised for centuries, but it has not yet gone into effect. As soon as this blood of Atonement shall have been applied for the sins of all the people, the New Covenant will be inaugurated. We see, then, that the blood is to be applied in cancelation of the sins of the

whole world as an offset for the sin of Adam—which includes his race.

At the beginning of the new dispensation the world begins life anew, so to speak—not individually, nor personally, but collectively, through the Mediator. The merit of the Mediator is to be applied. It is the Mediator who makes satisfaction for the sins of the world; and all the resulting blessings come through the Mediator's hands. Throughout the Millennial age whoever would have life must get it through the Life-giver, who will give it under the terms of the New Covenant. (1 John 5:12) None can get his share of the blessing except by acceptance of the terms of the New Covenant, and by endeavor to live up to them. All who do so will be helped, and granted grace sufficient through the Mediator.

While the sprinkling of the blood upon the Mercy-Seat on behalf of all the people takes place before restitution begins, or before the right to live can be given to any of the ancient worthies, nevertheless, those who would get God's blessing, his uplifting influence, must become Israelites—that is, become believers in God, by believing in the Mediator, who will be God's representative. This law will be applicable to the whole world. If mankind would get everlasting life, they must accept Christ and join themselves to this earthly kingdom class. Christ's kingdom must rule the earth until all the wicked are destroyed.—1 Corinthians 15:24-26.

NEW COVENANT BENEFITS WORLD-WIDE

All mankind will receive some benefit from the New Covenant, irrespective of acceptance of Christ. That benefit will be that they will be awakened from the tomb. As the Scriptures tell us, as by one man condemnation passed upon all, so likewise through one man justification to life is to pass upon all. (Romans 5:12, 18) Therefore, we would say that the benefits of the New Covenant will be applicable to everybody. If God had foreseen that nobody would adopt this arrangement, that fact no doubt would have altered his plan.

All of the accounts against humanity having been canceled by justice, mankind will be turned over to the Mediator. If man were not put under the Mediator, if he were kept under divine justice, he would immediately be condemned, because of his inability to do right. Therefore the Father will not take cognizance of sinners. They will be left to the Mediator. All who will be obedient will receive the blessings of the kingdom, and those who do not become obedient under those conditions will go into the second death.

THE SIN UNTO DEATH

During the Gospel age, the only ones who can commit the sin unto death, blasphemy against the holy Spirit, are those who have been enlightened of the holy Spirit. St. Paul says, "As touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the holy Spirit, and tasted the good Word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance." (Hebrews 6:4-6, R. V) Their sin would be wilful, otherwise called "blasphemy against the holy Spirit."

Therefore only the church are on trial now. We who have been begotten of the holy Spirit are on trial for life or death. Those who now die the second death will have no opportunity in the future. If these begotten of the holy Spirit are faithful, they will be granted to be of the little flock class. Those of the spirit-begotten class who fail to attain a place in the little flock, will, if overcomers eventually, receive life on a lower plane. They will be the great company. But if they fail to attain either of these positions, the only thing remaining for them is the second death.

As for the world, their day of judgment has not yet come. The world is still in condemnation through Father Adam—not recognized as having any rights at all. Some of the world are excellent people; but even these have neither part nor lot in the salvation of the present time. The blessed arrangement for them is in the Millennial age, when all of their sins and iniquities will be forgotten.

Just as our sins are now canceled, so likewise will the whole world go free from the condemnation of sin absolutely, when the world shall have accepted of Christ, the great Mediator.

But they will, nevertheless, suffer certain judgments, or punishments, or stripes, for the deeds of this present life. This will not be because justice will hold over anything against them, but because the weaknesses of human nature will have left wounds in their flesh. With them also it will be true that if they shall sin against the spirit of holiness, the holy Spirit, knowingly and wilfully, the penalty will be condemnation to the second death.

Our Lord Jesus said that all manner of sin should be forgiven except blasphemy against the holy spirit. But the Pharisees, to whom these words were addressed, could not commit this sin, because they had not the fulness of knowledge.—Matthew 12:31, 32

FORGIVENESS OF SIN ABSOLUTE

When God recognizes the satisfaction of divine justice and cleans the slate so far as sinners are concerned, this does not mean that he has merely transferred the account to Jesus, who will hold it against them. Our Lord Jesus will not hold against mankind the things which the Father has forgotten. On the contrary, as the representative of the Father, the Lord will be glad to give mankind the benefit of that forgiveness, merely holding them at a distance from the Father—standing between as Mediator—to give them time for restoration, development of character, etc., taking away the stoniness of their hearts.

The Lord says through the Prophet, "Their sins and their iniquities will I remember no more." The Apostle Paul calls attention to this statement. He points out that under the Law Covenant this was not done, but that the sins remained; for atonement was made afresh for them year by year. The inferior sacrifices could not take way sin, but the original sins remained. (Hebrews 10:1-4) This New Covenant in Christ, however, will absolutely take away sins. See Jeremiah 31:31-34; Ezekiel 36:25-29.

FUTURE REWARDS AND PUNISHMENTS

The Scriptures, tells us that "out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." (Isaiah 2:3) The ancient worthies are to be made princes in all the earth. (Psalm 45:16) This, of course, would appeal first and primarily to the Jew, who would naturally be the first to come under the new regulations. We may not say that all of the Jews will do so, but we believe that a considerable number of them will. In time others will join them. There are many good people who have not taken the vow of consecration to the Lord, but who would like to help rather than to hinder others. Such will in due time attach themselves to the kingdom, which shall be "the desire of all nations."

In the case of the ancient worthies their freedom from imperfection will make them conspicuous. As the world comes to know about these, they will say, Are not these God's people? Mankind will perceive that God has rewarded the ancient worthies by giving them a better resurrection, and will learn that their better resurrection was given because of faithfulness in the past.

COVENANT RELATIONSHIP WITH GOD CONDITIONAL

Christ, having laid down the price of the sins of the whole world, will eventually hand that price over to Justice. The price having been accepted by justice, the sins of the whole world will be remitted; and everything will be turned over to the great Mediator. After the inauguration of the New Covenant, it will be the part of the people to strive to come up to the requirements of that covenant; although if they then unwittingly violate God's law, they will not be amenable to that Law, during the Mediatorial reign; for the Mediator will stand between them and the Law.

The Mediator will not hold against any one the transgressions of this present life. This does not mean that mankind will have bodies which will give them no trouble; but that under the arrangements of the New Covenant, this better Mediator purposes to help them out of the difficulties that are theirs by reason of their fallen condition. He will help the people to understand the requirements of the New Covenant.

The satisfaction of justice is necessary before any one can experience restitution. Even the ancient worthies cannot be blessed without their satisfaction of justice. After the Mediator has made satisfaction to divine justice, and has been privileged to inaugurate the New Covenant, the ancient worthies will be the first to be blessed under it. They will have in their resurrection complete restitution to human perfection; for during their lifetime they had this testimony, that they pleased God.—Heb. 11:5.

The ancient worthies cannot, of course, enter into the New Covenant arrangement until they shall have been awakened from the sleep of death; therefore, as stated in the foregoing, the claims of Justice must be met before they are awakened. As soon as God will have made the New Covenant with them, these ancient worthies will form the nucleus of the earthly phase of the kingdom. The earthly seed of Abraham will be added to, from all the different families, or nations, of the world.

Covenant relationship with God means perfection. Mankind will be reaching this perfection during the thousand years of Christ's kingdom. But they will not enter into it until the end of the thousand years, when the Mediator will turn them over to God. At the close of that time, they will

be privileged to enter into this covenant relationship with Jehovah. Then they must stand or fall individually. As we read, at the end of the thousand years Satan shall be loosed for a little season; and all that love unrighteousness will be deceived by him. The remainder of mankind, having passed their test successfully, will be received into everlasting life. Then they will be in covenant relationship with God—without a mediator—just as Adam was in covenant relationship with his Creator before sin entered into the world.

THE CHURCH NOT UNDER THE NEW COVENANT

The church is not under the New Covenant; therefore it is not proper to speak of the church as being blessed by the New Covenant. But the church receives a great blessing and privilege in respect to the New Covenant. If there were to be no New Covenant, there would be no need of a mediator, or of the better sacrifices whereby it is to be instituted.

St. Paul states that God has made us able ministers of the New Covenant, thus indicating that we have something to do with the preparation for it. (2 Corinthians 3:6) Unless there were better sacrifices, there would be no basis for that New Covenant. The sufferings which the church undergo at this present time are a blessed privilege to us; for we are ministers of that New Covenant, in the sense that we are serving it by training for future service—after it shall have been inaugurated.

Suppose that there was a great building in process of erection. Then men working upon the construction of that building might be said to be greatly benefited by that building—not that they would be benefited in the future, when the building is in use, but they are being benefited during its construction. So now the church class receives certain blessings and privileges in connection with the New Covenant. Later, the entire world will be blessed thereby, in a very different way.

During this Gospel age, God is dealing merely with the church, not with the world. There is, however, some resemblance between the blessings of God now coming upon the church and those coming upon the world by and by. Then the Lord will rewrite his law in the hearts of mankind, as it was originally written in Adam's heart. At the end of the thousand years, all mankind will be fleshly images of God, except those found unworthy and destroyed in the second death.

The church are said to have new hearts now—right views of things. In the case of the church, however, there is not a taking away of the stoniness of heart, but there is a new nature, a new heart. This, of course, has something to do with the flesh, since the flesh has something to do with the new creature. The law of God is recognized in the flesh, under the compulsion of the new creature.

TYPICAL DISTRIBUTION OF BLESSINGS

The New Covenant is the blessing which the church gives to mankind. It is God's covenant, of course. God promised to arrange this matter; and he has so arranged that it shall go to the world through Christ the Head and the church, his body. It is by the better sacrifices that the giving to the world of this New Covenant blessing is possible.

If, then, the church are to give these things, they must first have had them. No man can give away what he did not first possess. This thought that the New Covenant is a testament, or gift, of Christ to the world is made very prominent in the Scriptures. It is a gift in which the church shares; for "If we suffer, we shall also reign with him; if we be dead with him, we shall live with him"; and all things are ours because we are his.

These things are clearly set forth in the Old Testament types. St. Paul explains that Isaac was the heir of Abraham, and was typical of The Christ. Isaac did not receive his inheritance by a new covenant, but by the primary, or original, covenant. This covenant was not the Law Covenant.

In Micah 4:1-4 we read that in the last days, "the mountain [kingdom] of the house of the Lord shall be established in the top of the mountains [kingdoms], and many people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

The succeeding verses of the chapter show the influence that will be exerted. The blessings and prosperity will then be with those who will be in harmony with God. But now it is different. "All that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) They "shall say all manner of evil against you falsely, for my name's sake." (Matthew 5:11) These things indicate that those faithful to God during this age will have more hardship than have those who are unfaithful.

Many of the worldly, even the wicked of the world, have great prosperity at the present time. (The world thinks that we are making our lives miserable by the course which we pursue. But we are not doing this; on the contrary, we are enjoying ourselves and are having a good time. We have much advantage every way.) In the future, God tells us, it will be different. Then, whoever does wickedly shall suffer; and whoever does righteously shall receive blessing. When that time comes, the blessing of restitution will be of God; and the only way to gain that blessing will be by coming into harmony with the new order of things in the kingdom of Messiah.

"THE SPIRITS OF JUST MEN MADE PERFECT"

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."—Hebrews 12:22, 23.

The Apostle is here addressing the church, and is pointing down to the end, or consummation, of this age. The context indicates that at the end of this age everything that can be shaken will be shaken—all will be shaken out except that which is unshakeable. And the unshakeable thing is the kingdom, which will then be ushered in. The Apostle likens the time of its inauguration to the inauguration of the Law Covenant at Mt. Sinai, when all the people heard the thunderings, and the noise of the trumpets, and saw the lightnings and the mountain smoking; and when Moses "drew near unto the thick darkness where God was"; and Moses went up into the mountain. All of this was typical—the sealing of the Law Covenant at the hands of the typical mediator, Moses.—Exodus 20:18-22.

The antitype is what we are approaching—what will be reached by the church at the end of this age. There will then be commotion, strife, in the world—thunderings, lightnings. And as in the type, so in the antitype, the people will be discouraged, and in great fear and trouble. By the end of the time of trouble, the New Covenant will be inaugurated. The Mediator will be Jesus the Messiah, as the glorified Head, and the church his body.

The Apostle says [see Diaglott rendering] that we are approaching the general assembly of the church of the first-borns. In this will be included Christ, the Head, and all the faithful of this age, of the past and of the present. It will include both the little flock and the great company; for together they constitute the church of the first-borns, whose names are written in heaven. Consequently this demonstration will be made after the little flock shall have been gathered. We are every day approaching nearer to this time—are getting into it somewhat even now.

The Apostle also says we are approaching the place where "the spirits of just men" will be made perfect. It would not be reasonable to suppose that he would first mention the church of the first-borns, including them all and then mention a part of them. Hence we conclude that this phrase refers to another class. Our minds naturally go out in inquiry, thinking of the ancient worthies—a class who are merely waiting until the church shall be glorified. Thus these come in here in proper course, or order. So after telling about the assembling of the church of the first-borns, St. Paul tells of this other class—"the spirits of just men made perfect." But there is another reason why these could not be the church, and would be the ancient worthies—and that is that neither the church nor the great company will be "men made perfect." The very condition on which the church become of the spirit class is that they give up the human nature.

But how shall we apply this expression to the ancient worthies? We do this by the transposition of a few words, thus: "We are coming to the perfect men whose spirits are just." And the ancient worthies were just, although they had fleshly imperfections. The Apostle has referred to this class and told us that they will have a better resurrection, though not so good a resurrection as the church will receive. The ancient worthies will attain the better resurrection in

that they will be perfected flesh when they come up from the tomb. As they were just in spirit, so will they be perfect men in the beginning of the restitution time.

The figure of a mountain is one commonly used in the Scriptures for a kingdom. Mount Zion represents the kingdom of God. This Mount Zion kingdom is to include the whole earth. This kingdom is about to be established. Its establishment its what the Apostle is discussing. A kingdom is in figure also called a city; but strictly speaking a mountain represents the nation, and a city represents the government of that nation. This figure of speech is very common today. If we read that Berlin does thus and so, we know that the German Government is referred to; or if we read of St. Petersburg's doing thus and so, it means the Russian Government; similarly, Washington would represent the Government of the United States, and London, the British Government.

Our text has reference to the holy kingdom of God. And then, not to lose its identity, but to carry the thought that the city represents the whole kingdom, the Apostle speaks of the city of God as the heavenly Jerusalem. Thus he carries our minds to the thought that as the literal Jerusalem was the capital of the typical kingdom of God, so there will be a New Jerusalem—a higher government—which is to be God's kingdom to rule over the whole earth. Thus these various pictures are used to show us the antitype of the kingdom of earthly Zion, of Jerusalem. Then follow the other statements, and the one that appertains to the righteous in spirit made perfect. These were already righteous in spirit, and now they will be made perfect, by having this better resurrection which the Lord has promised.

In connection with this we have the statement, "an innumerable company of angels." These we think will be the spiritual angels of God, who have had to do with so much service for God. We think they are the same angels of whom our Lord spoke when he said that he would confess us before his Father and before the holy angels—those who have been ministers to the saints all the way down through this age. It is very fitting that they should meet us, and that they should see our introduction to the Father.

SPIRITUAL PROMISES TO NATURAL ISRAEL

In the Scriptures the word spiritual is generally used in a particular way referring to those who have been begotten of the holy Spirit, as our Lord and all those who accept him and consecrate themselves to do the will of God. All promises and all things which appertain to these are particularly classified and styled as spiritual promises and spiritual things. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:14) So, then, if God gave anything spiritual to the Israelites before the spiritual dispensation, they did not appreciate it, since none could do so except through spirit-begetting.

Nevertheless, there were spiritual things given to natural Israel, which they were unable to receive. The Apostle says: "The law is spiritual, but I am carnal, sold under sin." (Rom. 7:14) That law given at Sinai came from the Spirit Being of the highest order—God himself. It did not take hold merely of the fleshy instincts, and control the body alone, but it took hold of the heart, the mind, the will. None of the Jews could keep that law because they were sold under sin. It was a spiritual law that could be kept only by a spirit-begotten person or a person in the image of God.

SPIRITUAL LESSONS IN THE LAW

Certain of the lessons of the law were spiritual, also; as, for instance, the rock in the wilderness, which, when smitten, gave forth water abundantly, and the manna, each afforded a spiritual lesson. But Israel did not understand anything about the spiritual Rock or the spiritual water of life. So of the law that was given to them: they could see only the outer part, or shell. Nor could any see further until the due time for the begetting of the Spirit. We may say, then, that a great many spiritual things were given to Israel, but only such of them as were Israelites indeed, and in harmony with God would be made able, in due time, to see these.

The spiritual things were in the law all the time, but they were not disclosed, not manifest, not seen by the Jew, because of his own condition of mind; and the first Israelite who was permitted to see spiritual things was Jesus himself, after he was begotten of the Spirit and able to appreciate these things. But the Jewish nation, not coming up to the required standard, was not able to appreciate them. Certain ones who desired to walk in Jesus' steps received through him a covering, and they also were begotten of the holy Spirit and could appreciate spiritual things. Thus the Apostle says that the righteousness of the law is "fulfilled in us, who walk not after the flesh, but after the Spirit." We cannot keep the law in our flesh, but in our hearts, our minds. "With the mind I serve the law of God."—Rom. 8:4; 7:25.

BASIS OF SPIRITUAL INSIGHT

When God made a covenant with Abraham, saying, "In thy seed shall all the families of the earth be blessed," he said that Abraham's seed should be as the stars of heaven and as the sand of the seashore. This is a spiritual promise, which, of course, the Jews at that time were not able to appreciate, as the Apostle Peter intimates. When realizing that as a nation they had crucified the son of God, many said, What shall we do? St. Peter said, "Repent . . . for this promise is unto you, and to your children." (Acts 2:38, 39) It was a spiritual promise and belonged to them, but on condition that they would take certain steps.

Only a few of the Jews were in the proper attitude to meet this condition. "He came unto his own, and his own received him not. But as many as received him, to them gave he power [the privilege, the right] to become the sons of God. (John 1:11, 12) And these, coming into the relation of spiritual Israelites, were enabled by this begetting of the holy Spirit to appreciate the spiritual things given to such Israelites. All the truths that we have are drawn from those things God gave to the natural Israelites. And we can understand them, though the natural Israelite could not. The Apostle says: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." (Rom. 11:7) So then, they were seeking for the spiritual, whether they understood it or not. Except the few, however, they did not attain the spiritual, because of an improper condition of heart. But the spiritual must have been there for them to seek after, else they could not have sought it.

FEAR A CAUSE OF GREAT NERVOUS TENSION

"The Lord is my helper, and I will not fear what man shall do unto me."—Hebrews 13:6.

Fear is one of the greatest evils in the world, causing much nervous tension and distress. It is a result of man's being out of harmony with the Creator. We may be sure that the angels have no fear. God maintains them in their peaceful condition because they are in harmony with him. We may be sure, also, that this was the case with our first parents. When they were created they had no fear. Divine protection was over them. But when sin came in, the curse followed. Being for six thousand years under the reign of sin and death, man has become very fearful. He realizes that there are forces outside of himself with which he cannot cope. And this knowledge robs him of much of the pleasure of life.

There are a few people who have lost this fear, but these are the exceptions. Our text tells us of some who do not fear, and shows us why this is a reasonable condition. They no longer fear what man can do unto them, because the Lord is their helper. The fear of man is a greater fear than the fear of beasts. As the poet wrote,

"Man's inhumanity to man
Makes countless thousands mourn."

On account of sin many have become murderers. Though they are restrained by the law from committing the overt act, they have the murder spirit, the selfish spirit. This leads to all kinds of wrong-doing—unrighteousness. Those who will not actually take life, may commit murder by the use of slanderous words. Thus they inspire fear in the minds of others.

THE SOURCE OF RELIEF

The Psalmist speaks of some who had gotten rid of this fear of man—of such were Abraham, Isaac, Jacob and the prophets. And what was true of them should be true of the consecrated body of Christ. The reason for this peace of mind is that these have come into special relationship with God By the covenant of sacrifice made possible to them by the Savior, they have become sons of God; "and if children, then

heirs; heirs of God, and joint-heirs with Christ," their Lord. God thus being their Father has a deep interest in them; and so they learn to trust his love and wisdom and power.

With this confidence in God, then, these have no fear. He has assured them that he is able to make all things work together for their good. If at first they found that as followers of Jesus they had more trials, more difficulties from the world, the flesh and the adversary than any other people in the world, this realization may have filled them with alarm and intimidated them. But as they have gone to the Father in the spirit of prayer and hearkened to the message which he has sent through the prophets and apostles, they have learned that He is dealing with them as new creatures. Gradually they learn that "no good thing will he withhold from them that walk uprightly."

The Father will not withhold anything necessary for the proper development of his children. He also promises that we shall not be tempted above that we are able to endure, lest some injury come to us. Thus we see that he is supplying all our needs, enabling us to lay down our earthly lives. And as we learn the proper lessons from our experiences, we find that perfect love casts out all servile fear of our heavenly Father; for we love and trust him. We have no fear of the adversary, because we know that the Lord will not permit the adversary to injure us, if we keep close to him. And if God permits us to have experiences of trial from the adversary and our fellowmen, he does so to the intent that these may work out good to us.

"My God, I set my seal that thou art true.
Of thy good promise not one thing hath failed!"

INDIVIDUAL CONQUEST OF OUR INHERITANCE

"Be thou strong and very courageous."—Joshua 1:7.

The words of our text were addressed by the Lord to Joshua, who was leader of Israel after the death of Moses. He had special need of these encouraging words. The Israelites were a stiff-necked generation. It was difficult for any one to be their leader. Especially difficult was it because Moses had been for many years with them. It is always difficult for a smaller man to take a larger man's place.

In some respects it was easier to direct Israel while they were anticipating the coming into the promised land, before they had entered it. During the forty years in the wilderness they had learned to depend on the Lord. In a few brief words we have given us quite a clear idea of the Lord's manner of dealing with his people during these forty years. Moses, in exhorting the people to fear and love the Lord, and in recounting their provocations of him, tells them that they shall possess the land, and adds, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

"Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." (Deut. 8:2-5) Israel had very few battles during the time of their wandering. The Amalekites had had some little skirmishes with them, but on the whole they had experienced very little trouble, and yet they had rebelled against Moses more than once.

Now, their enemies were entrenched in the land of Canaan, and it would require strength and courage to take the land. Their instructions from the Lord were that they should occupy Canaan. God was taking the land from the Canaanites because, like the Sodomites, they had gone as far in their wickedness as divine wisdom saw best to permit. Instead of taking the Canaanites away as the Sodomites had been taken away, the Lord caused the Israelites to conquer them and to wrest the land from them.

THE CONQUEST OF CANAAN A TYPE

In Israel's taking possession of the land of Canaan, we believe there was a typical significance. In some respects the Israelites, warring against the Canaanites, typified the war that the new creature has with the flesh. In proportion as the new creature takes possession of the entrenched positions of the old creature, it overcomes and gets possession of the land. The new creatures, God's people, are under the leadership of the antitypical Joshua. They are to overcome the weaknesses and meannesses of the fallen nature, to the best of their ability.

In the case of natural Israelites with the Canaanites, the latter were strongly entrenched in the land, and they were not to be overcome without many battles. The Canaanites had their mountain fastnesses, to which they could retreat. These typify the fastnesses in our nature to which the fallen inclinations retreat when we find it impossible as new creatures to vanquish them. As St. Paul says, "Ye cannot do the things that ye would." (Gal. 5:17) But our ability to gain the victory will be in proportion to our faith in God and our reliance on him.

Thus it was with the Israelites. In proportion as they trusted the Lord, they had success in getting possession of the land, conquering their inheritance. With the exception of the tribe of Levi, a certain inheritance was given to each tribe. So with us as individual new creatures. There is a certain inheritance to be apportioned to each of us. We cannot conquer for each other. Each must conquer his own inheritance individually.

The words of our text were addressed to Joshua, the leader of Israel. The words can be understood as referring to all the Israelites, but especially to Joshua because he was their leader. The word Joshua means savior, deliverer. The Greek form of the Hebrew word Joshua is Jesus. As Joshua was to deliver the Lord's people, and give them possession of the land of promise, so Jesus is to deliver God's spiritual Israel, and give them their inheritance.

The words of our text then implied that there would be trials and difficulties connected with the conquest of Canaan: "Be thou strong and very courageous." Those trials and difficulties would require strength and courage in the typical Israelite. Likewise this is true of all who would be sharers with our Lord in the antitypical promised land.

There is a difference between being strong and being courageous. One might be strong, invulnerable in the position he has taken, and yet not be courageous for further conquests. The difference between these two qualities is particularly illustrated in the little flock and the great company. The Lord's true people should be strong in their determination to lay down their lives in self-sacrifice, that by laying down the earthly life they may become partakers of the divine life. God has no blessing for those who will not put forth earnest effort.

Even the great company must be strong, or they will not get the palms of victory. The difference between the little flock and the great company is that while the great company will finally overcome, with the Lord's help, yet they will not have been very courageous. Therefore they cannot be of the little flock, who are close followers of the great Leader, our Joshua, in battling for their life, gladly laying down their lives in the service of Jehovah. Joshua represents the "more than conqueror" class. The strength of the Lord is supplied to this class. Therefore they are very courageous in overcoming everything that is in opposition to the divine will.

PRACTICAL LESSONS FROM THE LIFE OF ELI

"It is the Lord; let him do what seemeth him good."—1 Samuel 3:18.

Through Samuel the Lord had sent Eli a message indicating that disaster would come to his house. The words of our text were spoken when he heard that the calamity was intended of the Lord, and indicate therefore submission before the disaster rather than afterward. So these words represent humility on the part of Eli.

Eli had been a judge in Israel for many years; and so far as the record goes, he was thoroughly exemplary himself—just, in all his dealings. But his sons were styled "sons of Belial"—they were wicked in various ways. While, therefore, Eli's own influence was for the benefit of the nation of Israel, here was a contrary influence which grew up under his protection, under his sanction. Had these evil-doers been others than those of his own family, doubtless Eli would have dealt with them according to his authority as a judge. We have here an illustration of a man who, though godly himself, was weak as the head of his family. As the head of his household he should have trained up his children in the way they should go. He should have trained them up in righteousness; otherwise they should have ceased to be members of his household, and should have come under certain restraint, which he, as a law-giver, should have enforced.

THE FLAW IN ELI'S CHARACTER

From this story we may draw a lesson as to what God expects of us and our families. If a child were meddlesome, thieving, immoral or otherwise an injurious person, the Christian parent should not allow such things to go on. He is obligated to bring the matter to some kind of termination. If, however, a child has a thought different from our own as to what constitutes reverence to God, we are not to assume that he should be brought under restraint.

We are to recall that this message came to Eli through the boy Samuel. Samuel had, after the manner of a prophet in those days, heard the voice of the Lord calling him and speaking to him. Thinking it was Eli's voice, he had gone to him and asked, What will you have? And Eli replied that he had not called him, and directed him to lie down again. This was repeated three times, and Eli perceived that the Lord had called the child. He therefore instructed Samuel again to lie down, but that if the call was repeated he should answer, "Speak, Lord; for thy servant heareth," indicating his readiness to do him service. Samuel did as he was directed, and the Lord told him that because of Eli's carelessness in respect to the doings of his family, they should be cut off from the priesthood.

ELI'S BEAUTIFUL SUBMISSION

It was quite a remarkable thing that Eli should manifest no resentment against the channel the Lord had used! Eli had received Samuel into his family when the child had been consecrated by his parents. Now, finding that apparently God was passing him by and communicating with him through the child, the circumstance would have furnished sufficient cause for a proud spirit to rise up in resentment. But Eli's course proved that his own heart was tender. He answered, when Samuel explained what the Lord had told him, "It is the Lord; let him do what seemeth him good." It is the Lord's judgment. It is surely right! surely good! Let the Lord do what seemeth to him good, even though it means disaster to my own family, even though it means the cutting off of my own family from the priesthood.

This cutting off from the priesthood would mean that the sons of Eli would die, for they were the priests in the regular lineal order of the Aaronic priesthood. This is a very beautiful example of absolute submission. If Eli was weak in some respects, he was strong in others, as is shown in his humility and submission. Those who are meek and teachable themselves, often find great difficulty in being sufficiently positive in the dealing with others who are properly under their control. The quality of character which would tend to make them meek and submissive toward the Lord, kind and lenient toward others. But it is good to be able to carry out with firmness the will of the Lord in respect to others, and at the same time be meek and submissive in respect to the Lord, his providence and arrangements.

LESSONS FOR THE CHRISTIAN

As Christians we may learn valuable lessons from this incident. We should make sure as to our willingness to receive the truth in whatever way the Lord is pleased to send it to us, whether from the mouth of a little child, or whether unlearned men, like St. Peter and St. John, may bring it.

It may have been difficult for the priests of the apostles' day to hear those unlearned men speaking with power the message from God; and they would say, Surely God would not speak through such stammering lips! God would surely not pass us by—we who have spent years in study, and who are recognized as priests of the divine order! Being in this wrong attitude of heart and mind, they rejected not only those humble men with their message, but also the Lord himself.

This is also the spirit of the world. Whoever is faithful in speaking the Word of God from the Bible will have less and less attention from the worldly-wise. An ever-increasing number of people are thinking of the works of creation as having come about by processes of Evolution. More and more they are thinking that the Bible is not the Word of God; but that the apostles were merely deluded men, deceived men; that Jesus himself did not know what he was doing. They think that he was a good man, that doubtless God himself was with him, because of the good that flowed from his teaching. And yet they think that they could give forth better wisdom—these great teachers who would like to make a new Bible after their own heart!

In our own day, the worldly-wise are looking from the wrong standpoint. They are looking in the wrong direction, they are not looking to see the new dispensation now coming in. They will not recognize what is now taking place until the sunlight of truth begins to flood the world. Then, turning about, they will perceive the real Sun of Righteousness, and begin to grasp the whole situation. We are glad that they will turn about and take a view of matters from a different standpoint. But all who are God's true children are ready to receive God's message from whatever source it may come to them.

A specially important thought in our text is that Eli was submissive to the calamity. This was a good condition of heart for him. Thus, not striving against the divine will, but meekly bowing to it, he showed that his trouble was merely that of weakness of the flesh. We find that there is now a similar condition existing. It is the duty of the Lord's people today to recognize that the present order of nominal church systems is passing away, and will presently be overthrown in the great time of trouble. This message naturally enough causes resentment in the hearts of a great many. They have been boasting of their great financial power, their strength, etc. And the mention of the fall of this would naturally awaken their opposition. We must not be surprised, therefore, that their anger is aroused against us, as we tell them of the time of trouble that is before us.

HEART LOYAL, BUT WEAK

To Eli, this message that his family would be cut off from the priesthood was a severe blow. And so our message about the royal priesthood is not a palatable message to nominal Christendom. But some of the Lord's people among them today are not in sympathy with the trend of affairs. These are the ones who will say, "It is the Lord; let him do what seemeth him good!"

This will be the attitude of the great company. They are weak in standing forth for the Lord, and yet submissive in the time of trouble, and loyal to the Lord's cause and the interests affiliated therewith.

Samuel would seem to represent more clearly the little flock class, and Eli the great company class—the latter being weak in some respects, but loyal at heart to the Lord. But it is the Samuel type that we should seek to copy—so fully out of sympathy are we with unrighteousness and sin, and so fully in accord with righteousness. We are ready to speak God's message, which must necessarily be a very unpleasant one. As it is unpleasant for us now to tell forth the approaching disaster that will involve both church and state, so to Samuel it must have been a very unpleasant duty to go to his best friend, his benefactor, bearing from the Lord a message of disaster to himself and his family.

We would do well to speak sympathetically of these things, rather than coldly, rather than exultingly. We do sympathize with them, both in the condition of things at the present time and also regarding the things we recognize to be coming upon them. More and more do we receive word of ministers, telling us that they perceive that the power of God is departing from their congregations, and that evidences are on every hand that they have been wrong doctrinally, and that the general trend of the present time is toward social unrest and upheaval.

"O! teach me, Lord, the art
With wisdom to remove
The errors that deceive the heart,
And truth to clearly prove.

"O! arm me with the mind,
Meek Lamb, that was in thee;
And let my fervent zeal be joined
With grace and charity."

THE GOLDEN CALF

SEPTEMBER 21.—Exodus 32:15-20, 30-35.

"Little children, keep yourselves from idols."—1 John 5:21.

The Israelites experienced a severe trial of faith and obedience soon after they had entered into covenant relationship with God. In their trial they failed utterly. The covenant was broken. However, after punishing them, God renewed the covenant with them. This constituted a fresh manifestation of divine mercy.

The circumstances of this testing are a part of this lesson. Moses, by divine direction, after the making of the covenant, went up into Mt. Sinai, taking him with Joshua as his servant. He was gone forty days—a comparatively long period, under the circumstances. The Israelites felt themselves very much like children in the hands of Moses. To them he was God's representative in a very special sense. His prolonged absence gave room for the cultivation of faith, patience, trust.

They remembered the trying experiences through which they had passed. The Egyptians and slavery were behind them; the Amalekites, who already had attacked them, were still their enemies and might renew the attack. What would they do in the absence of Moses whose upheld hands had brought them God's favor and prosperity in battle?

Here worldly wisdom came in. Aaron, the high priest, the brother of Moses and his representative in leadership, was perplexed as to how to keep the people from utter discouragement, fear, etc. They seemed to need and to call for a representative of God visible to their eyes. They apparently were unable fully to trust to the God whom they could not see, after His special representative, Moses, was out of their sight.

The leaders of the people took counsel together and determined that they would make a representation of Jehovah—an image which the people, looking upon, could use as an instrument of worship. We are not to suppose that the Israelites recognized the golden calf as their God Jehovah, but used it merely as a symbol, or representation, just as the heathen use idols as representatives of their gods, and just as some Christians consider it proper to use the crucifix as a representation of Christ—not to worship, but merely to assist the faith and to hold the attention.

Today's lesson seems clearly to indicate that God was greatly displeased with their symbolical representation of himself. This was one of his commands given to the Israelites: "Thou shalt not make unto thee any graven image, or any likeness" of God, or of anything, to bow down before it and worship it as a symbol of God.

MAKING THE GOLDEN CALF

We are not to suppose that the calf was made of solid metal. It is not at all probable that all the jewelry of all the Israelites, gathered together, would have been nearly enough to make a calf of any size of solid metal. The supposition is that, after the manner of that time, the calf was made either of clay or wood and then laminated, or covered over with the molten metal—the gold which had constituted the jewelry of the people. This in turn doubtless was graven, or tooled. Having made the idol, the people rejoiced in it as an evidence of God in their midst. They gave themselves up to a season of frolic—singing, dancing, feasting.

This was the condition of things at the end of the forty days spent by Moses in the mount with God. As he came down from the mountain with the tables of the law, he heard the shouts of the people, and then beheld them worshiping the golden calf and offering sacrifices and incense to it. Moses was angry. He was the mediator between God and Israel—the representative of both. He had a right to be angry; for he was charged by God with the responsibility of that nation, and he realized that a serious crime against the divine covenant had taken place during his absence.

Moses dashed the tables of stone—the tables of the law—into fragments, indicating that the covenant was broken. He went down to the people, angry against them, as God's representative. Armed with divine authority, he let fall upon them a just penalty for their departure from God and rapid retrogression into sin.

Still, as the representative of the people, Moses was a patriot of the highest order. He went to God in prayer, and besought that if the penalty of this sin was the casting off of his people he might be blotted out instead. This was in response to God's proposition that Moses alone seemed to be loyal, and that God would make of him the nation who should inherit the promises made to Israel. Such patriotism as Moses here evinced has surely not often been equalled. It meant loyalty to his work as Israel's representative and mediator, and at the same time loyalty to God, whom he also represented.

"KEEP YOURSELVES FROM IDOLS"

Let us now apply the lesson to spiritual Israel. After the Christian has left the world, the slavery, the sin, after he has passed the bitter experiences of Marah, after he has had manifestations of God's favor, after he has partaken of the bread from heaven, after he has entered fully into covenant relationship with God—there comes a time when he must walk by faith, and not by sight. He is being proved by the Lord. If he fails in this lesson, as the typical Israelites did, it will be a serious matter for him.

We are not meaning to suggest that any Christian would be liable to make a golden image literally. We do mean to say, however, that this matter of making images, and of allowing them to divert and absorb our worship of God is one of the greatest trials and tests which come to spiritual Israelites. The golden calf which some set up to worship is business. They give themselves wholly to it, sacrificing their time and energy. They treat it as a god. The love of money and of the things which money can procure leads into idolatry, and thereby breaks their covenant with the Lord. Others idolize the opposite sex, and give all that they possess for its favor and fellowship. They worship the creature more than the Creator, as the Apostle explains. They are making a great mistake. Jesus declared this, saying, He that loves father, or mother, or children, or self or any other creature more than me is not worthy of me.

Still another idol is to be noted—the idol of sectarianism. St. Paul warned against this idol, saying, "One of you says, I am of Paul; another, I am of Apollos; another, I am of Peter." (1 Cor. 1:12; 3:4) Then he inquires, Is not this reverencing of men a form of idolatry? putting it, "Are ye not carnal?" The same principle we may apply to ourselves today, and guard ourselves against sectarian worship. If one says, "I am of Calvin"; another, "I am of Luther"; another, "I am of Wesley"; etc., are not these evidences of carnality? And worse than this, is there not danger of worshiping the human institutions which bear these human names, and thus of having something to come between the soul of the Christian and his God? We believe that there is a serious danger along this line. We urge spiritual Israelites that they cease to worship the creed idols, and that all God's children turn from idols of every kind, and worship and reverence God alone.

The tendency to formulate and reverence the creeds instead of the Bible has been manifest ever since the first one was made—the Nicene Creed—A. D. 325. Every creed tends to take the place of the Bible, just as the Talmud does with the Jews. Jesus spoke against this, saying, "Ye do make void the Word of God through your traditions."

The creeds of Christendom are our Christian traditions respecting the truth. God's intention evidently was that his people should have no creed except the Bible as a whole. They were to believe all of the Word of God and to search the Scriptures daily, to ascertain its teachings. Thus God's people were to grow in grace and knowledge, as would not be possible were creed idols to be set up and divert the attention of the Lord's people in various directions.

TABLES OF THE LAW REPLACED

SEPTEMBER 28.—Review.

"Thou art a God ready to pardon, gracious and merciful, slow to anger, and abundant in loving-kindness."—Nehemiah 9:17.

Whoever fails to see that Moses and Israel and the law were types fails of getting the real lesson out of them. Moses was not merely a type of Jesus; but as St. Peter explains, he was a type of the entire church of Christ, of which Jesus is the Head—the church of glory. St. Peter's words are, "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me."—Acts 3:22, 23.

Jesus was raised up first, and since Pentecost the raising up from amongst the brethren has progressed. The work will be consummated when the full number of the elect church shall have been found, tested, proven and accepted to glory. Then the antitypical Moses will begin his great work of delivering all of mankind who desire to come back into harmony with God—all of whom were represented in the twelve tribes of Israel.

The church of this Gospel age is, as St. James declares (1:18), "A kind of first-fruits [to God] of his creatures." Otherwise it is called the church of the first-borns, and was typically represented in the tribe of Levi, all of whom represented the first-borns of Israel, saved in the passover. These first-borns were divided into two classes—the priests and their servants. The priests represented The Christ—High Priest and under priests. The Levites represented the remaining number of the overcomers.

The antitypical priests will be made a royal priesthood. Jesus, the great High Priest, invested with kingly honors, will have associated with himself the faithful little flock, a royal priesthood, His joint-heirs. The remainder of the overcoming church are colaborers on a less glorious plane, yet spiritual. The work of all will be primarily to bless the people of the earth desiring to come into harmony with God, and typically represented in the remaining tribes of Israel.

THE FIRST TABLES OF THE LAW

The first tables of the law were prepared by the Lord himself, as well as written by him. This represents how man in

his creation was a perfect image of his Creator, formed, created, in full accord with the divine will and fully expressive of the divine law. Adam needed no further preparation, and he needed no other law than that which was in and of himself as a perfect being.

But by reason of sin this law was broken. Poor humanity no longer has a proper judgment respecting sin and righteousness. The original tables are shattered and have grown illegible. Man needs the great Mediator, to make reconciliation for his iniquity and then to rewrite the law of God in his flesh.

Moses was instructed to hew out the two tables of the Law. This would represent that The Christ of glory is fully commissioned to prepare the hearts of mankind for the rewriting of the divine law. To prepare man to obey God's law will require that they shall experience restitution—lifting up out of sin and degradation. This work, committed to Moses in the type, is in the antitype committed to Christ.

The second coming of Moses down from the mountain with the two tables of the Law was peculiarly different from the presentation of the first tables, which were broken. Coming with the second tables, Moses' face shone; and it was necessary for him to put on a veil, which thereafter he wore when in the presence of the Israelites, but removed when going into the presence of God.

This is understood to signify that Christ's work as the Mediator, at his second advent, will be accompanied by a veiling of his glory, so that the world will not see Jesus. This he declared, "Yet a little while, and the world seeth me no more; but ye shall see me." However, the Apostle explains that the church will be prepared to see Christ in his glory by being changed from the earthly nature to the heavenly nature. "We shall see him as he is"; for "we shall be like him"—"changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God." (1 John 3:2; 1 Cor. 15:50-52) We remember that Saul of Tarsus saw Jesus thus in his glory "shining above the brightness of the sun" at noonday. Seeing him unveiled, Saul was smitten to the earth and seriously blinded.

The putting on of the veil (Exodus 34:1, 4, 28-35) represented that at the second advent of Christ, when he will accomplish his great work as Mediator for man and become their Leader into the land of promise—Paradise restored—he will veil his glory from mankind. and speak to them through the veil, and not directly from the spirit plane. While mankind will see Jesus no more, it will be to their advantage. Instead, they will see him represented in the ancient worthies; as He declared, "Ye shall see Abraham, Isaac and Jacob and all the prophets."—Luke 13:28.

Nor will that mean that mankind will merely see the ancient worthies as they were. Rather, the world will see them resurrected in human perfection. and therefore perfect, in the image of God, samples of what all mankind may attain unto, if they will but give heed to the words of the great Prophet—the antitypical Moses.

St. Peter tells us of that time, saying, "It shall come to pass that the soul that will not hear [obey] that Prophet [the Glorious Messiah] shall be destroyed from amongst the people."—Acts 3:22, 23.

OTHER FEATURES OF THE TYPE

The anointing of the priests of the Aaronic priesthood typified the anointing of Jesus and his royal priesthood. As in the type, sacrifices were necessary to be offered before the anointing and consecration to the offices were possible, so it must be in the antitype. Jesus needed to offer up himself, and by that offer of himself to show his devotion and loyalty to God by sacrificing even unto death.

Similarly, those called to be members of the body of Christ, the under priesthood, of which he is the High Priest, could consecrate to their office only by sacrifice. In the case of the typical High Priest the sacrifice was a bullock. The antitype was the Lord's own body. In the case of the typical under priests the sacrifice was the goat. The antitype is the flesh, the human nature of the church. Thus when St. Paul exhorts the church in respect to their portion, he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, and your reasonable service."—Rom. 12:1.

The same sacrifices which proved the loyalty of the typical high priest and the under priests became also sacrifices of atonement for the sins of the people—typical of the real sacrifices which are the basis for the forgiveness of the sins of the world and thus for the reconciliation of the world, in God's due time. These are the "better sacrifices," mentioned by St. Paul. (Heb. 9:23) In other words, everything in the type was on a small scale, inferior to the antitype. The typical mediator offered typical sacrifices. The real Mediator offers "better sacrifices." The typical mediator led the typical tribes of Israel into the land of promise. The antitypical Mediator, during the thousand years of his reign, will lead all who become people of God back to the blessings and privileges lost through Adam's disobedience, and redeemed by the Sacrifice at Calvary.

A MERCIFUL, GRACIOUS GOD

Our Golden Text describes the God who appeals to our hearts—the merciful One, gracious, ready to pardon, slow to anger, abundant in loving-kindness. It is difficult for us to imagine how much Christians and the world in general have lost through our miserable misconceptions of the character of God, handed down to us through the creeds of the dark ages.

The thought that God has been intent upon torturing his creatures at the hands of demons throughout eternity has doubtless been the cause of much of the infidelity now prevalent, as well as a great hindrance to the cause of Christ amongst the heathen. Mankind of today cannot worship and appreciate Brother Calvin's misconception of the Almighty's character. The whole world should breathe freer since our Presbyterian friends have repudiated that feature of Calvin's doctrine which declared all non-elect infants bound for eternal torture.

In the past, God manifested his mercy and kindness in a typical way to the typical people, merely chastening them for sins, but forgiving them, and permitting them to go on and try further. Yet God never fully manifested to the world his love and mercy until our Lord's first advent. Of that great event we read, "Herein is manifested the Love of God toward us, in that he sent his only begotten Son into the world," that "whosoever believeth in him should not perish, but have everlasting life."

Up to that time sin and death had reigned without cessation for 4,124 years. The sending of his Son was the first expression of God's purpose of forgiveness. But he has not yet forgiven the world's sins. He has only made the proper provision for them through the death of his Son, that the sins of the world may be cancelled in God's own due time. The whole world is still "lying in the wicked one"—slaves of sin and death. The world's hope lies beyond, in the glorious reign of Messiah's kingdom. It centers in him as the antitypical Prophet, Priest and King. Messiah, as the seed of Abraham, according to the promise, will bless, uplift and assist back into harmony with God all the willing and obedient of all the families of the earth.

The only work yet done is the calling of the church to be Messiah's bride, and joint-heir and co-worker with him in that glorious Messianic kingdom, for which we wait and pray, "Thy kingdom come; thy will be done on earth, as it is done in heaven." In that kingdom God's loving-kindness, as well as his wisdom and power, will be abundantly witnessed to angels and to men.

"The remnant saved from Israel's race,
Redeemed from Israel's fall,
Shall praise him for his wondrous grace,
And hail him Lord of all.

"Gentiles shall come, and coming sing,
Throughout this earthly ball,
Hosannas to our heavenly King,
And hail him Lord of all."

AN INTERESTING QUESTION

NOT BY RIGHT, STILL BY GRACE

Question.—Did Christ's death give to every person a right to a resurrection?

Answer.—No! Christ's death gave nothing to any person except to Christ himself. Our Lord's faithfulness unto death gave him a right to a better resurrection, according to the Father's promise. Having received that better resurrection, he no longer needs the earthly life and earthly rights, which he "laid down" in obedience to the Father's program. However, since he did not forfeit those earthly rights, and did not give them away, they are still his.

Not needing them himself now, because he has the better, the spiritual, as his reward, the Lord has those earthly rights in the Father's hands to his credit on the books of Justice. He is holding that credit on the books of Justice, and intends, according to the Father's arrangement, to use it in due time for the purchase of the world. In the end of this Gospel age, he will present the merit of his sacrifice "for all people." We

are assured that it will be accepted by Justice and that all mankind will come forth, will be turned over to the Redeemer, who will then take unto himself his great power and will reign for a thousand years, as the Mediator between God and man. This mediation will reach mankind through Israel, with whom the New Covenant will be inaugurated.

While waiting for the time to come when he shall give his earthly rights as a restitution blessing to mankind, the Redeemer in carrying out the Father's program makes use of his merit in the interest of those whom the Father draws and calls to be the church of the first-borns. To each called and obedient one who turns from sin and presents his body a living sacrifice to the Father, the Redeemer, as his Advocate, imputes a sufficiency of his merit to make the sacrifice acceptable. Then, as soon as the sacrifice is accepted and completed, the imputed merit of Christ will be thereby freed and returned, so that in the end of the age, after the church has been assisted by the imputation of Christ's merit, the original amount in the hands of Justice will be unimpaired—sufficient for the sins of the whole world—sufficient to give restitution blessing to Adam and all of his posterity during the Millennial reign of Christ.

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SUPERIORITY OF THE ORIGINAL ABRAHAMIC COVENANT

The Scriptures mention three great covenants, typified by the three wives of Abraham. These covenants are represented in the order of those wives. Sarah was the first wife of Abraham—the only acknowledged wife. Then came Hagar, Sarah's maid-servant; and later Keturah. Sarah and Hagar each had one son, but Keturah had six. The Scriptures show that Abraham made Isaac his heir (Gen. 25:5), and that through Isaac both Ishmael and the sons of Keturah received their portion. The fact that Ishmael was born before Isaac did not alter the fact that Isaac was the heir.

From the very beginning, the covenant which God had in mind was the one which is in operation in the church—the Abrahamic Promise, or Covenant. St. Paul declares (Gal. 3:8) that God preached the Gospel to Abraham in advance, saying, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12:3; 28:14) The same Apostle also shows that the original Abrahamic Covenant mentions two seeds, represented in the statement, "I will multiply thy seed (1) as the stars of heaven, and (2) as the sand which is upon the sea shore." (Gen. 22:17) As Abraham here typified God, the promise shows two classes developed as God's children—(1) Christ and the church, on the spirit plane; and (2) the restitution class of mankind, on the human plane.

St. Paul refers to these two seeds in Rom. 4:16, 17, the one developed under faith, and the other under law and works. The first, the spiritual seed, has been in process of development during this Gospel age. The second, the seed according to the flesh, the restitution class (with the exception of the ancient worthies, developed previous to the Gospel age), will be developed under the New Covenant and by its Mediator, according to law and works, and not by faith merely.

The Law Covenant, made at Sinai, was a type of the New Covenant, and had for its mediator Moses, the man of God. This covenant brought nothing to perfection, however, for its mediator, as well as the people, was imperfect. St. Paul explains that Israel, typified by Ishmael, did not receive the blessing, but that The Christ received it. Later, however, Israel is to receive a blessing, as the Apostle points out; and that blessing will be brought by the New Covenant, after the glorification of the church.

The question naturally arises, If the Abrahamic Covenant contained the divine promise to the full, both for the church and for the world, why did God arrange for two other covenants; namely, the Law Covenant, instituted at Mount Sinai with Israel, and having Moses for its mediator, and the New Covenant, which is to follow, and under which the whole world is to be blessed?

PURPOSE OF THE ADDED COVENANTS

We answer that these two covenants were added to further elucidate the divine purpose, and to help us to appreciate the operation of divine love and justice.

(1) The Law Covenant was added to the Abrahamic Promise, or Covenant, as St. Paul explains, to fill up the time until the promised seed should come, to whom the covenant applied, and this was necessary because of sin, that the high divine standard for the seed might be shown. The Law Covenant with Israel rendered this very service; for it set up the standard which approved Jesus and condemned all others. It also helped to develop the Jewish nation toward God and righteousness, and to fit and prepare some of them for the glorious high calling of the Gospel age, which ultimately came to them, inviting them to divine favor and joint-heirship with Messiah in the Millennial kingdom.

The Law Covenant also provided certain typical transactions and prophecies, which have been very beneficial to spiritual Israel during this Gospel age, illustrating to us in these types and shadows of the law, and enunciating to us in the prophecies of the Old Testament, various matters appertaining to the blessing of the church during this age, and that of the world during the next age.

(2) Through the New Covenant—the second addition to the original, Abrahamic Covenant—the world is to get all of its blessings and favors of restitution. This New [Law] Covenant has not yet been inaugurated; for the Mediator who is to inaugurate it, and to cause its blessings to reach every member of Adam's race during the Millennial age, has not yet been completed. This New Covenant will be inaugurated in the end of this Gospel age, and its work will embrace the entire period of the Millennium.

Jesus, our Redeemer and Head, is the appointed Mediator of the New Covenant by virtue of the merit of his own sacrifice at Calvary. He could have sealed it and begun at once its operation, had not the Father "provided some better thing for US" (the church, the bride of Christ, whom God foreknew as Jesus' members), than for the ancient worthies. This is the mystery—that the Gospel age has been devoted to the development of the body of the Mediator.—Ephesians 3:3-6; Colossians 1:27.

THE CHILDREN OF THE OATH

The Scriptures clearly show that our Lord was the Messiah, the long-promised seed of Abraham. (Luke 1:32, 33, 55, 72-74; 2:11; John 1:41; 4:25, 26) "The church, which is his body," is also developed under the original Abrahamic Covenant, which God bound with an oath. St. Paul calls it "the hope set before us, which we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:13-20) Again, he says to the church, "Ye, brethren, as Isaac was, are the children of the promise." (Gal. 4:28) The church are the children of the oath.

Our begetting Promise, through Christ, to the new nature, is very different from that by which the Jews were constituted the house of servants, and wholly different from those promises by which restored Israel and all the families of the earth will be brought to human perfection through restitution processes, as children of the Keturah, or New Covenant. Since our Lord was developed under the Abrahamic Covenant, the church also must be developed under that covenant; for the spiritual seed cannot be the child of two mothers. It is written, "In Isaac shall thy seed be called."—Gen. 21:12.

THE NEW COVENANT EVERLASTING

It is very evident that the world does not enter into New Covenant relationship with God individually at the beginning of the Millennial age, and will do so only at the end of that age. Throughout that period, the matter will be strictly and solely in the hands of the Mediator. During that time he will uplift mankind, and make them individually and collectively (as many as are willing) worthy of God's everlasting life and blessing. So then, we see clearly that the end of the Millennial age will be the end of the Mediatorship of Christ, and will mean the personal and individual New Covenant relationship of each one of the world.

There is another view, however, which should have our consideration, and that is this: The same New Covenant that starts with the beginning of the Millennial age will continue through all eternity. There is not to be an additional New Covenant at the end of the thousand years of Christ's reign. This New Covenant will be operated, not directly between God and man, but through the Mediator. In this covenant, God agrees that he will remember the sins and iniquities of the world no more, that he will have nothing against them, and that they may have his blessings the same as though they were personally received of himself. They will be received through their Representative, The Mediator, The Christ.

The whole world during the Millennial reign will be in

covenant relationship with God, in exactly the same way that Israel was in covenant relationship with God—through the Mediator. The Law Covenant persisted after Moses died. So this New Covenant will continue after Christ shall have finished his work. The whole world will be under that covenant arrangement. But before God finally accepts them, he will give them a test to see how many of them will be found worthy of everlasting life. Hence the test at the close of the thousand years is a test by Jehovah, a test to prove the worthiness of each to enter into everlasting covenant relationship with him. They will not be tested as a nation or as a race, but each individual must establish his own right to this covenant relationship—a new covenant relationship in that the original, similar relationship was vitiated by father Adam's disobedience.

Throughout the thousand years of Messiah's reign, he as Mediator has absolute control of the whole human family. His law and his arrangements, in full harmony with those of Jehovah, will be the ones that will be operative. They will be more favorable than any arrangement Jehovah could directly make; for mankind being imperfect, would be incapable of perfect thoughts and words and deeds for awhile, and Jehovah's law cannot recognize sin in any degree.

The Mediator will have mankind fully under his control and regulations for the purpose of uplifting all who will. This will include the right, also, to destroy in the second death any who will not obey. He can exercise the full powers of an autocrat in the matter. No one will have any authority but himself. The Son having bought the world, he will be an autocrat for those thousand years. The kingdom will be a reign of compulsion. This will be necessary for the correction of the world in righteousness, with a view to their perfecting.

A FULL TRIAL GUARANTEED TO ALL

The Scriptures are clear in their declaration that God has purposed from the beginning that mankind shall have another, an individual, trial for everlasting life, wholly free from the injury received by them as a result of the failure of Adam in the first trial. Provision has been made for this, so that Justice can sanction the arrangement. To this end, Christ tasted "death for every man." He "gave himself a ransom for all, to be testified in due time." The due time for some is in the present age. The due time for others will be in the Messianic age.

Those who die during the thousand years of Christ's reign will be those only who will have had a full trial. They will be those who remain unconverted, those whose wills are not right. But God purposes that none shall perish because of ignorance, misunderstanding. Therefore God has made full provision for the enlightenment of all (1 Tim. 2:3-6), and that all who will be obedient shall be saved; and this full opportunity will be brought to all through Christ's kingdom.

If, under the Messianic reign, some will die a hundred years old, who are still imperfect, not fully restored to perfection, how can such be said to have had a full trial? The answer is that God's arrangement for every member of the race is that Christ in his mediatorial kingdom will help them out of their fallen condition, if they will. The condition required is that they shall accept and seek to obey the divine will. After coming to a clear knowledge of the truth, all such will be helped out of their weaknesses, allowance being made for all their failures through imperfection. But those who would sin wilfully under such knowledge and opportunity, would do the same if they had full knowledge and ability.

This last class are spoken of as angels, or messengers, of Satan and sin; for whoever wilfully and intelligently sins against the divine arrangement is of Satan's spirit. All who develop such disobedient wills shall go into the second death. There is nothing further for them. The whole plan of Salvation is with a view to rescuing those who with knowledge and opportunity will be glad to come into harmony with God and to walk in the ways of truth and righteousness.

THE THREE GREAT COVENANTS IN BRIEF

As heretofore stated, the Abrahamic Covenant is first in order of time and importance. This covenant has two parts. The first applies to the Spiritual seed of Abraham, The Christ, Head and body—the antitype of Isaac, or, in another figure, of Isaac and Rebecca. These are the seed of Abraham—the seed of promise—not fleshly, but spiritual.

The second part of the covenant applies to the world of mankind—"all the families of the earth." These are to be blessed by the spiritual seed with an opportunity of becoming Abraham's natural seed, and heirs, with him, of the earth and the fulness thereof. The conditions upon which they may obtain God's favor, and a restitution to all that was lost, are that they shall exercise faith, and render obedience to the divine provision which will be represented in Messiah's kingdom, when it shall be inaugurated.

The seed of Abraham—Jesus and the church—is the legitimate heir of this Abrahamic Covenant, wholly regardless of the Law Covenant which was made with Israel at Sinai, or of the New Law Covenant that is to be made with Israel at the close of the Gospel age.

This Abrahamic Covenant has no mediator; but the Law Covenant had Moses for its mediator, and the New Law Covenant will have Messiah, the spiritual heir of the Abrahamic Covenant, as its Mediator.

The Abrahamic Covenant needs no mediator; for there are no terms and conditions upon which to base a mediation. In it God merely declared his purpose to find a seed of Abraham, by certain selective processes of his own, and to bless and honor this seed in connection with the remainder of mankind. This especially selected seed of Abraham, as the Apostle points out, is Christ and the church—God's elect.—Gal. 3:8, 16, 29; Rom. 8:29, 30.

GOD'S SELECTION OF THE SPIRITUAL SEED

God has taken certain steps whereby he is making a selection of those worthy and pleasing to him, to constitute this Messianic company. His arrangement for finding these is shown by the Scripture which, referring to this call of the Gospel age to membership in that seed of Abraham, says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Psa. 50:5) This covenant of sacrifice of the human will, and of all the rights and privileges and liberties of the flesh, proves a most drastic test, and demonstrates to the Lord the very peculiar people whom he desires to be the spiritual seed of Abraham. They become a spiritual seed by renouncing the flesh and all its rights and liberties—even unto death.

The Head of this seed is the portion which contains the life for the entire body. All the members added to him needed, first of all, to be justified by his merit. These were not justified under the Law Covenant, which made nothing perfect; nor were they justified under the New Covenant; for it is not yet completed. But the blood which by and by will be effective for the sealing of the New Law Covenant for Israel and the world, is effective now, in advance, for the justification of those accepted as the body of the Mediator. This is possible because these body members were selected from the same human family as the rest of mankind. Therefore the blood which by and by is to seal and make operative the New Covenant to the world, is the same blood, or merit of Christ, which justifies freely all those now called to be saints, and joint-heirs of Jesus.

SECOND AND THIRD COVENANTS—TYPE AND ANTITYPE

The second covenant, in order of time, was the Law Covenant. (Exod. 19:3-8) This was an addition to the Abrahamic Covenant, which addition could not interfere with the original covenant. It was typical. It had a typical mediator, typical sacrifices of bulls and goats, a typical Atonement Day, a typical Holy and Most Holy.

The third and last is the New Law Covenant, to be instituted in the future. (Jer. 31:31-34; Heb. 8:6-13) This cannot set aside, or make null or void, the original Abrahamic Covenant of grace, any more than could the Law Covenant of Sinai. The New Law Covenant cannot be introduced, sealed, made operative, until the Abrahamic Covenant shall have brought forth the seed of Abraham and invested him with glory, honor and divine majesty. Then this antitypical Moses, The Christ complete, Head and body, will mediate between God and the world of mankind for a thousand years.

The basis of this New Covenant's blessings will be the merit of Messiah; but this merit will not be presented on behalf of the world, or to seal the New Covenant for natural Israel and mankind, in order to the restitution blessings, until first the entire Seed of Abraham, Head and body, shall have been completed; and it cannot be completed until all the sacrificing has been finished. The sacrifice of the Head was finished eighteen centuries ago, and was typified by the bullock, in the Atonement Day sacrifices of Israel. The sacrifice of the consecrated Church, his members, who have been accepted by him, has been going on now for eighteen centuries, and was typified by the goat, in the sacrifices of the same day of atonement.

Not until the Messiah shall have finished all of his sacrificial work of the Gospel age, not until the last member shall, under his hand, have passed from the earthly condition of membership to the heavenly condition, will the sufferings of The Christ be finished, will the sufferings which he left behind be filled up; and not until then will he usher in the blessings of the Messianic kingdom. And those blessings will be secured to mankind by the great Mediator's applying the merit of his sacrifice on their behalf.

"LABORERS TOGETHER WITH GOD"

"We are laborers together with God."—1 Cor. 3:9.

During this Gospel age there has been a work of God, arranged for and carried on by him. And that work is the selection of the seed of Abraham. The first opportunity of being of this seed was granted to the natural seed of Abraham —Israel after the flesh. The work succeeded so far as the gathering of an elect company from among them was concerned. And having accomplished this part of the work, God set the Jewish nation aside, while the further work of the selection of the elect from among the other nations has continued for eighteen centuries.

"Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." The blindness is merely until the remaining members of the elect class have been found; and then God's favor will return to natural Israel. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins." Israel made a failure respecting the election, except a few. And yet they are still beloved for the father's sakes.—Romans 11:7, 26-28.

The one work of the Gospel age has been the selection of the spiritual seed of Abraham, through whom all the families of the earth shall be blessed—shall become of the earthly seed. This promise, that all the families of the earth shall be blessed, cannot be fulfilled until the spiritual seed shall first be completed. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." There has been but one work from first to last. And so we read: "One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." (John 4:35-38) Whether it was at the beginning, or now at the close of the Age—the time of the reaping—it is all one work, and there is the one purpose being served, the gathering of the elect.

HUMANITARIAN WORK

If asked as to the reason why we will not enter into and engage in humanitarian work, building hospitals, looking after the poor, doing slum work, etc., our answer would be, We are so engaged. We have agents all over the country attending to that very work. In every county in the state there is an almshouse. The hospitals are taking care of the sick and the blind. The money to do this with is provided by the state—and it is the money of the citizens which is used. If anybody assists in doing some additional work for the poor, he has that privilege, he has that right.

We believe it to be our duty to be humanitarian, and our state laws are humanitarian. New York is a first class state. And if we were in Pennsylvania, we would be able to say the same. And so in respect to any state we know of in this country. As respects these humanitarian efforts, the reason we do not engage in them more particularly is that we think they are well managed by the "powers that be," according to the Government and the will of the people. And any one who thinks differently holds different views from the majority. We stand in with the majority as to the proper way of dealing with these questions. Why do we not more particularly take part in slum work? We understand that it is not for us to do. We cannot do better along this line than the majority. To interfere in these matters would imply that we have not confidence in the laws. We have no right to go about interfering with the laws.

Why do we not engage in holding revivals? For the reason that those who engage in the holding of revivals are doing something that the Scriptures never instructed us to do. Nothing in the Bible says that we are to go and pull the people in to hear some one speak. Let each do as seemeth him best. If there is any one who thinks differently, and he can do any good, all well and good; if he does more harm than good, then that, also, is his responsibility. Our responsibility is to follow the course laid down by the Bible. And the Bible does not say anything about holding revival meetings. Those who wish to do this have the privilege of so doing. This is a free country. But we do not find that Jesus did this. To any one who thinks differently, we give full liberty to do according to his will, and find no fault with him.

Why do you not take up collections for the missionary societies? is asked. We answer, You have a right to contribute to your missionary society. It is not ours, it is yours. You will be responsible to the Master for what you do, so you have full right and privilege to do whatever you think proper —and we have the same. What we are trying to do for the heathen is to show them that God is Love.

We are trying to show them that the theory of eternal torment is not the truth, and that if they really knew the teachings of the Bible, they would see that God is a God of Love, and they would love him; and this would be a helpful thing to them. You have a right to create a missionary fund. We would not throw a straw in your way. By and by you will hear whether the Master says, "Well done!" to your work or to ours.

As to why we do not engage in Socialism: Socialism is impracticable. We are glad that Socialism has done a great deal for the world. We are glad that we have a measure of Socialism—the street railways and cars, gas and water systems, etc. If, for instance, any family wanted to make its own gas and have its own plant for filtering water, etc., to do so would be quite an expense. And if each wanted to have its own street car lines, etc., the streets would be crowded up too much. But when Socialism goes on to tell us that it is the savior of the world, we dispute the claim. We hold that, on the contrary, Socialism is about to bring the world into anarchy. Not that Socialists wish to do so, but they are unwise.

We would be very much inclined to favor many phases of Socialism, were it not that we see in the Bible that God has a very much better way of accomplishing the same results. However, the Bible assures us that there is a great time of trouble coming, before the blessings can come. But first God is gathering out a saintly company, and testing and proving them, so that He can entrust to them the government of the future. They will constitute the theocracy of God.

We are fully convinced that the Bible is correct, that it is the truth, and that nothing can bring about the desired result but the kingdom of God. We are laborers together with God. He is working with us, and we are working with him. What is the work? God's present work is finding the saintly, the true, and guiding them, fitting them for the spiritual kingdom to be introduced. Therefore we are working for Socialism to an extent, but working in a different manner. Socialists are working according to their light, and we according to our light.

SOME GLARING INCONSISTENCIES

The various denominations represent Christian people with good desires, good intentions, and having certain fixed ideas respecting God and his will. No two of these agree. Many of their beliefs are thoroughly inconsistent. There are over six hundred different denominations. It is unreasonable for us to believe, as the Baptists do, that any one will go to a place or condition of everlasting torment for not having been put into water over his head! We cannot believe anything so unreasonable. And just the same with our Presbyterian friends and their doctrine. They are certainly sincere. They have taken hold of the doctrine of John Calvin.

If John Calvin had had the proper view, he never could have signed the death warrant to burn his Christian brother Servetus at the stake. This fact teaches us that he was not a proper teacher of theology, however good he might have been in mind and heart. And when we come to look at the theology, that God fore-ordained that a little handful of humanity should be saved, not for any good that they had done, but of his sovereign will; and that he equally fore-ordained all the non-elect to an eternity of torture—if we believed such doctrine as this, we would believe that God was the veriest devil we could imagine—to cause hundreds of millions to come into existence, knowing that he had nothing for them but an eternity of suffering! That is a most devilish thought! We cannot believe that theory. If we did, we could not worship God!

And then as to the Methodists, and their free grace! This does not give one much show. How could that grace be free? —only one in ten thousand ever having a chance of getting it! We are sorry for them if that view appears to their minds as rational. We would not be a Methodist or a Presbyterian for a million dollars a year! Not that we do not love our Presbyterian, Methodist and Catholic friends, etc., but it would not be right for us to so believe. We find so much error in any one of their doctrines! We find that not one of them is in accord with the Bible.

We prefer to stand by Jesus and the Apostles and all who are in harmony with them. We prefer to stand for what the Bible calls the church of the first-born, and for whatever the Bible teaches. And when we thus take our stand, we find that the Bible teaches something beautiful—that God is indeed preparing a church, to be associated with Jesus in his kingdom; and we find that nobody is to be roasted eternally—quite to the contrary, they are all to be blessed with an opportunity to live forever.

The elect are the spiritual seed of Abraham, through whom all the non-elect are to be blessed. According to the Bible,

the dead are all asleep; they do not know anything. "Their sons come to honor and they know it not," because "There is no wisdom, nor knowledge, nor device in sheol, whither thou goest." We find that Jesus went to sheol. We find that, having thus given the ransom-price for Adam and his family, all that are in their graves shall hear the voice of the Son of Man, and come forth.

We find that during the thousand years of Messiah's kingdom, Christ and his church will be reigning—not to oppress the world, but to lift them up, to break the shackles of sin and death. We find that under this blessed arrangement, all will be brought to a knowledge of the truth; and that at the close of that thousand-year period Christ will have finished his work; and that as a result of his reign, not only will all be destroyed who love unrighteousness, sin, and who refuse to live in harmony with God, but all who were willing to come into harmony will have bowed the knee. "Unto him [Christ] every knee shall bow and every tongue confess."

THE LAW OF RETRIBUTION

These are the reasons why we cannot work hand-in-glove with those who have opposite theories and opposite ideas. We cannot associate with systems and be bound up to creeds that are dishonoring to God and contrary to his Word, the Bible!

There will be many who will have their chance in the future who do not have their chance now. But whatever knowledge they have now will not do them any harm. A certain cast of mind cannot receive the things of God now. The Scriptures say that they cannot appreciate a God of justice and love. Therefore "none of the wicked shall understand" is the statement of the Scriptures. If they could understand, if they could get the right thought, they would see that every transgression, in proportion to its degree of wilfulness, will be punished in the future; hence they would know that they are treasuring up to themselves wrath.

God has established, as a general law, the principle that whatsoever a man soweth, that shall he reap. Every step a man takes down must be retraced. If every one knew this, it would make mankind very much more careful. If a man knows that there is to be a just punishment, it will make him very much more careful than if he thinks it will be an unjust punishment. Our thought is that if the people could get the proper focus on the subject of the penalty for sin, it would be the most potent factor in convincing them of the propriety of righteous living. Furthermore, we might cite to the denominations the fact that with all their preaching of eternal torment, they succeed in driving but a comparatively small number into holiness of life—into becoming footstep followers of Jesus, character copies of God's dear Son.

GOD'S WORK IN OUR WILLS AND HEARTS

"Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure."—Phil. 2:12, 13.

In every instance where the Apostles use the word we, they evidently refer to the new creation, the spiritual new creatures in Christ. When St. Paul says, "Work out your own salvation," he is addressing the church, not the world. The world is not now on trial for salvation. "Work out your own salvation; for it is God that worketh in you both to will and to do." But when addressing the new creature we are to remember that the personality is still maintained. For instance the Apostle says, "Ye were bought with a price"—before you became new creatures. It is the same ego, the same personality as before.

In the words, "It is God that worketh in you," the Apostle does not mean that God began to work in you when you were bought, but it means that from before the time of your begetting and quickening He has done so; for as the Scriptures elsewhere say, we were drawn of God, and we were called of God, before our consecration.

GOD THE MAGNET TO LOVERS OF RIGHTEOUSNESS

God is represented as the great magnet, drawing all who love righteousness. He drew us before we became Christians at all—the truth and righteousness of our heavenly Father was the magnet. Man having been originally created in God's image and likeness, a measure of this image and likeness still remains. And to whatever extent the natural man loves righteousness and truth and mercy, he has something that is approved of by God, who is the great center of righteousness, justice, truth and mercy.

Some of humanity have fallen so low that the drawing power of the magnet has very little influence upon them. In others of our fallen race there is a larger measure of our Lord's character-likeness remaining. Such as have some love for righteousness, some degree of mercy, would realize a drawing toward the great heavenly Father. Perhaps every one of us who are disciples of Christ felt something of that drawing before we came to the Father at all. The Lord Jesus says, "No man can come unto me, except the Father which sent me draw him." So we must first be drawn of the Father.

But God has appointed only one way for us to come unto him—and this way is Christ. Those who desire to come unto God, then, must come by this way, and must learn the terms upon which they may come. They are told that they can come only by humbling themselves, and sacrificing self. "If any man will be my disciple, let him deny himself, and take up his cross and follow me." So the Lord puts the barrier there, and none will come in except those who have a real, earnest desire. In the next age, God has something to offer the rest of mankind. He will deal with them under different conditions. But now he is not looking for those who are merely feeling after him.

To those who seek the Lord there comes the question, Do you love God and righteousness? Will you surrender all human will and preference, and accept instead the Divine will? If they accept these terms, then they will become Jesus' disciples. If they say, No, I cannot go so far as that! then they cannot become his disciples. As one minister said not long since, "I have not taken my consecration so seriously as that yet." So it is with a good many. They would like to go to heaven on flowery beds of ease.

But those who make a full consecration of their lives, who through Christ come into vital relationship with the Father, are New Creatures. Does God cease to work in them after this step has been taken? No. God has provided further ways by which He works in them. It is the spirit of character-likeness to God—their love of righteousness—that so worked in them that they were willing to give up their earthly rights. That is a powerful working. God thus first works in us to will. All that we did, then, was to give ourselves to Him, through Christ. We willed that we would give ourselves up to God, if He would receive us. And He did receive us.

THREE WAYS OF DETERMINING GOD'S WILL

We receive the instruction to know the will of God through His Word, through His providences, and through all the experiences of life, in order that we may both will and do His good pleasure. When we made our consecration we willed to do God's will. But we did not see that will fully. As we go on, we see His will more and more distinctly. And as we see the leadings of His providence in all the experiences of life, we become more and more imbued with His Spirit—the Holy Spirit. Thus God gradually works in us to do. The willing comes first, then the quickening, energizing, doing.

The power that works in us to do is the same power that works in us to will. Can we will perfectly? Yes. Can we do perfectly? No. Why can we will perfectly and not do perfectly? Because the will of God has become our will, our mind. The Apostle says, "With the mind I myself serve the Law of God, but with the flesh the law of sin." (Rom. 7:25) The flesh has inherited various weaknesses and fallen tendencies; therefore we are unable to do perfect works, and the flesh continually needs the Robe of Christ's Righteousness.

We need continually that the great Redeemer shall be our great Advocate, that we may come with courage to the throne of heavenly grace and find mercy and help in time of need. So God is working in the New Creatures, first to will and then to do His good pleasure. And every promise of God is to this end—not merely that we should submit to His will, but that we should rejoice to do His good pleasure, that we should delight to do His will at any cost. Thus shall we work out our own salvation and please our Heavenly Lord.

WORKING OUT OUR OWN SALVATION

In order to appreciate our text we must study it in its proper setting, remembering that it is not addressed, as some people are inclined to suppose, to the world. It is addressed to a special class whose sins have been forgiven, and who through Christ have been brought into a special relationship with God, into the position of sons of God. And it is from this standpoint that they must work out their own salvation.

Our salvation is to be brought unto us at the revelation of our Lord Jesus Christ.

No one has salvation now except in a reckoned sense. In this sense we have been saved, and can draw near to the Father. But we are still under the general dominion of Sin and Death. We are not actually saved as yet. We must work out our salvation. In this text the Apostle is showing how it is to be done. He shows this further when he addresses the church as Beloved. He would not thus address vile persons, or those who had no knowledge of Christ—who were either heathen or worse. The Epistle itself shows that he is addressing saints of God.

What kind of salvation is this of which the Apostle is speaking—that has to be worked out? It is not salvation in the general sense, out of sin and death back to human perfection, when conditions will all be favorable, when Satan will be bound for a thousand years, and when all the active influence of Messiah's Kingdom will be in operation. When the Apostle here says, "your salvation," he is particularizing the salvation peculiar to this Gospel Age—"so great salvation."—Heb. 2:3.

As we enter more particularly into this matter, to see how great a salvation it is, we are more and more astonished at its depth and height. It is not merely a salvation from sin, but it is very much more. Not only is it to be everlasting, but it is a salvation to glory, honor and immortality, jointheirship with Messiah in all the glorious things that are His in His exalted position, far above angels, principalities and powers and every name that is named. (Eph. 1:21) The wider our eyes of understanding open to see the length and breadth and height and depth of this great salvation, the grander it appears. As we think of the possibility of obtaining it, we are filled with enthusiasm—and also with fear. For what if any of us should come short of so glorious a salvation—so high a calling!

The Apostle says, "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." (Heb. 4:1) The slightest intimation that we are coming short of the glorious Divine standard should fill us with fear lest we miss the great salvation. This is not the fear of torment, begotten of ignorance and misunderstanding of God, such as the heathen have. They have a fear of God, a dread of God, which amounts to torment; as the Apostle John says, "Fear hath torment." But this kind of fear is cast out of us as we come to a knowledge of the Lord and are privileged to call Him Father. It is the holy fear that actuates us, altogether. We have no slavish fear, either of men or anything else. We belong to this special class, the Beloved, who have a special offer of a special kind of salvation.

OUR GREAT PERSONAL RESPONSIBILITY

The expression, Work out, has a peculiar force and meaning. It suggests something that is difficult, that requires time and patience. The decision has already been made, or we would not be of this class. We settled the matter when we first made this determination. We have already presented our bodies living sacrifices. And now we are beloved sons of God; and this that we have undertaken lies before us. We see how our Master laid down his earthly life, and we see from the Scriptures that he is to be an ensample to us. So we are to submit ourselves rejoicingly to all the providences of God—glad to have God's will done in us, whatever it may cost, whatever it may mean to sacrifice.

It is by painstaking care that we work out our great salvation. God has provided the way—made all the arrangements for us. There is nothing lacking, so far as God is concerned. The whole matter lies with ourselves. God has begotten us of the Holy Spirit. All the influences necessary for us are at our command, because at His command, because we have been called, because we have been accepted, because we have been introduced into His family through the merit of the great Advocate! And so much the more are we disposed to feel a sense of fear and trembling as we think of all this! There is this great position—glory, honor and immortality! The result lies in my own hands! There is not another person in the universe responsible for my success or failure but myself! I must gain that great prize! The Lord will not gain it for me. He will merely assist me in the performing of this great covenant.

So it is very proper for us to have this fear, a realization of the fact that we are each making history for eternity. We are to be either on the great plane of glory, the divine nature, or else on a lower plane, as the Levites; or we may go into the second death, and lose everything, from which there will be no recovery.

THE WORK DONE IN OUR HEARTS

As we realize these facts, it is no wonder that we tremble and fear, and feel our need of walking, as the Apostle says, circumspectly, and of weighing our thoughts, so as to be in conformity to the will of God in Christ. This is indeed a condition that might be called fear and trembling. It is a condition of great earnestness. There is no room for foolishness here, or lightness, or frivolity. God is testing every power we possess to see whether we know what we have said in our consecration vow, to prove whether we were sincere and meant it all, to prove whether to any extent we overstated ourselves and did not mean entire devotion to him.

If we were not wholly in earnest about this matter, then we shall show it. God has done his part in making all the conditions and in accepting us. Now everything is for us to work out. Surely we should have fear and trembling as we remember this. We know that it is God that is working in us. God himself has begun a work in us. None of the angels ever had such a work take place in their hearts. None of the angels had the offer of this salvation.

We who were of the Adamic family are being transformed and developed along the lines which the Father has marked out for us, that he may make of us a new creation. It is he that first worked in us, through all his providences, to will. And then, after we had presented our bodies living sacrifices, he worked in us to do—not that we could do perfect works according to the flesh; God knew we could not, and is not expecting perfection in the flesh. But he is expecting perfect heart intentions. He says, 'My child has had the imperfections of the flesh to contend with, and by his good warfare with these he has shown his obedience to my will. If by and by I shall give to this child a perfect body, a spirit body, in the resurrection, then I am sure he will do my will. My spirit has worked in him to will, and is now working in him to do. And he is showing me, by doing to the best of his ability under present conditions, what he will do with a perfect body. Sown in weakness, this new creature will be raised in power; sown a natural body, it will be raised a spirit body.'—1 Cor. 15:42-44.

GOD'S SUPERVISION IN THE WORLD AND IN THE CHURCH

"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge; he putteth down one, and setteth up another."—Psalm 75:6, 7.

The Scriptures declare that "The earth hath he [God] given to the children of men." Father Adam was the first great king of the earth. After his fall, this kingdom over the beasts of the field, the fish of the sea and the fowl of the air, was bereft of the power of the perfect man, because man had begun to deteriorate. This kingdom was also bereft of the heavenly Father's guidance by his Spirit, because of man's disobedience. It was originally intended that humanity should have God's guidance in the affairs of the earth. But humanity became insane, or mentally unbalanced. This is their condition from the deterioration which sin and death have wrought.

Satan has been blinding and deceiving and misleading mankind on various subjects, putting light for darkness and darkness for light. This power of Satan is spoken of in the Scriptures as being that of the "prince of this world." And we are told how he rules. By promoting sin, he promotes that which is in opposition to God. He "now worketh in the hearts of the children of disobedience." This work has been going on for centuries, and particularly since the time of the Deluge. Before that time Satan operated in a somewhat different manner, because men were more generally acquainted with the proper standard and less fallen than they have been since. Longevity before the Deluge was greater than now, the average length of life today being thirty-five years.

Very rarely has God interfered with the arrangement which he put into the hands of man. As mankind look back they see the blunders that have been made. Being under the power of the "prince of this world," and allowing Satan to mislead them, they have fallen into various traps. Mankind has had a more severe experience with sin and death than would have been thought possible. The Apostle Paul calls our attention to the fact that man was not always in this degraded condition. He says that when man sinned, God gave

him over and allowed him to take his own way—to lose himself in sin and the misguidance of the adversary.

Why should God do this? We believe that his intention was that thus, eventually, during the next age, mankind shall see what the real nature and outcome of sin is; that they shall learn a great, permanent lesson—that any deviation from the divine standard is injurious; and that that lesson shall be recognized by the angels—that they also shall see what is the result of sin, and that they shall have this great, horrible object lesson before them. One can hardly read in the pages of history what humanity has done in this course of sin without being disgusted and horrified.

Then we see how humanity could have helped themselves by seeking to follow God's way. We see that when God gave man over to a reprobate mind, and did not hinder him from taking an evil course, it resulted in terrible excesses. (Romans 1:28-32) We see that God merely intervened when, in the condition of things before the Deluge, to have permitted this course to continue would have been a serious wrong. The thoughts of men were evil, and only evil continually. Therefore God brought that condition of things to an end in the Flood. And he started things afresh with Noah and his family, who were saved in the ark. God has interposed only here and there, as in the case of the Ninevites, the Sodomites and the Amalekites. In the case of the Sodomites, God rained down fire from heaven, setting forth an example, and the kind of destruction that would better conditions—not thereby settling the future of the Sodomites, but making them an example.

WORLD EMPIRES ILLUSTRATED GREAT PRINCIPLES

When the Babylonians essayed to be the rulers of the world, they apparently had good intentions, good sentiments toward mankind. They wished to give the world a good government. In some respects, perhaps, their rule was a benefit. At all events, it was not long before their success brought in a measure of arrogance. And then God permitted another nation to gain the ascendency—the Medo-Persians. After them, the Grecians tried to rule the world, with a better government; and again, after them, the Romans. Each of these world empires, after a measure of success, toppled over and made wreck of their progress.

And so God has in a general way been permitting things to go thus, keeping humanity within general bounds in their sort of loose governments, and has merely hindered them when they went too far and were likely to hinder the divine program.

There was some promotion in some manner. The Scriptures say that Nebuchadnezzar became the head of gold—the head of the Gentile governments. Promotion came to him because God was pleased that Nebuchadnezzar should have this opportunity, because God permitted him to have it, and that nation to have the ascendency. And thus with the other universal governments; and God had to do with the setting up and the pulling down. He thus permitted the world to have a variety of governments. As another instance, a certain Pharaoh was in power in Egypt at the time for Israel to be delivered from their bondage. According to the account given by the Apostle Paul, the Lord said to Pharaoh, "For this very purpose have I raised thee up."—Rom. 9:17; Exodus 9:16.

Pharaoh thus was given an opportunity of illustrating certain great principles along the lines of which God was dealing. There are some who think that God worked in Pharaoh to make his heart hard and to make him a bad man such as he was. But this is not so! He was a bad man naturally. God may have let other heirs drop out so that this particular man would come to the throne at that particular time. God set him there at that time—not that he might influence Pharaoh to evil, but that he might show the influence of an unregenerate heart.

The plagues came. "Let my people go," said the Lord. Thus after each plague had come, Pharaoh would entreat Moses, the servant of God; and when the plague was gone he would say, 'Well, you did not have much to do with it. The plague has gone, anyway.' And so another plague would come. And time after time Pharaoh illustrated the mercy of God, who time after time lifted the plague and had mercy on the Egyptians.

It was a lesson, not of God's working in a man to make him a bad man and make him do evil things, but a lesson of the hardening effect of God's mercy—in taking away the plague—of its having only a bad effect, instead of softening the heart. And so it is with many in the world. They are told that God is willing to forgive them, and they think, "Well, then I can go on and sin more!" We learn from this a great lesson of God's mercy and of his method of dealing with men. Finally came the last plague. Yet even after that Pharaoh and the Egyptians went out to capture the Israelites. The finale was that the Egyptian pursuers were drowned in the Red Sea.—Exodus 14:5-31.

ACCORDING TO GOD'S WILL

By faith we believe that God has a supervision of all the affairs of today. Therefore if we voted for a candidate at the last presidential election, and if the one we thought the most suitable for election was not elected, we are not to believe it was a matter of chance. We are to assume that the Lord knew all about the election; and that in the divine arrangement certain things were permitted to go in certain ways; and that therefore, the President, Mr. Wilson, was the most suitable as in harmony with the divine arrangement.

We are to believe that all things are working according to the counsel of God's will—not that God touches every thought or act of every individual. Not so! But God is able so to regulate the winds of strife or contention that the results will come about not contrary to the divine arrangement. We may be assured that so far as mere man is concerned, God does not care whether it is one or another. So far as the world is concerned, the Lord has no preference or favorites at all. It is along the line of principles that he is directing and ruling, to work out, eventually, good to all.

Thus God is arranging that all the affairs of the world shall reach a crisis soon, whether he is permitting this king to rule, or that one; or this one to be president, or that one. All things are working in harmony with his great program. God will set down the "prince of this world," Satan, and all the arrangements he has made—set them down by a severe fall, by a great overthrow, and will set up his own kingdom, that will bring blessing to all mankind—his own kingdom that will be the "desire of all nations." It will be the kingdom of Messiah and his bride, who is to be his joint-heir in the kingdom. It is the kingdom for which we pray, "Thy kingdom come; thy will be done on earth as in heaven."

MATTERS OF CHURCH DISCIPLINE

We would apply our text particularly to the church—the church being especially guided of the Lord, and those in which he is especially interested. In his arrangement he has provided for the setting of these members in the church. "God hath set the members every one in the body, as it hath pleased him." "God hath set some in the church, first, apostles, secondarily, public orators, thirdly teachers, pastors, after that workers of miracles," etc.—indicating different stations in the body of Christ. We are to remember that, as the Apostle says, God hath set the members in the body.

In proportion as twenty or thirty or three hundred or five hundred or a thousand put themselves in harmony with his will, he will set some to be elders and some to be deacons, etc. How will he set them? Through the voice of the church. Whoever should receive the appointment to be a deacon in the church should be faithful to the Lord and to the brethren. And whoever should be appointed as an elder should consider it a matter of privilege, and be faithful to the Lord and to the brethren, so that he might profit the church and be pleasing to the brethren, and above all, be pleasing to the Lord.

This is the thought the Apostle gives in his parting words to the elders of Ephesus. (Acts 20:17-38) He tells them to take heed to themselves that they may feed the flock. And he goes on to give varied advice—how they should take heed as those who should give account of their opportunities and responsibilities, which they must recognize as from both the Lord and the brethren.

Sometimes in the Lord's permission—certainly not without his permission—the classes, in their endeavor to express the Lord's will, may say, 'This brother was chosen as elder last time, and we will not choose him as an elder this time.' Or they may say, 'He was a deacon last time, and we will not choose him as a deacon this time, but we will drop him.' What should be the attitude of the brother thus dropped?

SUBMISSION TO THE LORD'S WILL

We have had experience along this line—letters from those thus dropped, intimating that they think the class has made a mistake in not recognizing their ability and not re-electing them. And our answer has been that we did not know what had been the thought back of the action of the class, and we did not know whether the class had acted wisely or not, but that our thought would be that the brother should accept this decision as from the Lord.

Such a one should say to himself, 'I have been the servant of the congregation and have appreciated it very much. I recognize that such a promotion is of the Lord, and that the service given me was of the Lord. But now, in God's providence, I am not to be an overseer for a year, or six months, or

what-not. Perhaps the Lord has a good lesson in this for me. Perhaps the Lord wishes to show whom he will set up and whom he will not. So instead of feeling hurt or miffed or moody over the matter, I am going to say, If I can see anything in which I was derelict in my duty, I will consider it a chastisement from the Lord. I will remember the words of the Scripture which say, 'Let the brother . . . rejoice in that he is exalted, and let the brother . . . rejoice in that he is abased.' I am glad to see that the class exercises independence enough to do what they consider the Lord's will. At all events, I will try to recognize that promotion cometh not from the east nor west nor south, but that God is the judge, the decider, and that he putteth whomsoever he will over the affairs of the church.'

GRAVES OF GREEDINESS

OCTOBER 5.—Numbers 11:4-34.

"The supplication of a righteous man availeth much in its working."—James 5:16.

The Israelites remained at Mt. Sinai about a year. This was a time of preparation. The people were learning important lessons, as a result of their new conditions, so different from those of Egypt. The component parts of the Tabernacle were prepared, and it was set up as a meeting place between God and the people. God was represented in it by the pillar of cloud, which rested upon the top of the Tabernacle, and which at night had a flame like a torch at its top.

God's presence on the inside of the Tabernacle was seen only by Moses and Aaron, in conjunction with their privileged services. He was represented by the glorious Shekinah brightness, which rested upon the Mercy Seat. Thus the Tabernacle became the center of the nation's life and interest in relation to their God, who was their captain and leader, and who communicated to them through the mediator of the Law Covenant—Moses.

The people had flocks and herds; and these would necessitate their being at some distance from the camp, but the pillar of cloud by day and its fiery torch at night would always indicate the center of the camp, and always guide their minds to the thought that they were God's adopted people, to whom, by first right, belonged the gracious promises made to Abraham.

Similarly, antitypical Israelites may realize that God has called them from the world to be his peculiar people, and may well exclaim, "God is in the midst of her, she shall not be disturbed"—overthrown! The center of our interest is our great Advocate, who on our behalf has entered into the Most Holy, and is proceeding with his great work of antitypical atonement.

THE SIN OF MURMURING

Those who become the people of God, who accept him as their guide and leader, should never murmur, never complain. To do so is to dispute the divine wisdom and the divine promises, and to that extent to break their covenant of faith, obedience and loyalty. St. Paul reminds us that the murmuring of the Israelites on this occasion carries such a lesson to us (Hebrews 3:7-19; 4:1-11), which appears great or small to us, according to our standpoint and standard. The Lord's dealings with the Israelites show us that justice, love, mercy, loyalty to God and to principle are in the divine estimation the highest qualities, and violations of these the most serious crimes. If this is not the way we have looked at matters, it behooves us to change our viewpoint and to take that of the Almighty.

This murmuring against the Lord was on the score of the manna, for which at first the people had been so thankful. They allowed their minds to grow so vexed that they wept like children as they thought of the meat and garlic and flesh pots of Egypt. They murmured against the Lord and against Moses in desiring that they might have back the conditions which they had left. Little did they comprehend the true situation. Had they been returned to the bondage in which they previously were, after even a year's experience in freedom, their lot would have seemed much more wretched than ever.

It was with Israel, however, as often with us, "Distance lends enchantment to the view." As they looked backward, they forgot the trials and difficulties of the bondage of Egypt. As they looked about them, they forgot their comforts, privileges, liberties under divine leadership. Like peevish children, they reasoned not clearly.

MOSES TOO GREATLY BURDENED

The result of the murmuring was severe upon Moses. He was the people's representative before the Lord, and the Lord's representative before the people. Murmuring against the Lord in their experiences meant murmuring against Moses also. Heart-broken, that Prophet sought the Lord, pleading that his burden was too heavy, that the people cried to him as children to a father, and that he could endure it no longer. He rehearsed that the Lord had promised to take this people as his people and to bring them to the land promised to Abraham, Isaac and Jacob. He urged, therefore, that if this burden must remain with him it would be better for him to die: "Kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness."

Then it was that God directed the institution of the Jewish Sanhedrin—seventy of the heads of the elders of the people, to be the court of judges, responsible to the people and to deal with them, to hear their murmurings and to counsel them properly. In this arrangement, whole Moses was still the head of the nation, the seventy elders shared his responsibility before the people, and would more or less, therefore, be his defenders with the people.

By divine direction Moses made out the list of these elders, and directed them to meet him at the Tabernacle. All but two of them came. There God manifested the honor he had bestowed upon Moses as the head of the people, by communion with him, and then, as foretold, placed a share of the responsibility of leadership upon the seventy. This was indicated by their miraculous prophesying. This prophesying became a sign to the elders themselves and to all who heard it. Even the two who remained in the camp prophesied at the same time. The Lord thus indicated that they should be co-laborers with and under Moses in respect to the guidance and direction of the people.

QUAIL IN OVER-SUPPLY

God then sent word to the Israelites through Moses, the message probably being conveyed through the seventy elders selected from all the different tribes, that he was about to send them flesh food, such as they had been murmuring for. He declared he would send a thirty-day's supply for the whole people. Even Moses was astonished, though he trustfully gave the message. Under the Lord's providence, a strong wind across the Red Sea drove thousands of small birds, quail, to the vicinity of Israel's camp and for a considerable distance all around it. As a result, the people ate freely, and prepared dried quail for future use for a full thirty-days' supply, as the Lord had said. Two days and nights they ceased not to gather in the quail.

Some agnostics have questioned this statement, thinking it to be a declaration that the birds fell in a solid mass two cubits high. The proper thought is that the birds, driven by the wind across the sea, were so fatigued by their flight that they flew low down, about two cubits in height above the ground, where they were easily caught with the hand or hit with sticks and captured. A writer on conditions in that vicinity says:

"These quail cannot sustain themselves long on the wing when exhausted. They would be easily taken when they flew at a height of about two cubits (three feet) above the ground."

Those who had been murmuring discontentedly suddenly got their desire for flesh food; and they ate it so greedily and so much of it that an insidious pestilence broke out amongst them, a fever from over-eating, called "a fire from the Lord." Many died and were buried there, and thus the place was called "Kibroth-Hattaavah," which signifies "Graves of Greediness." Thus did the Lord permit the murmurers, the unthankful, to do themselves injury and to cut themselves off from further opportunities for murmuring.

The most happy condition of mind conceivable is the one of full rest and confidence in the Lord—satisfied with God's appointments and provisions. And this is especially appropriate to the spiritual Israelites, and particularly the royal priesthood, who have made a full surrender to the Lord, a covenant by sacrifice, which includes all earthly rights and interests. Happy is it for such if they can sing with the spirit and with the understanding also:

"Content whatever lot I see,
Since 'tis my God that leadeth me."

The spirit of discontent looks away from the heavenly manna of divine provision, longing for other food of their own provision or of other earthly supply. The Lord grants such an opportunity of feasting to the full on what they are desir-

ing, and as a result, the murmurers cease from being members of the Lord's family and have no further opportunity of partaking of the manna he provides in sufficient quantity.

To give an illustration: the Bible supplies the Manna of divine truth. The truth needs to be gathered, and to be ground and to be baked, but it is God's provision. It is wholesome, it is nutritious, it is the very thing that we, as the people of God, need for our strengthening and perfecting. Yet some crave the flesh pots of Egypt—the world's theories. Then he allows these to come within their reach. They fill themselves with higher criticism and evolutionary theories, and as a result perish as new creatures, cease to be the people of God, cease to walk in the Master's footsteps. They are consumed by the fire, or fever, which the errors they crave produce.

GRAVES OF GREEDINESS

Greed, selfishness, stands connected with sin of every kind. It leads to every form of immorality, to satisfy its selfish propensities. It leads to injustice and untruthfulness in its endeavor to acquire a large share of the blessings of God. It leads to anger, malice, hatred, envy, strife and murder in its endeavor to get and to hold a superabundant share of this world's goods. Selfishness is thus unrighteousness, and "all unrighteousness is sin."

As we think of the graves of greediness filled with the Israelites, we are reminded of how many spiritual Israelites have made similar mistakes. Greedy for the things of this world, they have neglected their covenant with the Lord and the higher interests of the life to come. Jesus said that the thorns that sprang up amongst the wheat and choked it were the cares of this life and the deceitfulness of riches; in other words, greediness.

Oh, how much all the followers of Jesus should be on guard against this spirit of the world! It is not our suggestion that none should look out properly to have a reasonable share of the blessings and comforts of the present life. The danger is that of setting our hearts upon these things, coveting them and serving them, in an idolatrous manner, and thus causing our spiritual interment, over which might well be inscribed "Graves of Greediness."

THE TEXT OF THIS STUDY

The text assigned evidently is meant to apply to the prayer of Moses for help and relief. "The supplication of a righteous man availeth much in its working." God granted the prayer of Moses, which was of a proper kind in that it was requesting help whereby the will of God might be fully submitted to, that the people might be rightly instructed to bow to the divine arrangements. It availed much; it brought the desired result; it was in harmony with the divine will.

On the other hand, the prayer of the unrighteous will avail much also in an opposite direction. The murmurings of the people were classed as their prayers. They got what they desired; but with it they got, not the Divine blessing, but a punishment. Let us take heed to how we pray, and that we pray for things in harmony with the divine will. Thus will our prayers bring blessings upon our heads, and not injury.

SELFISH PRAYERS ANSWERED

We know of many prayers answered; some of these were uttered selfishly, not with the desire to know and to do the Lord's will, but with the desire to have the Lord do according to the human will and its selfish desire. Such prayers are always dangerous. God sometimes answers them.

We note one instance told us by a mother. She was a true Christian woman and had given her son to the Lord; but when he fell seriously sick and lay at death's door and the physicians said that he could not recover, the mother went before the Lord in prayer and earnestly pleaded, not that God's will should be done, but that her will might be done—that her son's life might be spared. Almost miraculously, she says, her boy began to recover. For a time she rejoiced that she had had a triumph.

Later on, however, she learned a very bitter lesson. The son grew to manhood, but was far from a comfort to her. He had a vicious character, which often brought the mother pain and tears. She said afterwards, "I have rued that prayer, which was contrary to God's will, and which he answered according to my will. I see better now. I have learned my lesson. Henceforth I will seek to know and to do the Lord's will, and will pray that his will, not mine, be done in all my affairs. My selfishness brought me years of misery, which I had assumed would be years of pleasure and comfort." How careful we should be to "abide in him and in his Word"!

THE HARVEST CALL

Come, labor on.
Who dares stand idle on the harvest plain,
When all around him waves the golden grain,
And every servant hears the Master say,
"Go, work today"?

Come, labor on.
The laborers are few, the field is white,
No rest have they who labor for the right;
From distant voices far, or near at home,
The call is, "Come!"

Come, labor on.
No time for rest till glows the western sky,
And the long shadows o'er our pathway lie;
Then a glad sound comes with the setting sun.
"Servants, well done!"

Come, labor on.
The toil is pleasant, the reward is sure;
Blessed are those who to the end endure;
How full their joy, how deep their rest will be
O Lord, with Thee! —Unknown.

JEALOUSY AND ENVY PUNISHED

OCTOBER 12.—Numbers 12.

"Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly."—1 Corinthians 13:4, 5.

St. Paul includes envy, and therefore jealousy, in his enumerations of the works of the flesh and the devil—together with anger, malice, hatred and strife. These are works of the devil in that they are characteristics of Satan. According to the Bible account, Satan's ambition led him to envy the Almighty and ultimately to attempt to establish in the earth, with man as his subject, a rival empire to the heavenly domain of Jehovah. His ambition and jealousy led to strife or opposition—led to a misrepresentation of the divine character in order to deceive our first parents.

The evil traits mentioned are works of the flesh in the sense that after our race, poisoned by Satan, had come under divine sentence, the dying process, which Satan encouraged, included evil works, evil desires of every kind. More and more our race has become subject to these adverse influences, as it has become weak, dying, unbalanced.

St. Paul urges all of the Lord's people to put off these Satanic characteristics and to adopt instead the divine characteristics—those which have the divine approval, and which work in us and make us more and more God-like. These are described as meekness, gentleness, peace, long-suffering, brotherly kindness, love. We are assured that those who will ultimately become God's saintly people on the highest plane of heavenly glory will have these characteristics well developed, dominant. The Apostle indicates that such will be granted an abundant entrance into the "everlasting kingdom of our Lord and Savior, Jesus Christ."—2 Peter 1:11.

That kingdom will not represent all the saved of humanity, but will be the divine agency for carrying salvation to all the families of the earth. Nevertheless, only this one offer of salvation is now open; and only by following the prescribed course and cultivating these various qualities will any now be fit for, or be received into the everlasting kingdom. Thus all the members of that kingdom, as St. Paul declares, must be copies of God's dear Son, our Redeemer—not copies in the flesh, but copies in our hearts and in our intentions. This will mean to be as nearly perfect in the flesh, as nearly in harmony with the divine requirements, as possible.

Indeed, the Bible clearly teaches that all who will ever attain everlasting life and divine favor, even on the earthly plane as perfect men in an earthly body, must entirely get rid of everything appertaining to the spirit of Satan and sin; that they must thus get back to the original image and likeness of God as exemplified in Adam before he sinned.

MIRIAM'S JEALOUSY AND ENVY

The lesson of today's Bible study tells us of a serious error made by Aaron and Miriam, the brother and the sister of Moses, both his seniors. We may safely conclude that while the two participated in the sin, Miriam's was the leading spirit. This view is fully justified by the outcome of the lesson, which shows that God's punishment rested upon her, and not upon Aaron.

The start of the matter was a question of family pride. Moses had married an Ethiopian, or Cushite, woman. We know not if this was his first wife, whom he had married in the land of Midian, and who only now joined him as the Israelites were about to start on their journey toward Canaan. Some have surmised that Moses' first wife had died, and that Zipporah was his second wife. No matter which, the fact remains that at this time she came to live with Moses in the camp of Israel, and thus became, as wife of the great and influential leader, the first lady of the nation.

Previous to this, Miriam had undoubtedly filled the office of chief lady. It was but natural that she should feel the loss of her position and of the influence which went with it. She felt especially keenly upon the subject as she reflected that her new sister-in-law was of an alien race. This fact seemed to give Miriam's jealousy a religious footing; and she doubtless reasoned to herself, and convinced herself, that her hostility to her sister-in-law was not based upon jealousy, but upon a high moral ground, affecting the honor of God, the honor of his nation, Israel, and the future possibilities of Abraham's seed in the land of promise.

We are to remember that it was this same Miriam who, as the little maiden, watched Pharaoh's daughter when she went to the bathing place on the Nile where Moses was found in the little basket of bulrushes. This same Miriam hastened to bring to the premises her mother to be the nurse for the foundling, Moses. This same Miriam, doubtless, with Aaron had enjoyed special privileges in the confidence of Moses in respect to all the affairs of Israel under the Lord's leadings. This same Miriam had been recognized of the Lord as a prophetess. She it was who, with her timbrels, after the crossing of the Red Sea by the Israelites and after the sea had returned with destruction upon their Egyptian pursuers, led the Israelitish women in the song of triumph.

Thus seen, there was what we might call an excuse for Miriam's jealousy. Indeed, we cannot imagine any jealousy which could not find an excuse for its existence—good or bad. No good people can harbor jealousy, envy, etc., without in some manner deluding themselves into thinking that the peculiar circumstances of their case fully justify their attitude.

After thinking slightingly of her brother as foolish in his course, Miriam became more and more convinced that God would not think of using especially in his service one who had thus lost caste with herself. Her poisoned mind began to see evidences that the Lord had forsaken Moses, and that otherwise he would not have fallen into what she was sure was a great mistake. She communicated her fears to her brother Aaron, and the two doubtless thought seriously and prayed much respecting the sad fall of Israel's leader and the necessity thus laid upon them to make good his dereliction.

Aaron apparently must have been a weak character, and merely used and useful as the mouthpiece of Moses. He showed much weakness on this occasion, as he did during Moses' absence in the mountain, when in response to the persuasion of the Israelites he made for them the golden calf and assisted them in their idolatrous worship, which they desired. Miriam also probably assented at that time that such would be the only course to take to satisfy the rebellious spirit of the people.

The text implies that Miriam began to spread her seditious suggestions throughout the camp of Israel, referring to her brother Aaron as holding similar sentiments. The people were to be prepared and the Lord was to be helped, of course, by the primary suggestion that Moses was not the only leader of the nation, that Miriam and Aaron were also prophets and in relationship with the Lord in exactly the same manner and degree as Moses. This insidious preparation of the people would make ready for the expected time when God would entirely disown Moses and speak entirely through Miriam, Aaron being her mouthpiece.

AND THE LORD HEARD IT

Too often do the Lord's people and others forget that the Lord is not inattentive to his own business, the interests of his own cause, but is working all things according to the counsel of his own will. As Bible students, we should more and more learn to appreciate this great fact and to remember that prosperity in the Lord's work cannot come by might or human power or cunning, but only by and in harmony with the Lord's spirit, the Lord's power, the Lord's will.

The Lord nipped the conspiracy in the bud by suddenly calling Moses, Aaron and Miriam into his presence before the Tabernacle. All three obeyed the summons, Miriam doubtless supposing that now the moment had come when the Lord would show that she had rightly divined his intentions in ousting Moses from the leadership and appointing herself. The denouement, however, was very different. God did, indeed, declare that Miriam and Aaron had to some extent occupied the place of prophets, in that God had been pleased so to use them; but with equal distinctness the Lord pointed out that his dealing with Moses was on a very much higher plane. To him God had spoken directly, not through dreams and visions, but in plain language. Thus the ambitions which were the grounds of the jealousy, envy and conspiracy and evil speaking, God promptly set aside.

Additionally, however, God gave a punishment. As the divine presence, represented by the pillar of cloud, departed from them, Moses and Aaron beheld that their sister Miriam had been smitten with leprosy. Aaron recognized that all this signified that he had assisted and upheld his sister in a sinful course. He recognized that his brother Moses was indeed the chief of God's people; and to him Aaron uttered this cry of distress and prayer for relief, saying, "O my lord, lay not, I pray thee, this sin upon us; for that we have done foolishly, and for that we have sinned. Let her not be as one dead!"

Then Moses cried unto the Lord, saying, "Heal her now, O God, I beseech thee!" And God heard Moses and healed her then, but directed that she should be treated as every other person was treated whose leprosy was declared to be healed. All such were required to remain seven days outside the camp, under inspection, to see that no further symptoms of the disease appeared, before they would be admitted to the camp again.

"THE LAW WAS A SHADOW"

The Apostle explains to us that the various things commanded Israel under their Law Covenant were prophetic shadows illustrating higher things—things appertaining to spiritual Israel. Thus, for instance, the disease of leprosy, practically incurable, except by Divine interposition, was a type of sin; and the seven days of excommunication from the favored people represented a full and complete period of tests as respects a putting away of sin, a cleansing, a return to harmony with God.

Various lessons might be drawn from today's study. But the one in which all can probably best agree is that jealousy, envy, based upon selfishness, is amongst the most deceptive of all sins and one very serious in the sight of God, whatever may be thought of it by others.

The text supplied us is St. Paul's exhortation to the church. And the church, we must remember, is that special class called out from humanity in general by the Gospel message to become followers of Jesus and joint-heirs with him. Their call is to a sacrifice with Jesus of all earthly rights and claims, and to a full submission to the divine will and arrangements in everything. Their covenant is to be fully submissive to the headship of the Savior and, like him, to be loyal to every principle and arrangement of the divine program.

This leaves no room for any work of the flesh or the devil. All these are to be put off, discarded, as displeasing to God. On the contrary, the fruits and graces of the holy Spirit are to be substituted, that thus the followers of Jesus, like himself, might ultimately attain to the fulness of divine favor and glory, honor and immortality—at his right hand of power.

While, therefore, all people should strive to throw off the works of darkness and to conform themselves to the divine arrangements under the guidance of the Prince of Life, nevertheless, the church, especially consecrated to God, should remember that all their hopes of glory, honor and immortality are associated with the development of right characters and the opposition of the wrong. Let us also remember that "Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly." And love, therefore, represents the full standard of the Golden Rule and the full character of God; for "God is love."—1 John 4:8.

The prompt punishment of Miriam and its effect remind us of the fact that such prompt dealing with sin will be the regular order under the Messianic kingdom and will bring prompt results then. All men realize to some extent that whosoever sins will suffer; but the penalties, or sufferings, resulting from sin are often so far removed as not to be identified by the sufferer. Hence with many the lesson is lost.

Besides, our erroneous theology of the dark ages led many

of us to misrepresent the punishment of sin as being eternal torture. Thus we directly contradicted God's arrangement, drew attention away from the present punishment and wages of sin, and made the future punishments so absurdly unreasonable that nobody believes them, or, believing them, are misled into the supposition that a dying prayer for forgiveness will permit an utter escape from their penalties. We cannot improve upon the divine arrangement, "Whatsoever a man soweth that shall he also reap"—either in the present life or in that which is to come—but in no case a devilish and eternal torture.

"Upon thy Word I rest,
So strong, so sweet, so sure;
So full of comfort blest,
So wonderful, so pure—
The Word that changeth not, that faileth never!
My King, I rest upon thy Word forever!"

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MERCY AND TRUTH COMPONENT ELEMENTS OF CHRISTIAN CHARACTER

"Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart." "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Prov. 3:3; Micah 6:8.

Mercy and truth are great principles of righteousness. Truth and righteousness are, we may say, synonymous. That which is right is true, and that which is true—firm, faithful, steady, genuine—is usually right. The record does not say that we shall bind justice about our neck. Justice is a quality which we are not permitted to exalt too highly, except in our hearts and minds, as a principle of the divine standard. We are to remember that there is none righteous, no, not one—none perfect. Hence our course in respect to justice cannot be the same as that of our heavenly Father. He recognizes no lower standard than justice, up to which everything must measure.

GIVE MERCY AND TRUTH PROMINENT PLACE

If we are acceptable to the Father, it can be only by righteousness. And if we have not righteousness, it must be obtained from Christ; for God receives nothing short of perfection. Though imperfect in ourselves, we are to come up to the standard of justice as nearly as possible in our own personal conduct, but we are not to exact full justice from mankind. Since they have no one to make good for them, it is our duty to be benevolent toward them, and thus emulate the character of God, who is merciful. While he keeps the two qualities, justice and mercy, distinctly separate in his dealings, it is not for us to do so.

For one to keep the principles of truth and of righteousness before his own mind, is to be a thoroughly upright man or woman, one in whom truth, purity, goodness, will be in control. But a person who has merely these principles in control should cultivate more and more the quality of mercy. We should bind these about our neck. The thought is that of a necklace, or ornamental band. As a man puts around his neck a cravat, with a jewel in it as an ornament, placed where it will be displayed, so these qualities of character are jewels. Give them a prominent place; for they will help to make you better, help to make you more acceptable to the Lord.

The preferable place for the display of a jewel is the neck. There a jewel is especially conspicuous and ornamental. So we should fasten these noble qualities of character where they will be manifest in all the affairs of life. Whether we buy or sell, or whatever we do, we should wear these ornaments. They will show what is the character of the man or woman—right on the outside, in the very front. They should be seen as we meet others. There should be nothing mean, nothing contemptible, nothing niggardly about us.

RE-WRITING MERCY AND TRUTH UPON THE HEART

More than this, we are to write mercy and truth in our hearts. We are to remember that orginally God wrote the divine law in Adam's heart. We know that in the divine heart, the Divine character, are the qualities of truth and mercy. God is merciful, kind and loving. And as God has these traits of character, so when he made man in his own image, his own likeness, man was created with these qualities in his character. Man was not created an unrighteous, an untruthful being.

But man fell from his original perfection. With the centuries of falling and imperfection of mind and body, and with every interest pressing for self-gratification at the expense of others, these principles of mercy and truth have become largely effaced from our hearts, just as the constant dropping of water, and the general wear and tear of the weather would tend to efface the original inscription on a stone. In time one could scarcely discern the characters. So we see in mankind that some have apparently lost all sense of justice, all sense of mercy, nearly all sense of patience, gentleness, brotherly kindness and love. All these qualities that belong to the heart, as originally placed there by God, have been more or less effaced—in some more than in others.

PURPOSE OF GOD'S PROVIDENCES

Under the terms of the New Covenant and through the ministrations of Christ's kingdom, God purposes to re-write upon the heart of man the original character which was in his heart, and which has been effaced by selfishness. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. . . . I will put my law in their inward parts, and write it in their hearts." (Jer. 31:31-33) "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—Ezekiel 36:26.

God's law is the law of truth and mercy. Truth would include everything righteous, toward God and toward man. Mercy includes all the graces of character. The Millennium will be the time for the re-writing of these qualities in the character. And this work of re-writing the divine character in the heart, which will progress in the world by and by, for a thousand years, is already begun in the church. We write these qualities within our own hearts. The entering the school of Christ is voluntary, not compulsory. In the next age mankind must write these qualities in their hearts, through the assistance of the Mediator. There will be stripes to bring mankind to righteousness. And if they are intentionally unwilling to obey the laws of righteousness, they will be destroyed.

But now obedience is a voluntary matter. We declare that we desire to have these lessons written in our hearts; and to attain this end, we enter the school and submit ourselves to the Great Teacher. Then, by the various providences of our lives, he shows us where we have not yet engraved these qualities within our hearts. As we pray for patience, he gives us lessons of experience that will engender this quality in our hearts, and that will strengthen it more and more. As we pray for love, he gives us tests of love. As we pray that we may develop mercy, we find more opposition, which will develop mercy. Thus God gives us opportunities for the writing of truth and mercy in our hearts.

We must attain to that condition of heart where we shall love truth and righteousness, and where we shall hate iniquity and unrighteousness. As the people of God, we have the first opportunity now to develop these traits. And the Lord tells us that if we prove faithful in learning our lessons, it is his intention to use us during the Millennial reign, his intention to make us judges of the world—its rulers, teachers.

THE JEWISH LAW HELPFUL TO CHRISTIANS

The words of our second text were addressed to the Hebrew people and not to Christians; for there were no Christians at that time, of course. The words do not seem to be prophetic, but an exhortation to the people. Apparently the Jews thought that the Lord was asking too much of them; and since this was so, they felt that they should not take the law too seriously. The Lord seems to bring the matter down to a specific statement: What is required of thee but three things; namely, to deal justly, to love mercy, and to walk humbly with thy God? This would seem to be the sum total of the law.

The Lord was looking to see Israel live as nearly up to the requirements of the law as possible. And he purposed to bring them, in due time, the promised New Covenant, which would take away the stony heart out of their flesh and give them a heart of flesh, thus making them tender-hearted. But if now they would walk as nearly as possible in harmony with the requirements of this law, doing justly, loving

mercy and walking humbly with their God, they would be blessed accordingly.

While this law was given to the Hebrews alone, nevertheless the principles inculcated therein are applicable to the whole world. Everybody who would have any standing with the Lord, is required to do justly, to love mercy, and to walk humbly. Therefore every statement of the law, in that it gives the Christian a conception of God's standards, is helpful to the Christian; it shows him the standards of perfection. But the standard of a Christian goes higher than that of the law. The law is merely an amplification of the Golden Rule—Do unto others as you would that they should do unto you. Deal justly with others, if you would expect them to deal justly with you; and be merciful to others, if you would expect them to be merciful toward you.

In thinking of these qualities and considering which should be put first, we decide that in our conduct toward another, we could not think for a moment of giving anything less than justice. Additionally we might be as merciful as the circumstances would permit. But nothing less than justice should be thought of. In our requirements of others, however, we are—as before stated—not to expect full justice. Remember that the whole human family are imperfect. If by the grace of God we are able to be more just or more merciful than the average, it is through God's Spirit.

GOD'S STANDARD OF RIGHTEOUS CONDUCT

To walk humbly with the Lord would imply that we were in that condition of mind in which we could be taught of him, could appreciate his goodness and our own insignificance; that we were receiving whatever instructions he was sending. While God made our race in his image, we have largely lost that image. Therefore we should be very humble and teachable in all things.

Comparing God's requirements of Israel, as given in the text, with His requirements of the church, we would say that God requires nothing more than this from the church. This is as much as justice could require from any creature. The peculiarity of the position of the church is that it is not one of requirement, but of privilege. But we see operating in the church a still higher principle than that of Law; namely, that of sacrifice. As Jesus loved the Father and loved righteousness, and sacrificed his earthly will and earthly ambitions and privileges, so he set us an example that we should walk in his steps. It was not required of him that he should do more than justice, but he was permitted to do more. And so with the church. We are not required to do more than justice, but are permitted to do more. If we present our bodies living sacrifices, and are faithful to the end, the Lord will count us among those to whom he will be pleased to give, very soon, the glorious kingdom, the kingdom for which we pray.

VARIOUS DEGREES OF LOVE

After we came voluntarily into this condition of sacrifice, it became a bondage to us in that we had taken vows to this effect, and we are bound by our own vows. We vowed that we would lay down our lives in harmony with the invitation: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Still the Lord is not requiring more of us than justice. But he is waiting and watching to see to what extent we will be faithful to the agreement of our covenant. If we are joint-sacrificers with Jesus, then we shall become joint-heirs with him. At our consecration, we took his yoke upon us. Could we go back and take up the privilege of restitution? No; this we gave up entirely! The only thing for us is to fulfil our covenant of sacrifice and rebellion against that covenant would mean the second death, everlasting destruction.

There are various degrees of love. That degree to which we have consecrated ourselves is the sacrificing love, which goes beyond what would be just to a brother, a neighbor or an enemy. This is the love of God, which is an all-absorbing, an all-comprehensive love.

That the requirements of the texts are very reasonable will be conceded by all. That God could not require less from those whom he is educating for the future judging of the world, is evident, and yet all of these qualities specified through the prophet are comprehended in the one word—Love. Love requires that we shall deal justly with our neighbors, with our brethren, with our families, with ourselves; that we shall seek to cultivate our appreciation of the rights of others—their physical rights, their moral and intellectual rights, their liberties; and that, appreciating these, we shall in no sense of the word seek to abridge or deny them. But additionally, love leads us to have the spirit of sacrifice that gladly lays down life itself for the brethren.

PRAYER THE VITAL BREATH OF THE NEW CREATURE

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1.

Jesus spoke a parable, of which the gist, or import is, "That men ought always to pray and not to faint." That parable tells how even an unjust judge would, because of importunity, heed an appeal for justice and would finally yield to its demands, although he cared little for the principle itself. In the parable the woman was importunate in her petitions for justice against those who were doing her injury. The Lord seems to inculcate just such importunity in prayer, and gives this as an illustration of how his people should continue in their prayers; not that they should pray all the time, in the sense of never getting off their knees, or of never doing anything except to pray, but that they should continue in their prayers and not grow faint or disheartened.

In order to pray properly, the child of God should know what he may pray for. Otherwise he might be asking for the wrong things, such as God would never be pleased to give him. How may we know what things are proper to pray for? The Lord gives us an intimation along this line, of what is proper. He says, If earthly parents are pleased to give good gifts to their children, how much more is the heavenly Father pleased to give good gifts to his children. The things which earthly fathers give to their children are earthly things. The things that the heavenly Father is pleased to give to his children are heavenly things. The world of mankind are not permitted to call God their father. He disowns them as children. There is only one way to come back into relationship with God, and that is the way that Jesus opened up by his death.

Were not the Jews children of God before Jesus came and died? We answer, No. The very highest expression of God's favor toward any of them was shown in Abraham. And he was called only a friend. "Moses verily was faithful in all his house, as a servant." Those Jews who were not faithful were not even servants. But when Christ came, he made it possible for some to come out and pass from the house of servants into the house of sons. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." (John 1:11, 12) This privilege was not actually granted immediately, but merely in a reckoned way, up to the time when Jesus finished his course, ascended up into heaven and poured out the holy Spirit upon his followers. Then they were privileged to become sons of God.

All down the Gospel age those who receive him have been privileged to become sons of God. All the good promises of God's Word appertain to these. This class includes not only Jews, but Gentiles, to whom the door of opportunity was thrown open, after the special opportunity which had been granted to the Jews came to an end. Thus we have become spiritual Israelites and heirs of all the things God promised to this class of sons of God. So when we go to the Father in prayer, it is the privilege of prayer as a new creature. Whoever has not ceased to be an old creature and has not become a new creature has no privilege of prayer whatever. The only exception to this is in the case of the children of consecrated parents, and God's favor to them is only on account of their parents' spiritual interests.

THE NEW CREATURE'S GREATEST NEED

Our text means that new creatures should be persistent in their petitions to God. These may know what is proper to pray for, by studying the words of Jesus and the apostles and the prophets of old. The spirit-begotten ones may thus understand what are the rights and privileges of sons of God. To these the heavenly Father is more willing to give the holy Spirit than earthly parents are willing to give good gifts to their children.—Matthew 7:11.

The holy Spirit is the one thing which the new creature needs. The new creature is on trial for the new nature—for glory, honor, immortality. And he can receive these only as he is worthy. The terms on which he is received into spiritual relationship with the Father are that he shall mortify, deaden, the earthly impulses and seek to have the spiritual impulses quickened. What, therefore, he especially needs to strengthen him and bear him up as a new creature is the holy Spirit of God. Consequently God is particularly willing to give us this, and especially pleased that we ask for it. This does not mean that earthly interests will be ignored. It means that our heavenly Father knoweth what things of an earthly character

we have need of, just as he knows what we have need of for our spiritual welfare.

The Scriptures indicate that God has given us the instructions we need in his inspired Word, the Bible. This Word will make us more and more wise, as we grow in grace and knowledge and in his Spirit, so that in time we shall know exactly what things to pray for and what things not to pray for. At the beginning of our experience, we might not know this so well. The Lord said in speaking of prayer, that the heathen think they shall be heard for their much speaking, and that they use vain repetitions. Their prayers are all vain repetitions. The first petition was vain and all the subsequent petitions were vain, because they are not based upon the conditions necessary to acceptable prayer.

THE MOTIVE AN IMPORTANT CONSIDERATION

All who have come into the covenant of sacrifice with Christ may realize that they have the privilege of prayer. What may they pray for? They may not pray with definiteness for earthly things, as the heavenly Father would not answer any petitions that would not be for the good of his children. St. James speaks of some who offer improper petitions. He says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—James 4:3.

The word lusts here signifies desires. We are not to ask to gratify fleshly desires. For instance, suppose we should pray to the heavenly Father to send us a million dollars, telling him that we knew what to do with the money, and how to use it in his work. The Lord probably would not give it—for we would probably be asking amiss. But it might be that we would think that we were asking wisely. Whenever we ask anything from the Lord, we should scrutinize our motives to see if there is any personality connected with the matter. In our own case we should ask ourselves: Do we want that million dollars in order that we may shine in the use of it? If so, such a prayer would be a grossly improper prayer. We might offer such a prayer at the beginning of our Christian experience, and the Father would not chide us for it. We would excuse a child for doing what we would not excuse in one of adult years.

In respect to this matter of prayer our Lord gives us a cue. It is this: "If ye abide in me and my words abide in you, ye may ask what ye will, and it shall be done unto you." (John 15:7) How broad a statement this is! It might seem at first as though we might ask for anything. But it has very particular limitations. Who are these who may pray thus? These are such as have already become members of his body—such as have made a full consecration of themselves, and have received the begetting of the holy spirit. Furthermore, the word abide means not only that they have entered into this relationship, but that they are remaining there, dwelling there; that they are members of the body of Christ in good standing with him.

"If my word abide in you." For God's Word to abide in us implies that we have a knowledge of God's Word. This necessitates the studying of the Word of God, that we may know what to pray for. We should not hasten to offer petitions, and make a great mistake, and then say, I have made a mistake, and have asked for the wrong things. We should consider what the Word of God teaches on this subject, and if any one has become well acquainted with the Word of God, he should know whether or not he has met the conditions which will sanctify his prayer. It is only after he has come to this position that he may continue to make his request, nothing doubting. But very likely he will then find that he has not a very large list of petitions that he can present. What are some of the things we may ask for?

SOME THINGS FOR WHICH TO PRAY

One of the things for which we may pray is that God's kingdom may come. We may go continually to the throne of grace, then, appreciating the fact that God has said that he purposes to have a kingdom here on earth. And nothing doubting, we are to pray for that kingdom. And as we pray, we are strengthening our faith more and more. What else may we pray for? We may also pray, "Give us this day our daily bread." But is not this something for the flesh? This is a necessity, and the Lord has warranted us in praying for our necessities. We are to use our judgment the best we may; yet we are not to trust to our own efforts alone, but to the Lord's supervising care. If, therefore, the temporal supply be scant, we are to learn the lesson of frugality and care of what we have.

We should learn very early in life not to be wasteful. When Jesus fed the multitude with the loaves and fishes, and then instructed his disciples to take up the remainder of these in their baskets, he illustrated his economy. We are to eat with thankfulness what we have, if it is merely bread and water, or potatoes and salt. There is nothing to indicate that we are to ask for pie or cake or ice cream, but for the necessities. If in God's providence he furnishes the necessities and withholds the luxuries, then we are to be satisfied, to be thankful. But we are to pray and not to be fearful.

What if we do not get anything, tomorrow? Did you waste anything today? Did you eat too much today—twice as much as you had need for? If so, the Lord will probably teach you some lesson, and it will be for your good as a new creature. But if you have used wisdom and economy, he will provide the things needful. As the Prophet says, "Bread shall be given him; his waters shall be sure."

We may pray for deliverance from the evil one. This should lead us to see that there is an evil one, and that we are not sufficient of ourselves to resist his attacks successfully. We need the Lord's help at all times, and we need to pray continually and not to faint.

We may pray for the forgiveness of our trespasses. What the Lord indicates in his model prayer is the forgiveness of our daily trespasses—"day by day." And these trespasses are the result of our fleshly imperfections. Our trespasses of the flesh today should be a great deal less than similar trespasses with us ten years ago or five years or even one year ago.

It is best not to use any set form of words in prayer, but merely to think in advance what you desire of the Spirit—more faith, more patience, more meekness, more love. Of course, we shall want to express thanks for divine care and to request a continuance of the same. With such prayers, however simple, the heavenly Father is pleased. The prayers recorded in the Bible are generally not lengthy. God accepts as our prayers all the good thoughts and sentiments of our minds, as well as those expressed by our tongues.

Other statements of our Lord and also of the apostles seem to imply that we should not grow faint-hearted. After we have prayed for a certain thing, we should continue to keep it before our mind, and not conclude that because the prayer was not answered quickly God would never answer it. This would seem to apply to particular, individual things. Our text seems to include the thought that we should have in mind the advantages of prayer in all the affairs of life, coming repeatedly to the throne of grace to obtain the necessary aid.

THE PHILOSOPHY OF PRAYER

Will God forget us if we do not ask him for things, and neglect to do the part of a father? The answer of the Scriptures is, that this is not so. God has made abundant provision for his children. But we are so constituted that reverence for God and desire for prayer are among the highest qualities of our nature. The organs of veneration and spirituality lie at the top of our head. And those who are not enjoying the exercise of these highest qualities are not getting the proper blessing out of life. Instead of living in the parlor of their brains, so to speak, some people live in the basement. Our true enjoyment comes from the exercise of the highest faculties of the head. Here we can commune with God respecting the highest things, the noblest things, the best things.

The natural tendency of some is toward the baser qualities of the human mind, rather than the higher ones; that of others is toward the nobler sentiments. But all are imperfect. Therefore when any have turned from sin and come into the school of Christ, they are instructed to pray, because this will enable them to get the best results from their own natural combination of faculties. By coming to the Lord with regularity in prayer they are enlisting the best qualities of their own minds. Thus the new creature is using the highest faculties of the old nature to wean the old creature from the natural habits which he had cultivated through weaknesses of the flesh.

BLIGHT FOLLOWS NEGLECT OF PRAYER

There is a great blessing that comes from prayer! We see that if prayer be neglected, a certain amount of blight comes in; whereas if the new creature persists in coming to the Lord in prayer, he thus uses the higher organs of the mind. He brings out the highest qualities, which will make for righteousness and truth, and for the growth of the new creature. And the new creature, making use of the higher organs of the brain, makes progress in character-structure and in the Lord's service.

Prayer is the vital breath of the new creature. We cannot control, nor get the best out of our old bodies except we conform to our Lord's instruction to pray. If prayer was appropriate for our Lord, who was perfect, if he needed to go often to the Father in prayer, even so it is necessary for us to go to the Lord in prayer that we may be more and more transformed by the renewing of our minds. This does

not mean that we should be always on our knees, but that we should go with regularity; if possible at least every night and morning.

Some may prefer to stand when they pray, and some to kneel; some to have their eyes open, others to have them closed. In all this the Lord leaves us free to exercise our own judgment. But some formal approach to the Lord every day should be observed. Not only should we have special seasons of prayer, but we should have the spirit of prayer, which should be with us in all life's affairs. As we are going about the duties of life, we should think, Now I am looking for the Lord's will and way. What shall I do about this matter? And, not stopping to pray again, we think as to what would be the Lord's will. Thus we shall have the Lord's blessing and guidance on that day in everything that is good.

Some persons of active mind have the tendency to make light of divine guidance and to say, I know what to do. Nobody need tell me—neither the Lord nor anybody else. Such are likely to have this tendency grow on them, and to be unlikely to seek any special counsel.

But the child of God should feel that it is a privilege to have the Lord's approval of every thought, every act and every word. What we do is God's work, not ours. And because it was done a certain way today, does not mean that it would necessarily be done so always. There are certain things that are as fixed as the hills, and others that are not. So with our experiences. The Lord may give us one experience today, and another tomorrow. Today he may be leading us by the still waters and in green pastures; tomorrow the pathway may be thorny and through rough places. Thus day by day we grow in knowledge and grow in love, and we should be ready for whatever experiences may come to us:

"Content whatever lot I see,
Since 'tis God's hand that leadeth me."

THE DISTINCTION BETWEEN FLESH AND SPIRIT

"Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matt. 26:41.

These words were uttered by our Lord to his disciples at the close of his earthly ministry, when the hour was fast approaching in which he would be betrayed and crucified. He knew of this trial that was so close at hand; he had repeatedly mentioned the matter to his disciples; but outward appearances were so contrary to this that they could not appreciate his words. He had often spoken in parables and dark sayings (which they did not fully understand until after his resurrection, though they indeed got many lessons from his sayings). So when he told them that he would be crucified, they thought that it was another dark saying—one of the deep, hidden things, just as when he said, "Unless ye eat the flesh of the Son of Man and drink his blood, ye have no life in you."

They did not understand these things. They saw no evidence that the Roman government would take any hand in crucifying him, and they knew that their own nation had no authority for crucifixion. While they knew that some of the Scribes and Pharisees were very indignant, yet they remembered how the people had cried, "Hosanna," and hailed him as king.

The disciples had been discussing the kingdom, and questioning as to who should be greatest in that kingdom. Two of them had made special requests at that time for seats next to himself. Thus evidently their minds were far from the things that were approaching. When finally he said that some one should betray him, one after another asked, "Is it I?" And finally St. Peter said, "Though all men shall be offended because of thee, . . . though all should deny thee, yet will I not deny thee." But Jesus said, "This night, before the cock crow, thou shalt deny me thrice."

They thought that the Lord was acting strangely simply because they did not know what he knew of the things near at hand. So this night, in the garden, he said, "Watch and pray, that ye enter not into temptation"; he meant for them to be on the alert, for he knew the trying times just at hand for them. But they did not know the battle that was being waged between Christ, the Prince of Light, and Satan, the prince of darkness.

They did not understand this in the way we do. They had not yet received the enlightenment of the holy Spirit. The most that they could understand then was that there were temptations, and that they should be on the lookout, guarding themselves and being earnest of spirit—not drowsy nor frivolous, but on guard lest they should fall into some kind of temptation. They were not only to watch, but to pray. The praying would signify that they were watching, and that their own watching was not sufficient, but that they would need, additionally, divine assistance. What they would be praying for they would be striving for. And the earnestness of the praying would help them in the watching.

The events for which they were to watch included not only our Lord's betrayal, trial and crucifixion, but also their experiences of the subsequent days when the disciples met within closed doors, and those which they were undergoing when Jesus appeared and explained to them that he was risen from the dead. In various ways he manifested himself to them. If they were in the attitude of watchfulness, in the attitude of praying for wisdom from on high to help them to know the will of God, it would be a very great blessing to them, and the Lord knew this. He knew that they would need help during those days of trial. If they had not had strong faith, the events of the next few days might have overwhelmed them and their faith in the teachings of Jesus. But they were kept in that time of special trial and testing. Jesus prayed for them, and they came off victorious—but some of them with scars, as St. Peter and St. Thomas.

A SPECIAL SEASON OF TRIAL

This lesson is applicable to us as respects watching and praying. We live in this favored period since Pentecost, in which God's people are privileged to have the leading and guiding of the holy Spirit; therefore our watching and praying may be, and should be, still more earnest than that of the disciples at the time of our Lord. And as they were then entering into a time of special temptation, so we in the end of this age are living in a time of special trial regarding all that we have learned in the school of Christ as new creatures, along the lines of meekness, gentleness, brotherly-kindness and love. If we be found short in these, so far as the heart is concerned, we would not be counted worthy to be of the kingdom class, and therefore would be separated in some way from those who were found worthy.

The Lord had temptations; and all of his faithful disciples must also have temptations. And the Apostle James assures us that the having of temptation and the resisting of temptation will bring us special blessing in our development of the character-likeness of Christ. The Lord, then, did not mean that by watching and praying we would not have temptations come to us, but that we would not fail in those temptations. We might even be ensnared, as St. Peter was, yet he wept bitterly and repented. We know not what his prayers were, but we may be sure that they were full of deep contrition that he had denied his Master.

"The spirit indeed is willing, but the flesh is weak." This cannot be understood to mean what it would mean in our own case. The disciples at this time were not new creatures in Christ. They did not receive the begetting of the Spirit until Pentecost. It means more to us than it did at that time to them. To them it merely meant that they were willing in spirit, in mind, in intention. These intentions were to be good. They were to demonstrate that they were "Israelites indeed," and that they were not hypocritical, even though their flesh was weak and had the depravity that had come down through the several thousand years since man fell into sin. Their intention was better than their ability to perform; consequently they needed specially to watch and to pray.

THE NATURE OF THE BATTLE

The same thing is true of the church from Pentecost to the present time. We note, however, a special distinction between the spirit and the flesh. To the new creature in Christ Jesus, old things have passed away and all things have become new. (2 Cor. 5:17) But the new creature is weak in one sense of the word, though strong in another sense. It must be strong in the sense that it is of strong determination to have no sympathy with sin or unrighteousness or evil-speaking.

The new creature represents the power of God, so to speak, that has become identified with us. We have accepted God's will as our will, and have been begotten by his holy Spirit to a new life. We are therefore styled new creatures by this begetting. As new creatures we are at first represented as babes. The difference between the new creature and the old creature is that the new creature expects to attain the divine nature—glory, honor and immortality—while the old creature desires earthly things and comforts of the present life—honor of men, etc.—and is continually pulling toward the things which it desires and craves.

The new creature must conquer the old creature and its

desires, which more or less interfere with the new creature's engagements in the covenant of sacrifice. Thus there is a conflict between the new creature and the old creature. The new creatures, who realize themselves to be at first but babes in Christ, must grow in grace—grow in the Lord and the power of his might—grow up into him in all things. Thus gradually the new creature becomes stronger and stronger.

But, alas, there is often difficulty here. Many of the Lord's people have not been fed on the strong meat; as the Apostle says, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5:12) Many of these do not know what justification by faith means; many do not understand what consecration or sanctification means.

They do not understand that they are merely babes. They have taken the first step, and there is a tendency to believe the word of the ministers, priests and bishops who have told them that they are not to know these deep things, but that their elders and pastors are to know them, and to do the thinking for them. This condition is quite contrary to God's Word. He wishes all of his people to be qualified for telling forth his truth to others as they have opportunity. Therefore the Apostle advises that we "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine," but that we become new creatures in the Lord and thus prepare ourselves for the glorious things to which we have been invited by the divine promises.—Eph. 4:14, 15.

The flesh is weak in that it is not up to the standard of righteousness. Father Adam was perfect, and his fleshly mind was a perfect mind, strong for righteousness. But as the fall brought our race lower and lower, mentally, morally and physically, this flesh gradually became weaker and weaker. Therefore all flesh is weak in its natural tendencies, the fallen nature strongly in the ascendency. But we are strong in proportion as the new creature overcomes these tendencies, so that the flesh is kept as a servant of the new creature, that the new creature may be ultimately developed into the character-likeness of the Master.

But people will say, "John ought to make a good business man; but he can talk or think of nothing but religion." Or in the social set, they will say, "Mrs. So-and-so was once very attractive, but now she can talk only about religion." And so it will be with everything else pertaining to the world, if we are true men and true women—performing our covenant vows unto the Lord, walking faithfully in Jesus' footsteps.

Yet every one is dissatisfied with those who are double-minded. "A double-minded man is unstable in all his ways." Jesus tells us that before becoming his followers we should sit down and count the cost of discipleship—the cost of serving God. If we do so and make the right decision and continue to serve in harmony with it, we shall get not only the future reward of everlasting life and divine favor, with glory and honor, but we shall also have the present reward of the Lord's favor, the Lord's care, and fellowship one with another.

LUKEWARMNESS UNDESIRABLE

If after counting the cost of service you decide to serve mammon, selfishness, then try to be a millionaire. If you desire to enter politics, aspire to be president. If you intend to enter social life, go into it with all your might. A man who is wishy-washy, who does not know what he is doing, does not accomplish much of anything. The Lord says that he likes men to be either hot or cold.

If we are determined to be servants of the heavenly Father, we are to recognize no other master. This does not mean that we are not to recognize headship. Some one may be master of much of our time. But the controller of our time is not master of our hearts, which are given to the Lord. We seek to use our time, energy and strength in the service of the great King.

A certain portion of our time is necessary for providing for our physical needs and for the needs of those dependent upon us. In thus caring for our own we do not lose allegiance to the great God; for we should refuse to become servants of any earthly master if it would be in conflict with our service to the heavenly Father. This would not interfere with the thought that in the church of Christ there are varieties of service and activities, each department having its own organization and head. But the body of Christ working together is to recognize Jesus as the Head over all things, and to seek to know each his own part in all the affairs of the body.

We read, "One is your Master, even Christ." And yet Christ is not the one referred to here in our text—"No man can serve two masters"; these are God and mammon. Jesus said, "I delight to do thy will, O God." "I came not to do mine own will, but the will of the Father who sent me." So, then, in serving Jesus and recognizing him as our Master, we are not ignoring the Father. Likewise in recognizing order in the church we are not ignoring the Father or the Son. And in serving an earthly master, we are not to think of this service as conflicting with the service of our heavenly Father and of our Lord Jesus Christ. We are to see that we have been directed to provide things honest and decent in the sight of all men.—Romans 12:17.

THE REPORT OF THE SPIES

OCTOBER 19.—Numbers 13:1-3, 17 to 14:25.

"If God be for us, who can be against us?"—Romans 8:31.

The first journey of the Israelites was from Egypt to Mt. Sinai, where they remained about a year. Their second journey began after the appointment of the seventy elders, and after Miriam had been received back into the camp. The start was with some ceremonial—the blowing of silver trumpets, the leading of the pillar of cloud and fire, and Moses' invocation, "Arise, O Lord, and let thine enemies be scattered, and let them that hate thee flee before thee." This was the morning call of the Israelites; and in the evening, as the host rested for the night, Moses prayed, "Return, O Lord, unto the many thousands of Israel." In other words, "Abide with us."

Their journey led through a waste, barren wilderness, scorched by the sun, very different from Sinai's valleys, in which they had recuperated and rested. The journey to Kadesh-Barnea, on the border of the land of Canaan, was approximately one hundred and sixty miles. It was beset with unknown dangers—serpents, wandering bands of Arabs, lack of water, etc. The Israelites, including women, children, household goods, cattle and sheep, etc., necessarily journeyed slowly. Apparently one or two months were spent on the journey, as they arrived at the time of the first ripe grapes—July.

Kadesh-Barnea, their objective point, is a delightful place, well watered, and is a sharp contrast with the desert of Paran. Here they rested and refreshed themselves, and looked toward the mountains north of them, their land of promise; for they were on the south border.

TIMIDITY OF THE ISRAELITES

Moses, full of faith, proposed that they should forthwith proceed—enter the land of Canaan, the land of promise, full of faith in God, who already had manifested his favor toward them in so many ways—in their deliverance from Egypt; in the crossing of the Red Sea; in the sweetening of the waters of Marah; in giving them the victory over their enemies, the Amalekites; in sending them the manna, and later the quail; in manifesting his favor toward them in the covenant at Mt. Sinai, and in the manifestation of his presence with them in the Tabernacle and in the pillar of cloud by day, and the pillar of fire by night.

But the Israelites were timid. They had no knowledge of war, excepting a little experience with the Amalekites near Mt. Sinai; and they had been worsted until God helped them while Moses' hands were uplifted in prayer on their behalf. Their caution over-balanced their faith. They urged upon Moses the sending of the twelve spies. These apparently were divided under two leaders, Caleb and Joshua. One party went the full length of the land, and returned in the short space of forty days; the other took a shorter journey, and returned sooner. The spies were cautious men, and gave a truthful report of the land, declaring that its cities had high walls and would be difficult to overcome, especially without up-to-date military equipments. They reported also that they had seen giants, probably some of the same families afterwards represented by Goliath, whom David slew in battle. The report of these ten is described as an evil report, because they presented the matter from the viewpoint of its difficulties, as in contrast with the report made by Caleb and Joshua, which is styled a good report, because it was encouraging. These two emphasized the favorable features—the fruits, the honey, the fertility of the country. Their report was backed by faith, while the adverse report was backed by fears, which forgot the divine providences and leadings.

The spies really should have considered themselves a

committee on ways and means for entering the land of Canaan rather than a committee to decide whether it was possible to enter it or not. The possibilities were already determined by God's promises, hence Joshua and Caleb left these out of account. If God could deliver them from the Egyptians and from the Amalekites, could give them water in the desert and bread from heaven, he surely could do all that was necessary to fulfil his promise to bring them into possession of Canaan.

THE LESSON FOR SPIRITUAL ISRAELITES

Various lessons may be drawn by spiritual Israelites from the experiences of the typical people. If we view the matter from the personal standpoint, we may see that each Christian has from the Almighty a special invitation to enter into Canaan's rest and to take possession of the blessings promised by the Lord. He turns his back upon Satan and the world, typified by Pharaoh and the Egyptians. By faith he puts between him and the adversary a firm resolution for righteousness and obedience to God, through whose providential leadings he reaches the place of making the covenant.

Thenceforth as a new creature he journeys on, beset by the trials of the wilderness journey, until he comes to the position of an advance soldier of the cross. There he perceives the new life, the new experiences before him, in harmony with God's promises. He would at once with faith and courage enter in and possess himself of all the good things of the spiritual life.

The enemies of the land to him would represent the weaknesses of the flesh and the oppositions of his fallen nature, all of which are to be overcome. To the extent that he can overcome these, he enters into and possesses and enjoys his inheritance promised of the Lord. Some can do this promptly, by reason of faith; others make investigation of the trials and alas! too often become discouraged, fearful, distrustful, murmurers—sometimes wishing that they had not left the world at all, and that they could return thither.

The reports of the spies represent the different viewpoints from which the promises of God may be seen. To the eye of faith, all things are possible; to the eye of unbelief, all things, in the way of the conquest of the flesh, are impossible. Let us go up and possess the land! Let us be of good courage and fight the good fight! God will be with us and give us the victory, with the proper exercise of faith!

DID GOD ENCOURAGE WAR?

In studying this lesson, remembering that the Israelites were invading a land possessed by other people, remembering that this invasion meant the loss of many lives amongst the Israelites, as well as amongst the people of Canaan, many are perplexed. They say, It does not seem reasonable to believe that God gave such a message to Moses and to the Israelites. They say, Contrast this with the Scriptural declaration that Jesus is the Prince of Peace, and that God "will make wars to cease unto the ends of the earth." Agnostics inquire, How are these things reconciled? Where is the justice of commissioning the Israelites to steal the lands of the Canaanites, yea, to murder them? And according to some Scriptures, they were to utterly exterminate all the peoples of the land, Canaanites, Hittites, Perizzites, Jebusites, etc.

We reply that to understand the Bible we must view it from the Bible's own standpoint, and not from the standpoint of our creeds formulated in the darker days, nor from the standpoint of our own imperfect reasoning. The Bible is consistent, beautiful, godlike, only when viewed in its own light.

In the first place, we must remember that the Bible entirely antagonizes the theories of our creeds, which tell us that all those slaughtered Canaanites went straight to an eternity of torture, and are suffering there yet, because they did not know the true God and Jesus Christ, whom he sent to be the Savior. The Bible tells us that those people and all the people in the whole world are children of Adam, and all perishing because of the death sentence. When they die, they are not alive anywhere. They are dead. Whether they die by pestilence, or famine, or consumption, or pneumonia, or otherwise, it is all the same. They are suffering the penalty that God pronounced; namely, "Dying, thou shalt die."—Genesis 2:17, margin.

It matters not, therefore, in what way we die, or very much whether our experiences be longer or shorter. In the case of the Amalekites and other peoples of Canaan, God declared that their iniquity had come to the full. That is to say, divine justice determined that for them to live longer would not be to their advantage, nor to anybody's advantage. They were merely cumbering the earth.

God was using the Israelites as a typical people, through whom he was making types and shadows of coming blessings. He would give Canaan to Israel, and thus make another type of how the antitypical Israel will enter and possess the antitypical Canaan. He would make the slaughter of the people of the land to illustrate the destruction of the works of the flesh and the devil which his people are to accomplish in themselves by fighting the good fight of faith and overcoming the evil tendencies which have become intrenched in their own flesh.

NO INJUSTICE TO THE CANAANITES

Although God is not bound by justice to give any future life to anybody, he has arranged so to do. To this end Christ already has died for the sins of the whole world—including the Canaanites, as well as the Israelites. Aside from this plan of redemption the whole race would have perished under the death sentence. By God's grace, however, we are not to perish, but to be recovered from the death sentence. So we read, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish."—John 3:16.

As all the world came into the death condition by one man's disobedience, so all are to be rescued from death conditions by the obedience of another One, "the man Christ Jesus, who gave himself a ransom for all"; "as by a man came death, by a man also comes the resurrection of the dead"; "as all in Adam die, even so all in Christ shall be made alive"—the church the first-fruits.—1 Corinthians 15:21, 22; Revelation 20:6.

In a word, God's proposal is that Messiah's kingdom, the members of which are now being selected from the world—the church, the bride—will for a thousand years, with the Redeemer, bless and uplift and restore all the nations of earth—from sin, degradation, death, the tomb.

Jesus explains that the Sodomites will be of this class to be restored by resurrection processes, and so also will, with those Canaanites, be subjects of restitution.—Ezekiel 16:55; Mark 6:11; Acts 3:19-21.

DEAF EARS TO BE UNSTOPPED

Nobody will receive God's blessing except through faith in the Lord Jesus as the Redeemer. But the promise of God is that he as the true Light shall yet enlighten "every man that cometh into the world." The Canaanites, the Sodomites, and all the people that lived before Jesus' day must have an equal chance with others to hear the message of God's favor—the opportunity to believe in Jesus as the Redeemer and to obey his voice.

The same will apply to all the heathen of our day, and the thousands of millions from Jesus' day until now. And the same will apply to the great mass of heathen who have lived in Christian lands, but whose eyes and ears have been holden by Satan—by false doctrines—so that they could not understand and appreciate the message of the love of God. The assurance of the Scriptures is that all the blind eyes shall be opened and all the deaf ears unstopped, and that the knowledge of the glory of God shall fill the whole earth.

The church, under the headship of Jesus, is the Spiritual seed of Abraham, and in and through these will come the blessing of Messiah's kingdom for a thousand years unto every nation, people, kindred and tongue.—Gal. 3:29.

All men are to be rescued from the penalty of the Adamic death. All are to have a full opportunity of knowing about the Savior and of accepting him. With the knowledge will come responsibility. Whoever willingly and knowingly rejects the grace of God, and chooses sin in preference to righteousness, will be esteemed a wicked sinner, unworthy of everlasting life or any further favors of God. Such, the Bible says, will die the second death. From it there will be no redemption; for Christ shall die no more. Hence from it there will be no resurrection. As St. Paul declares, they shall be punished with everlasting destruction. (2 Thess. 1:9) As St. Peter declares, they shall perish like natural brute beasts.—2 Peter 2:12.

The present life does not end hope for any except those who have come to a clear knowledge of God and who have chosen sin with wilful deliberation. As for other trespasses, the Bible assures us that they will all receive a just penalty: "Whatsoever a man soweth, that shall he also reap." But the horrible doctrine of eternal torment, which has been driving so many away from God and the Bible, is not a Bible teaching, but a part of what St. Paul styles the "doctrines of devils."—1 Timothy 4:1.

"Wondrous mystery, long concealed,
Unto us has been revealed.
Herald wide the gracious story—
'Christ in you, the hope of glory!'
Christ in you the world's sore need,
Christ in you the promised Seed.
Canst receive it? Then thou art
Of the Christ, indeed, a part."

A GOOD MAN'S SIN

OCTOBER 26.—Numbers 20:1-13.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."—Psalm 19:14.

Israel's fortieth year after leaving Egypt was God's appointed time for them to enter the land of Canaan. Moses was in his one hundred and twentieth year, but yet quite vigorous. His sister Miriam had died previously; Aaron, his elder brother, still lived, but died the same year. For thirty-eight years the children of Israel had resided in the wilderness, making Kadesh-Barnea their camp center, but really occupying a considerable portion of the wilderness with their flocks and herds.

It was in April of the fortieth year that, by divine command through Moses, they assembled at Kadesh, prepared to enter into the land of promise. But the water supply was scant. The people and their cattle were famishing. Murmurings arose, and inquiries if it were not as well to have perished in Egypt or elsewhere as to perish there from thirst.

The burden naturally fell upon Moses, shared, however, by his brother Aaron. All leaders of honor and influence carry weighty responsibilities. Moses and Aaron in turn went to the Lord with the matter, not complainingly, but inquiringly—desiring guidance from on high—from the real Leader of Israel. Nor did they go in vain. The Lord graciously manifested himself—"the glory of the Lord appeared unto them"—quite possibly also manifest to the people of Israel, who looked on. This glory is surmised to have been a ray of light emanating from the mercy seat in the Most Holy.

They were to take the rod, presumably "Aaron's rod that budded," and that was kept in the ark in the Most Holy. That rod would be a reminder to the people of the Lord's special acceptance of Aaron as the high priest and assistant of Moses. It would be a sign to them of the divine favor which hitherto had guided their nation, and which still would continue to guide all who would trust in the Lord and in the power of his might.

SMITING THE ROCK A SIN

The Lord particularly directed that Moses should speak to the rock, and that in response to the word waters would rush forth. On a previous occasion, about thirty-eight years before, in a similar experience near Mt. Sinai, Moses had been instructed to smite the rock; but in this case the rock was not to be smitten. Here Moses and Aaron sinned. "The meekest man in all the earth" forgot himself, and allowed a spirit somewhat akin to pride, self-sufficiency and anger to control him for the moment. Smiting the rock, he cried aloud to the people, "Ye rebels, must I bring you water out of the rock?"

The water indeed came forth, as the Lord had promised. The people indeed got the blessing needed, but one of the most illustrious men and servants of God there fell under divine disapprobation. The Lord's decree was that neither Moses nor his brother should enter Canaan. Moses, however, was permitted to go with the people to the end of their journey, and then from Mt. Nebo to see the land across the Jordan.

This condemnation does not signify the divine reprobation to eternal torment or to any lasting dishonor. Moses got his entire punishment then and there, before death, as do all of God's saintly ones. Whatever stripes, chastisements, punishments, of the future shall be meted out to mankind in general because of wrong doings in the present life, there are none reserved for the saints. The Apostle explains that they are chastened in the present life, that they may not come into condemnation with the world by and by.

THEY DRANK OF THE ROCK—CHRIST

St. Paul points out to us that the smiting of the rock was symbolical. As the manna, the bread from heaven, represented Jesus, so the smitten rock represented him also. The refreshing water from the rock symbolized the blessings which flow from Christ's sacrifice. The smiting of the rock at the beginning of Israel's experience was authorized of God. It was necessary that upon Jesus should fall the rod of affliction, even unto death:

(1) "The Lord laid upon him [the death penalty for] the iniquity of us all";

(2) "By his stripes we are healed."—Isaiah 53:5, 6.

St. Paul's words are, "They did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."—1 Corinthians 10:4.

Just what was symbolized by the second smiting, which God did not authorize, is not explained by St. Paul. The fact that this second smiting was punished tells us that it was wrong, and that it symbolized some improper course on the part of the professed people of God. Two suggestions come to us, either or both of which may be applicable.

(1) This second smiting, at the end of the forty years and just as the people were about to be led into the promised land, may symbolize a smiting of the people of God—the body of Christ which is the church. A number of Scriptures appertaining to the Gospel age give the inference that some of the saintly members of the body of Christ in the end of this age will be put to shame, or, perhaps, put to death—and thus enter into glory, as did the Master, when he was smitten. In his case the high priest declared that it was expedient that one should suffer, rather than that the entire Jewish people should perish as a nation.—John 11:50.

The religious rulers conspired against the Master—as they supposed, for God's glory. The suggestion has been offered that similarly, in the end of this Gospel age, religious leaders, moved by similar motives of self-preservation, may conspire for the smiting, the injury, of some of the Lord's followers. If this be a proper interpretation of the type, it indicates that under the divine providence blessings will flow from the wrong course, yet no greater blessing than might have come by pursuing the right course—of speaking to the rock, asking for the water, the Truth, the refreshment, instead of smiting it.

(2) The other thought, closely related to this one, is that any denial of the Redeemer on the part of his consecrated followers would signify a crucifying afresh, a putting to open shame, a smiting of the rock the second time. St. Paul explains that such a repudiation of the word of Christ by those who have once been enlightened and have tasted of the heavenly gift and of the powers of the world to come, etc., would mean for them an unworthiness of any place in the heavenly kingdom—that they would die the second death.—Hebrews 6:4-7.

The fact that both Moses and Aaron participated in the type, and that neither entered the land of Canaan, signifies that the very highest dignitaries and most enlightened members of the royal priesthood might be in danger of committing the sin typified, or pictured, in the second and unauthorized smiting of the rock. On the contrary, those who smote the antitypical Rock the first time—those who crucified Christ—the Scriptures assure us did so ignorantly and merely fulfilled the divine intention. "I wot, brethren, that in ignorance ye did it, as did also your rulers"; "for if they had known, they would not have crucified the Lord of glory."—Acts 3:17; 1 Corinthians 2:8.

LESSONS FOR SPIRITUAL LEADERS

If "the meekest man in all the earth," after long years of training and experience, made such a failure, even typically, the lesson to all spiritual leaders should be an impressive one. It says to us in inspired words, "Let him that thinketh he standeth take heed lest he fall." The Lord declares (v. 12) that the sin of Moses and Aaron was one of unbelief, "because ye believed me not—to sanctify me in the eyes of Israel."

It did require faith in God for Moses to smite the rock. Apparently his lack of faith was in the people. Apparently he wished to produce a dramatic effect—to impress upon them a lasting lesson, "Ye rebels, must I bring you water out of the rock by a blow from this rod?" The effect may have been dramatic. The people may have stood in awe of Moses, but all the same, that was not the best way for dealing with the matter; for it was not God's way. Better would it have been for Moses to have hidden himself—humbled himself—and to have asked water from the rock in Jehovah's name.

Class leaders, elders, ministers in the church of Christ, will do well to remember that the blessings which God has arranged shall flow to his people from the smitten Jesus and will come for the asking; and that they are not authorized either to smite the "rock" or to pose dramatically before the people of God as necessary to the supply of the streams of grace and truth.

On the other hand, the Lord's people, spiritual Israel, thirsting for grace and truth now due, are to feel a great deal of sympathy for those who occupy teaching positions. There never was a time surely when the honesty and the faithfulness of the Lord's servants were more severely tested than now. What all need is meekness, patience, longsuffering, brotherly-kindness, love—loyalty to God—faithfulness to their covenant.

EDOMITES, MOABITES, MIDIANITES

The various nations inhabiting the promised land, whose iniquity had come to the full and who were to be dispossessed by Israel, were not related to Abraham; but the Edomites, Moabites and Midianites, who dwelt to the south and the east of the promised land, were of blood relationship to Israel.

The Midianites were children of Abraham by Keturah. The Moabites were children of Lot, Abraham's nephew. The Edomites were the descendants of Esau, Jacob's brother. The divine program was that Israel might leave these related peoples unmolested, except when they made the attack.

When the time came to enter Canaan from Kadesh, the nearest route would have been through Edom. The Israelites asked permission to cross Edom without injuring their people, and offered to make good any damage of any kind. They were refused permission, and, in harmony with the covenant between Esau and Jacob, Israel's host detoured to the south and passed through the land of Moab—the land of the children of Lot.

This detour of so vast a company through the desert was disheartening, "and the soul of the people was much discouraged." Again there came murmurings against Moses, who really represented God to them. Their murmurings were promptly punished—they were not protected from the serpents prevailing in that vicinity. The result was terrible. Many died from the serpents, until Moses made a brazen one and erected it on a pole. Throughout all the camp went messages, directing the people to look to the brazen serpent, exercise faith and be healed of their sickness.

POINT THE SIN-BITTEN TO THE SAVIOR

Thus not only were the natural Israelites corrected, chastened, punished, but a lasting lesson was written for the benefit of spiritual Israelites. We see that the fiery serpent of sin has bitten our race, that we are all dying, and that only by the exercise of faith in the Crucified One can any be healed. Our mission has been during the reign of sin and death to point the sin-bitten to the Savior. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." "And I, if I be lifted up, will draw all men unto me," said Jesus.—John 3:14; 12:32.

In the present time, comparatively few hear the message, or see with the eye of faith the Crucified One. The great mass are dying in heathen darkness; only the few have had opportunity to exercise faith in Christ. Thank God, the day is nearing when he who was lifted up at Calvary, and afterward lifted up in resurrection power, will be manifested in power and great glory—"the true Light which will lighten every man which cometh into the world!" If they do not respond, the fault will be their own. (Matthew 24:30; John 1:9-11) That glorious condition will come through Messiah's kingdom, for which still we are praying, "Thy kingdom come; thy will be done on earth, as it is done in heaven."

THE LONDON CONVENTION—AUGUST 1-4

There is necessarily a considerable difference between a convention held in a great city and one held in a countryside. There is also a slight temperamental difference between the blended English character of America and Canada and the composite English of Great Britain; hence there is always a slight difference between the conventions held on opposite sides of the Atlantic. But the oneness of spirit of all the dear conventioners is manifest to everybody who has attended both. And how reasonable this is! All spirit-begotten, all children of the one Father, all patterning themselves after the same glorious Savior, these dear ones must have many wonderfully harmonious characteristics. "By one Spirit we were all baptized into one body."

Find the members of that one body where we may we find them of that one Spirit. It is always beautiful. It is always separate from the world. It is always showing forth the praises of "him who called us out of darkness into his marvelous light." It is always striving to let its light so shine before others as to glorify the Father.

The world-wide harvest message could have no more potent testimony than this—the oneness of spirit manifested among the members of the body of Christ. It is gathering the wheat class to the Lord, to his Word and into sympathy with each other. Some of the wheat is more and some less ripe, but gradually the glorious sunlight of truth is producing a ripening and separating effect. Wherever it enters it rests, abides. This is one reason, we believe, why it is so generally said on every occasion that the last convention is the best. All of our joys, all of our spiritual blessings, are largely what we make them; or, rather, what the Lord is able to make them for us. We can be filled with his Spirit only in proportion as we become emptied of self and fully submitted to him. We can be taught in the School of Christ only in proportion as we realize our own insufficiency and need of guidance in the ways of the Lord and submit ourselves to the Master's instruction.

The convention just closed has been a most interesting and profitable one. So far as we know the sentiment of all present was, "It is good to be here." Although not as abundantly furnished with able speakers as the American conventions usually are, it was nevertheless admirably served, and a number of very able addresses were given along various lines of Bible study. Helpful thoughts and ennobling impulses were started which, it is hoped, were carried to the homes of many and then scattered further around, to the glory of the Lord and to the comfort of his people. The spiritual fellowship, which is always one of the chief features of the blessing of a convention, seemed to be thoroughly enjoyed and participated in by all.

The total number in attendance from outside the London Tabernacle congregation was about nine hundred, the most of these from nearby towns and cities, though some of them came from Germany, Denmark and Sweden, besides an American representation. One hundred and sixty-nine symbolized their consecration by water immersion, symbolized their immersion into Christ's death.—Romans 6:3-5.

Brother Russell arrived in good time for the beginning of the convention, and was with it throughout.

QUESTION ON JUSTIFICATION

Question.—Have you changed your views respecting the justification of the church, so that the presentations of STUDIES IN THE SCRIPTURES, Volume I, on this subject no longer represents your thought?

Answer.—Surely not! If we have, why would we continue to publish and circulate the volume? "The path of the just is as the shining light, that shineth more and more unto the perfect day." So the subject of our justification is clarifying daily to many of the Lord's dear people. Features of justification not previously discerned by them are now very clear. For instance, many failed to see in the past, and some still fail to see, that justification by faith is a gradual process. Each step of faith brought us nearer to the climax.

But the climax was not wholly reached until our faith manifested its perfection by our obedience and full surrender in consecration to the Lord. Then our great Advocate accepted our consecrated bodies and imputed to them of his merit, absolutely justifying them in the sight of Justice—the heavenly Father. Then it was that the heavenly Father accepted that completely justified soul by the begetting of the holy Spirit. Thenceforth he was a new creature, and a son begotten to the spirit plane.

During the period of progress in faith, justification was being gradually approached, and the individual had more and more of the divine favor. But not until the final step was taken did he become fully justified to human nature—a son on the earthly plane. And only for an instant did he there remain. Then the begetting of the holy Spirit indicated the acceptance of the sacrifice of the perfected one, and started him as a new creature.

TENTATIVE AND ACTUAL SONSHIP

All this is indicated in the chart of the ages. Plane N represents the justified condition in its various steps. Thus Abraham and others of the Old Testament times were justified before God by their faith. They were not justified to life, not justified even to sonship. They were justified to God's friendship, favor and supervisory care. After Jesus had died, risen, ascended and made application of his merit on the church's behalf, he became the Advocate of all this class, desirous of walking in his steps in full consecration. The imputation of his merit constitutes for each one the work of justification, and this makes it possible for God to accept his sacrifice and to beget him to the new nature.

Abraham was styled God's friend, because of his faith and desire for harmony with God. So was John the Baptist, of whom we read, "The friend of the Bridegroom . . . rejoiceth greatly because of the Bridegroom's voice." The term "servant" is in the Bible specially applied to those

Jews who were under the Mosaic Law Covenant. By that covenant they enjoyed God's care and blessing, and were permitted to be his servants. Although many of them, as well as Abraham, were friends of God, and would have been fully qualified for all the sonship privileges, nevertheless it was not possible, in harmony with the divine arrangement, for them to be recognized as sons. For, as the Apostle explains, a "son abideth forever," and not until Christ's sacrifice had opened the way for the cancellation of sin and death, could any be received to divine sonship.

Likewise our standing even now as sons of God is tentative. If we abide in God's love, we shall abide as his sons and be perfected in due time. But if any man draw back to wilful sin and its service, he will lose his sonship. His name will be blotted out of the Lamb's book of life. The Advocate with the Father would cease to recognize him. He would have no standing with the Son, and another would be permitted to take his place as a member of the body of the Anointed.

Thus the Apostle declares, "Now are we the sons of God [in embryo], and it doth not yet appear what we shall be; but we know that, when he shall appear [our Redeemer, our Head], we shall be like him, for we shall see him as he is." (1 John 3:2) That is to say, our present sonship is tentative. ~~The~~ actual sonship will begin after we shall have passed our probationary trial. As many as shall prove acceptable by their faith and loyalty will be made sons in the fullest sense, by the glorious resurrection change. Thus we see that as none are fully received to plane N until they have gone the full length of consecration, so none will be fully received to sonship until they shall have reached plane L.

THE "BETTER RESURRECTION"

Although the ancient worthies, Abraham, Isaac, Jacob, Moses, the prophets, etc. (Hebrews 11:38-40), could not be styled sons of God, and were not so named, it was not because they were not worthy of such a station and such a name. The Apostle draws our attention to this, assuring us that they "pleased God," and nothing pleases him short of perfection of heart. The only thing which hindered their acceptance as sons was the necessity that first the atonement blood should be presented on their behalf. In the "better resurrection" which the ancient worthies will experience, they will, we understand, come forth perfect men. They will be perfect as was Adam before his sin, and with minds, hearts and wills developed, exercised, tested, proved loyal to God. In that perfect condition they will be samples of what all mankind may attain by obedience during Messiah's reign.

From the moment of their resurrection, these perfect men would have the same right to come to God as had Adam, and would be as fully entitled to be called sons of God as was Adam, except for one thing. And that is, that the ancient worthies, as well as the rest of mankind, will be in the hands of the great Mediator of the New Covenant for the thousand years of his Messianic kingdom. And, according to the Scriptures, not until the end of that period will he deliver up the kingdom to the Father.

Hence we understand that the Ancient Worthies will have no direct dealing with the Father as sons, and no direct recognition from him as such, until the end of Christ's reign, when he will deliver over to the Father all things, that he may be "all in all," and that all may be directly subject to him. During the thousand years, however, under Christ's mediatorial arrangements, the ancient worthies, perfected, and all others, in proportion to their attainment of perfection, will enjoy privileges and blessings, because they will no longer be under a reign of sin and death and of Satan, the "prince of this world," but under the Prince of Life and his reign of righteousness, unto life.

LITERAL OR SYMBOLIC FIRE?

"But the heavens and the earth which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."—2 Peter 3:7.

We have been asked whether this prophecy may be expected to be fulfilled in some way with more or less literalness as, for instance, by electrical displays of lightning, by storms, or in connection with the zone of electrical energy which some scientists believe is approaching the earth, etc., and whether this thought, if accepted as true, would be in line with Exodus 9:23: "And the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt."

We still think that the great fire that the Lord mentions through St. Peter, Zephaniah, the Prophet David and others is to be a symbolic fire. The Prophets declare that the fire of that great day shall burn up the wicked—root and branch. And it would seem to signify that God's justice, indignation, will burn against every one who is wicked, and that this fire will go on all through the Millennial age—"that day," the thousand-year day. It will leave of the wicked neither root nor branch.

HUMAN MIND BROADENING TO RIGHTEOUS PRINCIPLES

The fire begins in the beginning of that day, in the great time of trouble. The fire here would seem to be of this same kind. The judgments of the Lord will be abroad in the earth, and the inhabitants of the world will learn righteousness. The Lord spoke of a fire being already kindled in the Jewish nation. Trouble came upon them until their entire polity passed away—in the year A. D. 70. And so we see now that more or less there are fires burning here and there, exposing, to some extent, the evil-doers.—Isa. 26:9; Luke 12:49.

This has been going on for some time, and is to a certain extent broadening the human mind to the principles of justice and injustice. This is taking hold on business methods in a way that was never before known. We hear a great deal about the political chicanery of the present, but the world has never had so righteous, so just and equitable business arrangements as at the present time. And this is not because the people are more righteous than their forefathers, but because they are coming to see better methods of business. But present conditions will eventuate in a great time of trouble, in which the Capital element and the Labor element will each seek to burn the other up—and it will, no doubt, be a great conflagration. The whole structure will be involved in anarchy, which, however, will be only temporary, because of the establishment of Messiah's kingdom.

WATCH, RATHER THAN SPECULATE

As the Apostle Peter seems to imply that the "heavens" will be on fire and the "earth" also, the conflagration might possibly have its beginning in the church. We see more or less of an excitement now amongst theologians and all classes. We see that people are more or less losing confidence in their leaders of the past, and it looks as though the "heavens" will pass away with a great deal of struggle and great commotion. Just now they are having a little diversion with special attacks on us. They do not yet have so much to do against each other, because they are all busily engaged in doing what they can against us.

All this will not interfere with the facts presented in STUDIES IN THE SCRIPTURES—re the change of dispensations. We have the assurance from the Scriptures that Messiah's kingdom will bring the world great blessings, and we wonder how these blessings will come. There will be a new arrangement of things in the affairs of the earth, but just what will be the nature of the physical changes, or how these will be brought about, we do not know. We are not to suppose that there will be another canopy of water to make another deluge, for the Lord has declared that there will never be another world-wide flood.

It would be very unwise for us to speculate on anything not revealed in the Bible. We prefer to keep our eyes open and not allow our minds to specially dwell on any one theory. Our confidence is not in any one method, but in the One who has all power. We feel sure that all he has promised will be fulfilled. It is not necessary to decide the point in our own mind even, let alone mentioning it to others.

SIGNS OF DISPENSATIONAL CHANGES

Then it is to be borne in mind that Joel's account of the Pentecostal blessing is divided into two parts—the blessing upon the servants and handmaidens, and that upon all flesh. According to this, the servants and handmaidens of the Lord have special blessing at the present time. With the conclusion of the blessing of the servants and handmaidens comes the fulfilment of the other prophecy—the pouring out of the Spirit upon all flesh. This evidently refers to the blessing of the whole world by the church during the thousand years. And in this connection we see that the Lord will show signs and wonders, clouds, "blood and fire and pillars of smoke." We have no positive knowledge that this language

is symbolic. It may refer to social upheaval and combustion, political troubles, financial troubles, and also some great physical manifestations of divine power in connection with the time of trouble.

But all this is only suppositionary. We are expecting a change; and if this change shall be accompanied by physical disturbances, now is the time for them to be coming. For the Lord says, "They shall not hurt nor destroy in all my holy mountain"—kingdom. The supposition that there would be catastrophe then would be out of harmony with this prophecy. Rather, the appropriate time, if there are to be such calamities and changes, physical or electrical, would seem to be just now—just at the time when, as the Lord forewarned, there is to be "a time of trouble such as never was since there was a nation"—at the time, apparently, when the "four winds," the fallen angels, will become loose.

All of these things together will constitute the "time of trouble such as never was." And from this time of trouble, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape." Watch that ye may "escape all these things that shall come to pass, and to stand before the Son of Man."—Luke 21:36.

ARE SUICIDES MORALLY RESPONSIBLE?

Question.—Please give the correct idea as to the end of one who commits suicide. Will he be punished for it? Or is death his punishment?

Answer.—The theory that suicides are hopelessly lost was formulated during the dark ages. The thought was that self-murder, being a sin committed as a last act, indicated a mind and heart out of accord with God's arrangement to the last moment of life. The thought that death ends all hope clinched the theory that eternal torment is the wages of suicide. This, we believe, is thoroughly wrong in every way. The proper view according to the Bible is this:

(1) Adam was disobedient, was sentenced to death. Thus his race was born under unfavorable conditions, mental, moral and physical; in degeneracy, some more, some less; some in very poor physical health, some of very low moral status, some with very weak mental powers. A suicide often has all three of these inducing causes as provocations to such an act. Surely he was either mentally weak or uninformed, ignorant; else he would not take his own life. His trouble, then, was weakness of mind and judgment caused by Adam's transgression. He was a sharer of Adam's penalty—the death penalty; and when he died—no matter how—he came fully under the effect of that penalty—nothing more. Eternal torment is not in any way intimated in the death penalty. "The soul that sinneth, it shall die."

(2) God had mercy upon Adam, not in the way of abrogating the decision of the divine court and clearing the guilty one, but in another way—by providing redemption through the death of Christ. Jesus' death, by divine appointment, is to cover the sin of Adam—not only his original transgression and its penalty, but all the transgressions of his children, the world, which have resulted from his mental, moral and physical impairment.

(3) This provision of God includes not only mental sickness, but moral sickness and physical sickness. All mankind are redeemed by the precious blood of Christ.

(4) The redemption of the world implies its eventual release from the condemnation of death. The time divinely appointed for the release of all is the thousand years of Christ's reign—the Millennium. All mankind will then be liberated from the original condemnation, and will be granted a full opportunity for the recovery of all that was lost. The mentally sick, the morally sick, and the physically decrepit—all will have opportunity for a full return to human perfection.

(5) The only exceptions to this rule of restoration to Adam's original perfection will be those who during this Gospel age—from the death of Christ to his second coming—are called out of the world, invited to become new creatures in Christ, and made associates with Jesus, sharers in his exaltation to the divine nature and in his office. These are justified (reckoned perfect) by faith in Christ's redemptive sacrifice, and then given the opportunity to present themselves as living sacrifices.—Romans 12:1.

(6) As Christians, during this Gospel age, might sin wilfully and thus forfeit all relationship to God and die the second death, so in the coming age, during the Millennium, the world in general, after having been brought to an accurate knowledge of the truth, may by wilful sin forfeit all relationship to God, and die the second death.

(7) In thus declaring that not only the sins of the church class, but the sins of the whole world, are covered by God's arrangement through the sacrifice of Christ, we are not to be understood as meaning that the sinner is exempted from all punishment. On the contrary, each one has a responsibility for his own actions, even if he has but imperfect knowledge. His responsibility, as Jesus pointed out, is in proportion to his knowledge.

The Master declared that he that knows his Master's will, and does it not, shall be punished with many stripes—severe punishment; and he who knows less of his Master's will, and does it not, shall be punished with fewer stripes—less punishment. Sometimes those stripes, or punishments, come in the present life. With the church class it is uniformly so. But often the punishments are not meted out in the present life; however, they will be administered justly in the life to come. So the Apostle declares, "Some men's sins are open beforehand, going before to judgment; and some they follow after."—1 Timothy 5:24.

(8) Along the above lines, we would not be inclined to hope that any suicide could be a member of the glorified church of Christ, but, at most, a part of the world—to have trial with the remainder of the world for life or death everlasting under the favorable conditions of Messiah's kingdom. However, even upon this point we may not dogmatize, remembering that some, apparently saintly, have been permitted of the Lord to lose their reason to a greater extent than some of the world who have committed suicide.

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THE RACE-COURSE OF THE AGE—ITS "CLOUD OF WITNESSES"

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrews 12:1.

The opening words of this text direct our minds back to the preceding context, as though St. Paul were saying, In view of the great things accomplished by these faithful characters of the past, who manifested such faith and confidence in God that they were willing to deny themselves all earthly rights and privileges—seeing that we are thus encompassed with so great a cloud of witnesses—martyrs—let the inspiration of their example spur us to the greatest faithfulness in running our race.

The Apostle speaks of the ancient worthies as a "cloud of witnesses." He does not use the word witnesses in the sense in which it is used often today—in the sense of onlookers. Originally, the word witness was used in the sense of a witness to the truth, or a martyr. Therefore, the text would seem to mean: Seeing that you have many surrounding you of those whose lives testified to the truth—martyrs, who were cut off from home privileges and from life itself—it should have a strong influence upon you. These ancient worthies, through the achievements of their lives, are looking down upon you.

The fact that the ancient worthies were even then dead need not detract from the Apostle's figure of speech. This style of expression is commonly used by us all. As an illustration, we recall that on one occasion Napoleon addressed his army saying, "My men, thirty centuries look down upon you!" While, strictly speaking, centuries cannot look down, yet in one sense of the word they can; for we can look back into the past and realize matters that are thirty centuries old and more.

The Apostle wishes us to remember that this "cloud of witnesses" is surrounding us, and that therefore we should run this race faithfully. While those noble characters will not obtain the prize for which we are running, they are, nevertheless, to have a prize. As we recall how faithfully they

endured and achieved what was set before them, how careful we should be in running the race set before us—a race for glory, honor and immortality!

This "cloud of witnesses" continually surrounds us. The experiences of the ancient worthies are our experiences. At every step of our journey we find encouragement, strength, from the contemplation of their course. The Apostle, in giving us the picture of our text, indicates that we are to consider ourselves as running a race. We are to view the affairs of the present life as from a race-course.

No doubt St. Paul had before his mind the popular Grecian games of his day, especially the races. So his suggestions to those in the race for glory, honor and immortality are based upon that mental picture. As the runners in those races would strip themselves of all that was not absolutely necessary, so the Christian should lay aside all possible weights and hindrances in his course, and run with patience the race set before him.

WHAT CONSTITUTES WEIGHTS?

The weights to be cast aside might differ in different persons. One person might have inherited titles, honor, position. St. Paul himself was one of these. He was born a Roman citizen—an honor of great distinction in his day. This prerogative he laid aside when he entered the Christian race-course. He did, however, refer to his Roman citizenship when the interests of the truth made it advantageous for him to do so. But he never tried to follow a middle course—to benefit himself and please worldly acquaintances a part of the time and then fellowship with the Lord's people at other times. One thing alone he did, as he tells us in these words: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

Another weight might be wealth. One possessing much money might be hindered in the race by fostering the thought that he must occupy a large house, keep many servants, and live as do others of his class, but that nevertheless he would attend the meetings of the Lord's people. Still another weight might be talent along some line. Another might be love of the approval of men, etc.

He who desires to win in the race for glory and honor eternal should lay aside all those weights and any others which he may recognize as such; otherwise he will be so handicapped that he will not run well. Some runners will be more than overcomers and will receive the prize. Others will barely be saved, because of handicaps, and will receive inferior positions.

St. Paul tells us how much he valued these earthly possessions—ambitions, honors, etc. He weighed them and compared them with the prize of the high calling of God in Christ. His judgment in regard to these earthly honors was that they are but loss and dross. Therefore he threw them all away.

Of those who retain their hold on earthly things the Lord declares, "How hardly shall they that have riches enter into the kingdom of God?" These riches are not merely of gold, but may be of honor, position, power, approbation of men, etc. All these are likely to prove a hindrance in the race upon which we have been invited to enter for the prize.

As we look back to the faithful witnesses of the past, we find that they carried very few weights along with them. They cast their weights aside, and ran with patience the course before them.

Not all weights and hindrances are to be cast aside, however. A man who enters the race with a wife and children must not throw these aside. If he has a child on each shoulder, then he must run with them. But if one who is unmarried is thinking of engaging in this race, he will do well to consider carefully how many children he should have on each shoulder, or whether he should have a wife on his shoulders. Some would be hindered with a wife, while others might be hindered without a wife. Each must decide for himself what is best. We are not trying to lay down rules.

INHERITED WEAKNESSES AND BESETTING SINS

Let us now consider that part of our text which deals with besetting sins. Another translation says the close-girding sin—the sin which wraps itself closely around us. Some sins are like a loose-flying garment, and others wrap themselves tightly about us. With these hindrances the runner is obliged to stop now and then to disengage himself, and so loses time.

We are to avoid sin in every sense of the word. No one has the right to sin. If we cannot rid ourselves entirely of our close-girding sin, we must put it off to such an extent that it will not interfere with our running. If this sin be an inherited weakness, a part of one's very nature, what then? Then he shall run in the race—not walk, not sit, but run, bending all his energy to win, straining every muscle, every power of his being. This is what the Apostle sets before us in our text.

The Lord has set this subject clearly before us in the Bible. The race is not an imaginary race, but a real one. It is a race that the Lord has arranged, and he has definitely stated the terms, the assistance to be expected, and the prize at the end of the course. We thank God for the explicit information given in the Scriptures and for all the helps and encouragements of the way, as well as for this great cloud of witnesses surrounding us. And by the Lord's grace we will run with patience; for without this grace of the holy Spirit one would soon fall out by the way, would soon lose all.

CONSTANT VIGILANCE NECESSARY

Any one might run a few steps; but when some of these find all the affairs of human life hindering them, and realize that they must drop all unnecessary weights, they begin to think that there is no use to try—the sacrifice is too great. So the Apostle encourages us to have patience; for all these trials, difficulties, etc., rightly borne, are developing character. The Lord wants true, loyal characters, established in righteousness, and these cannot be developed and demonstrated except by just such experiences as he gives his people.

The Apostle well knew the terms and conditions of the race in which he had engaged, and that it would be impossible for him to win unless he lived up to those conditions. He knew that the closest attention and most untiring vigilance would be necessary to reach the goal on time, and during the race there would be more or less uncertainty as to whom would get the victory—the crown of life. In the Olympic and other Greek games it was always uncertain as to who would receive the much-coveted laurel crown.

The Christian is running a much greater race than any earthly course could ever exhibit. We know the goal toward which we run, and we have a sense of security—that if we run faithfully we shall gain the prize of our high calling. Ours is not a race merely to the strong, and a victory to the swift. It is a race in which each one, according to the earnestness of his effort, will be rewarded. If one runs with all his soul and strength he will surely gain the prize. And never before was there such a race! never one so remarkable! never one so glorious as this race set before us!

THE TWO PARTS TO SANCTIFICATION

"Sanctify them through thy truth; thy Word is truth."—John 17:17.

The prayer recorded in the 17th chapter of St. John's Gospel was offered while our Lord was on the way from the Memorial Supper to the Garden of Gethsemane. From the prayer we learn that it was offered for the Apostles and all those who through the Word of the Lord should become his disciples, or followers.

The word sanctify has the significance of set apart, made holy. There are two parts to this work of sanctification. The first is that which we do, in the very beginning, when we set ourselves apart, with the desire to know and to do the will of God. The second is that part which comes gradually—the teachings and instructions which set before us things that we did not perceive before—certain principles of righteousness which we did not previously recognize. This is a deeper setting apart, and is done by God, inasmuch as it is done by the Father's arrangement.

This deeper meaning of sanctification is the one signified in the text. Hence, our Lord prays the Father to do this work. The disciples had left all to follow Jesus, and were set apart in the sense that they desired to know and to do the will of the Father. Our Lord prayed that the work of divine instruction might go on in them, as it is written: "They shall all be taught of God." The Master desired that the disciples should come under divine, providential instruction, which he indicated would come through the Word of God.

At that time the Word was not the Bible as we have it now, for the New Testament had not then been written. The truth presented in the New Testament, however, is not God's Word in full, nor all of the truth, but merely a portion of it. Our Lord did not pray that truth in general along different lines should be the portion of his followers, but rather that they should have knowledge of the divine plan and purposes.

There may be more or less truth coming into a man's life, which will awaken his mind. It may be the truth concerning chemistry, or it may be other scientific knowledge. There is truth respecting geology, truth respecting the sun, etc. These may influence the mind and lift a man somewhat from his fallen condition. But these are not the truth, to which our Lord refers, and which is far more necessary than is the knowledge of the weight of the earth or the distance of the stars.

All the various truths which come to the world in general, which lead them to think, and which finally point some to their need of the Redeemer, are preparatory. But not only do these latter have such a drawing of God, but they must also set themselves apart. And these general truths, which are more or less clear, may bring the individual to the real school. These we may term a preparatory course. There must be such a preparation before the real course of the school of Christ is reached.

THE FIRST PART OF SANCTIFICATION

There is a sanctifying that takes place before the real sanctifying begins. The Lord said to the people of Israel, "Sanctify yourselves and I will sanctify you." This would be their setting of themselves apart by a certain hope. But the setting of one's self apart is one thing, and God's sanctifying him is another. Concerning the call of this age, no man cometh unto the Father but by the Son, and no man cometh unto the Son except the Father shall previously have drawn him.

First comes the drawing of the Father through the natural mind. Man's brain is so constituted that there is a natural drawing—a desire to know the Creator. This we see manifested in the heathen, who have never known God and have never had the Bible. These people have a natural inclination or desire to worship God. Those who have this natural inclination of the brain not too much perverted by the fall, are in our Lord's providence guided to the truth, the light, without which no man can come to him. Perhaps they find Jesus through a hymn or a tract or a book.

Willingness to receive God is merely the first step, as it were, in response to this natural drawing. As they come to enter the way, they learn that it is narrow, difficult, and that the "gate" is low. Of course, many are turned away. God is not seeking all. He is seeking a very special class; and therefore he is not seeking those who would be discouraged at the narrowness of the way and the lowness of the gate. These conditions are made so for the very purpose of turning such away.

Formerly, we thought that those who turned away because of the narrowness of the way and the lowness of the gate would go to eternal torment. Now we see that God is seeking a special class to do a good work—those who are seeking to do his will. Whoever does not manifest the proper degree of zeal would probably be injured if he endeavored to go on. Therefore, the Lord says, 'Consider the terms, count the cost, weigh the matter, before you decide to be my disciple. Then, if you decide to be my disciple, come and follow me.'

After one has become a disciple of the Lord, he comes into the condition of the class represented in our text by the word them. In this class were the twelve apostles, the five hundred other brethren whom St. Paul mentions, and all who throughout the Gospel age have accepted our Lord in sincerity and faithfulness of heart. To all such the prayer applies—"Sanctify them through thy truth; thy Word is truth"!

Strange to say, this which we thought to be the end of the way is but the beginning of it. Formerly we thought that to accept Jesus was all that there was to do. Our friends said, 'You have heard of Jesus; you have accepted him. That is all there is of it. Now tell some others about Jesus.'

But after we come to know of the truth, we need to know more. If each of us were to cast his mind back and try to recall how much he understood at first, he would realize that he knew that he was a sinner and that if he came to Jesus the Father would set him apart. This is what St. Paul refers to when he says, "We are his workmanship, created in Christ Jesus unto good works." (Ephesians 2:10) This setting apart the Father does through his truth, as before pointed out.

TRUTH THAT SANCTIFIES

This sanctifying truth is not to be viewed from the standpoint of general knowledge, for this truth is not for the world—is not intended for them. It is for the consecrated—for those who have become God's children. It is the kind of truth that God gives his family. The Apostle Paul says that God has called us according to his purpose, that in the end he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Ephesians 2:7) God has a purpose, which will be fully exhibited in future ages in the further development of his great plan.

God had a special purpose when he called and set apart a special class. The special truth which does that sanctifying work is the truth of his great plan of the ages. He does not make all this known at once. The revelation of his plan has been going on for centuries. Some of these revelations have come to us through the prophets, some through Jesus and some through the apostles. These revelations constitute the heavenly provision for sanctification.

It is necessary, however, that we have the plan, and something more than the plan also. Various other things are to be considered, although this truth is the channel of sanctification: "Sanctify them through thy truth; thy Word is truth." If one were caring for a babe, for instance, she would think about its food, fresh air, exercise, etc. So it is with God's people. Truths are gradually opened up to their observation. Our Father leads us out into various experiences in order to have our senses exercised. Our experiences and providences cause us to think, to appreciate, to study, to inquire; and as we do so, we develop by means of these experiences and providences. We are led to consider, What does this experience mean, and what does that one teach?

While God's Word is the basis for all our instruction, yet it is not our only source of knowledge. There are various lessons to be learned through the varied experiences of life. The child that would merely receive food and then lie still—merely eating and sleeping, never having a chance to toddle around—would not know how to walk. So it is with God's child.

THE SECOND PART OF SANCTIFICATION

We see that God called us with a new call. We are to have a new nature. Ours is not to be an earthly nature. The real object and purpose of our call is to fit and prepare us to be his new creation, superior to men and to angels. We are to be divine channels of blessing to all creatures—angels and men—for the development of all God's universe, including other worlds, as they come to have inhabitants. As we come to see the scope of God's plan, we see a reason why God is giving us trials, experiences. Our Lord Jesus was to be a merciful High Priest; hence his experiences, his sufferings. And if it was necessary that our Lord Jesus, the Shepherd of the flock, should suffer, how much more is it necessary to our perfecting that we should suffer!

We should have a great deal of trial, suffering, temptation, and, being succored in these, we should know how to succor others. Those who are faithful amongst the Lord's people now, become especially developed in character-likeness to the Master. They are privileged to become elders, that they may feed the young, that they may instruct the flock, that these may grow in the fruits and graces of the Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness—love. Therefore, the chief qualification of those who would stand as monitors amongst the Lord's people is that they be faithful, loyal, and manifest, not a lordly spirit, but a humble spirit, a spirit of service.

Sanctification is a gradual work, lasting throughout the Christian's life. It is not a point which he reaches only at death, but which he should attain soon after consecration. Consecration opens the door and gives him the standing, gives him the relationship, gives him the backing and encouragement of the divine promises, and puts him in the way, therefore, to cultivate the various fruits of the Spirit, and finally to attain joint-heirship with our Lord in the heavenly glory. But to maintain this standing in the body of Christ, requires that fruits shall be produced, evidences of love and devotion.

Testings will come thereafter as to the degree of faithfulness in service, and to see how much of besetments he would endure—how strong a wind of false doctrine he could stand, how much of the assaults of the flesh and of the devil he could bear without being unsettled and driven away from the truth.

The Scriptures tell us that the Lord knows our frame, that he will, with each temptation, provide a way of escape. We shall all be tried. If the fire becomes so hot that to go any further would destroy us, the Lord will prevent this. By and by we become stronger. Then he may give us even greater testings. So "the Lord your God doth prove you, to know whether ye love the Lord your God with all your heart and with all your soul."

TRIALS PROPORTIONATE TO STRENGTH

A metallurgist tries his metal—proves it. He tests it, to separate the dross from it. After he has separated some of the alloy, he puts in another flux, to remove other dross; and then another flux, etc. So the Lord is taking away our dross. He does not take away all of the dross of our flesh;

for it is the new creature that is being perfected. As the dross in our minds becomes apparent to us, we as new creatures will more and more co-operate with God in its elimination.

So the Lord's people are to be more and more sanctified through the truth. The word sanctify, then, conveys the thought of making saintly, holy. Every day of our lives should make us more sanctified—more fit for God's service in the future.

It is not necessarily true that the one having the most trying experiences would have the most dross. Our Lord Jesus had more trials than any of his followers, and he was perfect. As St. Paul intimates, these trials work out for us "a far more exceeding and eternal weight of glory." And the brightness of our future will depend upon the heart-development and character-development attained now. Our Lord Jesus will have the highest position because of greatest faithfulness under trials. Some of the Lord's brethren will have high positions because of having proved faithful under great trials. These trials are to fit us for a high position, both in the present life and in that which is to come.

"Yes, in God's furnace are his children tried;
Thrice happy they who to the end endure!
But who the fiery trial may abide?
Who from the crucible comes forth so pure
That he whose eyes of flame look through the whole,
May see his image perfect in the soul?

"Not with an evanescent glimpse alone,
As in that mirror, the Refiner's face;
But, stamped with heaven's signet, there be shown
Immanuel's features, full of truth and grace;
And round that seal of love this motto be—
'Not for a moment, but eternity!' "

ACCEPTABLE AND UNACCEPTABLE WORSHIP

"God is a Spirit, and they that worship him must worship him in spirit and in truth."—John 4:24.

Worship is that outward manifestation of reverence for holy things which is pleasing to God, if done in a proper manner and from the right motive. But it is possible to assume the attitude of worship, and yet not offer worship that would be acceptable to God. In his conversation with the Samaritan woman, our Lord is declaring the manner of worship which the Father would accept. One might worship and bow down, and yet not be acceptable to the Father. And so the Lord indicates here that acceptable worship is that which is offered to God in spirit and in truth.

Our Lord makes a distinction between worship in spirit and worship in truth. We might have the truth and know a great deal about the Lord; but if we did not go to him in spirit—in the right attitude of heart—our worship would not be acceptable, no matter how much we might know. On the other hand, a man might be a heathen and yet have a great deal of the spirit of worship, but he could not render acceptable worship unless he had the truth. Take, for example, Cornelius, the centurion. He prayed often and gave much alms to the poor, but he was a Gentile. He had the real heart intention to come near to God, but God did not accept him at that time. Why not? Because he did not have the truth, and could not receive it until the due time for the Gentiles. But we find that when the right time came, this Gentile was the first one to receive from God the knowledge of the truth, so that he might worship, not only in spirit, but in truth also. He received the assurance that his prayers were not accepted by God.

The Truth which was sent to Cornelius is the essential thing that we must all have to come near to God and be acceptable. This truth necessary to Cornelius was that though he was a sinner, God had provided in Jesus a Redeemer, a sanctification for sin. He learned that by becoming a follower of Jesus and seeking to do the will of God as expressed by Jesus, he would be in harmony with God's arrangement. This was the great truth made known to Cornelius. He received the holy Spirit, and came into the family of God.

The same principle holds good today. There are people in heathen lands who have the spirit of worship, but they are without the truth respecting Jesus. And this truth must be known to the person before he can be a worshiper of God in the proper sense.

This was true also in respect to the Samaritans, to one of whom the words of our text were addressed. The Samaritans were a Gentile people, who worshiped God in Mount Gerizim, the mountain of Samaria. And they took delight in thinking that God was their God. When this woman of Samaria inquired of Jesus she said, 'We worship God in this mountain of Samaria, but you Jews say that the only place to worship God is in Jerusalem.'

Jesus explained to her, saying in substance, 'Ye worship ye know not what, but we Jews have the truth on this subject—we know what we worship. We Jews may worship God because, under the divine covenant made with our nation, we have the privilege of coming to God in prayer, and of having God hear and answer prayer. We are worshiping according to God's directions.' And he might have added, 'Many of you have the spirit of worship, but you do not have the truth on the subject.' It would have been possible for the Samaritans to become proselyte Jews. But they did not know the necessity for this; hence they did not come in.

During the Gospel age, we, through Christ, have the privilege of becoming joint-heirs with him. Some have thus come into God's family. If, however, we should come with this truth, but not in the proper spirit, our prayers would not rise above our heads. It is those only who have come into proper relationship with God as children of the Father through Jesus Christ our Lord, who can worship in spirit and in truth. These and these only will receive the fulfilment of the exceeding great and precious promises.

THE SPIRIT OF SERVICE THE SPIRIT OF DISCIPLESHIP

"Whosoever will be chief among you, let him be your servant."—Matt. 20:27.

Proper aspirations are very beneficial, both to the person himself and to those with whom he comes in contact. Our Lord had an aspiration. We read of him that he "for the joy that was set before him, endured the cross, despising the shame." (Heb. 12:2) There are worthy incentives; otherwise the Father would not have set one before his Son. The thought which should inspire us is that if we are faithful in the things of this present time, the Lord will make us ruler over many things. So the ardent desire to obtain these things which God has reserved for those who love him, is laudable; for these blessings are of God.

Every new creature has high aspirations. In fact, every one should have an ideal toward which he is striving; and having this wish to attain it indicates that there is a motive behind the desire. It is altogether proper to have incentives before the mind, and it is proper to know what kind are worthy of our efforts; otherwise wrong ones might lead us astray. In our text a most laudable aspiration is placed before us.

The church, which is the representative of Christ, is the body of our Lord in the flesh. And the Apostle Paul, speaking of ambitions, advised the church that they should have the more profitable aspirations, that they might be teachers, instructors of the flock; for this is the most useful office in the church. It is known that one gift of St. Paul's time was speaking in an unknown tongue. It was a very remarkable gift. But the Apostle pointed out that to speak in an unknown tongue was not so much to be sought after as some gift that would be useful in the church.

We do not have these miraculous gifts in the present time, but we have the Word of God, and the desire to be able to make known the truth of the Lord. Therefore the gift of oratory is still a desirable one. The Apostle proceeded to point out that we should desire to have the fruits of the Spirit—that they may have a controlling influence upon us.

RESPONSIBILITY UPON EACH ECCLESIA

As respects positions in the church, the Lord indicated that he would do the setting. "Now God hath set the various members in the body as it hath pleased him." God ordained that there should be in the body this setting; for instance, the service of the eye. As the eye member assists the human body, so the eye member in the church may be very assistful to the body of Christ. Also there are ear members, foot members, hand members and tongue members. These different members have unlike services to perform for the welfare of the whole

body. The hand is not to say to the foot, "I have no need of thee," or vice versa.—1 Corinthians 12:14-31.

If the body tries to walk on the hands, it is not the divine order. The body should walk on the feet. So it is in a congregation. But if the congregation lays too much on the feet members, it is depriving the hand members of their use. The various members should be in the positions where they can render the most efficient service. In other words, the congregation should seek to know the service God has evidently prepared each individual to perform. They are to seek to use their best judgment, to place the right person in the right position.

We see congregations occasionally where they try to make all walk on the hands and not on the feet. That congregation loses in not putting every member into the place for which divine providence has especially qualified him. To do so is the responsibility of the congregation. However, if it tries to make the body walk on the hands instead of the feet, it will learn in time, probably, to get the hands to exercise themselves in their own position, and likewise the feet in theirs; and each member will finally do the service for which he is fitted.

HUMILITY INDISPENSABLE TO GOD'S SERVICE

Not only is it to the disadvantage of the congregation for the members to be in the wrong positions, but it is also wrong for the members to try to do other services than those which they should be doing. It is not in our power to change ourselves from what we are by nature. Only divine power could prepare us for service in another part of the body. Our proper attitude should be to really serve the body of Christ, to serve the Lord. We should notice wherever there is a service to be rendered which we can do. "Do with thy might what thy hands find to do."

The difficulty with many in the church is that they desire to do what somebody else is doing—something that they admire. They are not looking around to see what they can always do—do good unto all men, as they have opportunity, but especially unto those who are of the household of faith. They have not the proper spirit of discipleship. Therefore the injunction of our text should lead them to say to themselves, "My highest ambition should be to serve the Lord acceptably, and let him take care of the place where I may serve. Here is a little place; there is a little corner. I will try to do the thing which is needful in my position. If the Lord shall open the way, and show me something else which seems to be more important, I will take that. But I will do with my might what it is my duty to do—whether it is sweeping, or engaging a hall for a meeting. Whatever comes as an opportunity to me, that I will do."

This does not mean that we have no aspirations. The controlling impulse is to serve the church. Here we have a laudable motive, a proper desire. But it seems that some are ambitious—seek to be chief. Our own ambition (and we believe it would also be the spirit of the Lord) is not to help one who aspires to the chief place, into the position which he seeks. To assist him in such a course would do injury both to him and the cause. But if we find any one seeking to do with his might what his hands find to do, we may be sure that this will be approved of the Lord; and perhaps the Lord will later give him some more important work in recognition of his faithful service to Him.

SELF-SEEKING TO BE DEPRECATED

Each is to be content with what the Lord's providence opens up to him. He is not to be self-seeking. "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:14) He that exalteth himself is not to be exalted by the church; for he will not be exalted by the Lord. He that humbleth himself will be exalted, either by the vote of the congregation, or by the Lord's will.

As the matter is stated in our text, we think the Lord meant this: There will be some of you who necessarily will be recognized as chief. There are various kinds of service, and it is necessary to have a chief in connection with the services of each congregation. God has recognized this himself. He made Jesus a chief. He passed by Satan, who was self-seeking. He chose Jesus, and made the road very narrow to him! But after Jesus had proved his humility, then the Father gave him the high exaltation, gave him the great reward promised.

The Father is seeking now those who will have the same spirit of humility, the same spirit of service, that the Lord Jesus manifested. We look at him, and we see that, while the Father held out the condition of being chief, He also held out the condition of being servant. Jesus, we see, was the servant of all. Therefore God exalted him and gave him a name above every name.

So it should be with each little congregation of the church. It is the Lord's will that not every one who would be its chief servant should be recognized as the chief. But the Lord will recognize the one who will show himself humble-minded, as he has shown himself to be, in doing anything for the brethren. Let such be your servant. Each should consider that the chief honor amongst you, amongst the Lord's brethren, is to be servant. And the one who is most faithful should be given opportunity to serve. In that sense he would be your chief.

A GOD-FEARING BAD MAN

NOVEMBER 2.—Numbers 22:1 to 23:10.

"A double-minded man is unstable in all his ways."—James 1:8.

After the Israelites had entered Canaan and were fully recognized as God's holy nation, it would appear that all dealings between God and the Gentiles were discontinued. Before that, apparently men of faith in God were more or less recognized by him—for instance, Abraham, Job, Melchizedec and Balaam—the latter constituting the central figure of today's lesson. Balaam lived on the Euphrates river, in the country which Abraham left when he came to Canaan. He was known far and near as one whose messages either for good or for evil were sure to come to pass. In other words, he was considered an oracle.

When the king of the Moabites perceived the Israelites conquering all with whom they battled, he greatly feared them, even though they had not molested the Moabites. He conferred with the ruler of the Midianites, and then sent messages four hundred miles to the Euphrates to get Balaam to come to pronounce a curse against the Israelites. A considerable reward was offered.

The Prophet Balaam inquired of the Lord whether or not he should go on this mission. The reply was, No; Israel was blessed of the Lord, not cursed. Balaam gave the decision, and the messengers returned. Balak was all the more insistent and sent fresh messengers of higher station, intimating higher rewards. Balaam knew the mind of the Lord on the subject, but was a money-lover and somehow hoped for a chance to get some of the rewards of unrighteousness. In response to this second inquiry, whether or not he could go with the men, he obtained permission to go.

It was on this journey that Balaam was reproved by his ass. An angel of the Lord stood in the pathway, in a narrow place, where the ass, seeing the angel, could not pass him. Balaam's eyes not being opened, he saw not the angel. The ass, being beaten, remonstrated. Even this miracle did not stop Balaam's money-lust. He coveted the wealth, and would do anything in his power to obtain it—merely stopping where he must.

Balaam was received by Balak, king of Moab, with honor. He directed that altars be built and sacrifices be offered to God. He would have a form of godliness, even while desiring to do contrary to the divine will, which he already knew. The sacrifices offered, he began his prophecy, which the king hoped would be a curse, but which was really a blessing, the words being divinely inspired. As wrote St. Peter, "Holy men of God spake as they were moved by the holy Spirit." (2 Peter 1:21) The king complained that instead of a curse would come a blessing. Balaam remonstrated that he had said from the beginning that he would be powerless to utter anything except the divine message.

The disappointed king, fearful of Israel, sought the exercise of black art in some manner against them. He took the prophet to another viewpoint and urged the curse of at least this many of the host. Altars were built again; sacrifices were offered again. And again the hoped-for curse instead of blessing did not come. Getting desperate and angry, the king insisted that at least a portion must be cursed, and led the prophet to another standpoint, from which a still smaller wing of the host of Israel was visible. But here again the results were blessings, not curses—for the third time.

A DOUBLE-MINDED MAN

The double-mindedness of the prophet Balaam was abundantly manifested by his course, as we haxe examined it. He wished to be a prophet of the Lord and to speak his Word in his name; but he also wished riches, and the honor which would accompany them. He wished for what God's providence had not seen best to give him. Right and wrong—God's

way and the way of riches—both were before him. Which would he choose with all his heart? He chose neither one. He tried to have both—to be a servant and mouthpiece of God, and to gain the rewards of an opposite course.

Alas, how many in every age have had the Balaam spirit! Jesus warned against this spirit, saying, "Ye cannot serve God and mammon." How many have found the Master's words true! How many have found that the Lord would reject from his counsels and his fellowship those who regard iniquity in their hearts; and who, if they have not love to serve it, at least would love its rewards. Let us remember that God looketh upon the inward parts—the heart. Let us remember how it was written of Jesus: "Because thou hast loved righteousness and hast hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—**Psalm 45:7.**

In God's dealings with our Redeemer, he has exemplified the principles of his righteous government. A double-minded man is unreliable in every way—not pleasing to God, not acceptable to him.

THE HEART WITH THE TREASURE

The Master said, "Where your treasure is, there will your heart be also." Those who set their affection chiefly upon earthly things can with difficulty avoid the snares that go with them. Balaam's only safe course was in heart loyalty to God. Knowing the mind of the Lord on the subject, he should have delighted himself therein, and should to the fullest have rejected every overture looking in an opposite direction. The nobles who took King Balak's second proposition should have been kindly, but firmly, told that the divine will was the law of Balaam, the prophet; that he would not for a moment consider anything to the contrary of the divine will; that money, wealth and honors as inducements to a course of opposition to God's will would be an insult. Let us each apply this lesson in life's affairs. Let God be first in our hearts, as well as in our words and acts.

But if, overtaken in a fault, Balaam had gone so far as to start on the journey with the hope of somehow gaining the evil reward, he should have been thoroughly aroused by the incident of the ass. Even an ass knew better than to attempt to go contrary to the Higher Power. Evidently the greater reasoning power and courage of humanity above that of the brute may be used to great advantage.

We see that Balaam's heart was wrong. He still continued to be a prophet, but was ceasing to be a holy prophet every minute that he toyed with the tempting wealth, the reward of unrighteousness. Alas, how his mind was debased, debauched, by the love of money! While outwardly he still remained loyal to God in that he would not utter a false message, yet inwardly his harmony with God was gone. The infection, from being a mere speck of a wish for the money, spread rapidly until it swallowed up everything noble and true in the man. The rot or blight which started in his heart, like the blight at the core of a beautiful apple, spread until nothing remained but the outward form.

The professed man of God groveled in the mire of sin in his desire to obtain Balak's proffered wealth. He said to the king, The reason I am not permitted to curse Israel is that they are blessed of the Lord; but I will explain to you that the Lord's blessing is with them because they are his consecrated people, in covenant relationship with him, seeking to obey his law. The only way in which you could bring a curse upon Israel would be by tempting them to disobedience to God.

Guided by Balaam, King Balak communicated with the leading people of the Midianites, and urged that their wives and daughters should apparently fall in love with the Israelites, and introduce them to the sensuous religious rites practised by Midian. In proportion as they would succeed in ensnaring the Israelites into sin and idolatry, in that proportion the curse of Israel's law would fall upon Israel. How sad it is, and yet how true, that knowledge is a dangerous thing to those who misuse it! How true it is today that none can make so successful tools of Satan as those who have some knowledge of God!

GOD PERMITTED THE LESSON

God could have hindered all those evil machinations, as he could hinder evil deeds and evil plans today. But he allowed matters to take their course, and a great lesson thus to be taught—for then as well as for now and intermediately. The scheme was successful. Some of the leading wives and daughters of the Midianites attracted some of the leading men of Israel to adultery, and to idol worship and orgies. Forthwith a plague started amongst the Israelites, according to their covenant with God at Sinai, Ebal and Gerizim.

God's covenant with Israel was that while they would be loyal to him and his law, their enemies could not prevail against them. They should be his people. They should be blessed in their every temporal interest. But if they would neglect his statutes and engage in idolatry, he would bring upon their various plagues. This course not only would punish them for their wrong doings, but serve as a lesson, a warning, to restrain them from excesses such as were common amongst the heathen.

We must remember that the death of thousands of Israelites on such occasions was the whole penalty for their sin. They did not drop into a hell of eternal torment, but merely fell asleep, to await the better day of Messiah, the antitype of Moses, when they will be awakened from the sleep of death and be brought to full, clear knowledge of those things which, at very most, they then enjoyed only in a typical way.

Not only did God punish the Israelites according to the terms of their Law Covenant, but he also punished the Midianites and Balaam. Under divine direction Moses called for a thousand armed men out of each of the tribes. This army completely wiped out the Midianites as a nation, including Balaam, the prophet, who, to secure the rewards of his nefarious advice, had evidently remained to oversee the work of iniquity.

Our glorified Redeemer, in his last message to the church, foretold that some of his followers would imitate Balaam and, for earthly advantage, put a stumbling-block in the path of the brethren. The intimation is that the harlotry and false worship would be on a higher plane than that which stumbled natural Israel—even as everything in this Christian dispensation is antitypical.

BALAAM'S WONDERFUL PROPHECY

Several passages in Balaam's prophecy are very striking in their fulfilment. For instance:

"For from the top of the rocks I see him,
And from the hills I behold him;
Lo, it is a people that dwell alone
And shall not be reckoned amongst the nations."

* * *

"Blessed be every one that blesseth thee
And cursed be every one that curseth thee."

* * *

"I behold him, but not nigh;
There shall come forth a Star out of Jacob,
And the Sceptre shall rise out of Israel,
And One out of Jacob shall have dominion."

Surely we see fulfilled the declaration that Israel shall be separate from all other nations. What other nation of that day remains a people of preserved identity?

How true the statement that those who have cursed, or injured, Israel have brought injury, upon themselves! As we scan the whole field of the world, we find that every nation which has dealt harshly with Israel has received severe chastisement or blight. On the contrary, Great Britain and the United States, nations which have blessed the Jew, have in turn received great blessings.

The lines referring to Messiah's kingdom are equally true. The sceptre did rise out of Israel. The One who is to have the dominion of earth is of Jacob's posterity, according to the flesh. As the bright and morning Star, he is leading on to a glorious sunrise—the dawning of the Messianic day, which is to scatter earth's night and to bring blessings instead of the curse.

CONSIDER ONE ANOTHER

NOVEMBER 9.—Romans 14:7-21.

"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."—Romans 14:21.—Diaglott.

This lesson makes, perhaps, the strongest appeal of anything in the Bible in favor of total abstinence from the use of intoxicating liquors. True, it is addressed only to Christians, as is the entire New Testament. Nevertheless, many who have not become followers of Jesus can appreciate the argument here, and to many such it will appeal—not along the highest Christian lines, but along the lines of the Golden Rule.

To make a distinction between the Golden Rule, the acknowledged standard for all mankind, and a Christian's rule of life will be considered by many, doubtless, as a distinction

without a difference. But this is not true. The Golden Rule, that one should do to others as he would be done by, is a simple rule of justice. All should recognize it. All should follow it, as none will dispute it.

The rule for Christian living, as taught by the Master and exemplified by him, is far more exacting than the Golden Rule, which is applicable to all men. Those who become followers of Christ are, of course, subject to the Golden Rule, but they voluntarily place themselves under a far more stringent rule. Their covenant with the Lord is that in the doing of his will—the doing of righteousness—they will ever stand ready to sacrifice everything, even life itself. This is what the Apostle meant when he declared that Christ pleased not himself. Even though his will was a perfect one, he renounced his rights, privileges, liberties, that he might serve humanity, and thus lay the foundation for carrying out the heavenly Father's glorious purposes respecting our race.

The present call of the church is for those who have the "same mind which was also in Christ Jesus." It is a call for sacrificers. As St. Paul declares, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1) This sacrificing is not to be done in a foolish or aimless way. We are not to sacrifice the things that are right and proper, simply that we may suffer. Right and proper things we may enjoy, except as God shall open our eyes to see privileges and opportunities for self-denial which would enable us to forward his cause, and to minister grace and truth to those for whom Christ died.

"NONE OF US LIVETH TO HIMSELF"

Let us first consider our lesson from the standpoint of the consecrated people of God, and afterwards from the standpoint of others who love righteousness, but who have not, as yet, joined the Lord and his faithful, self-sacrificing band of followers.

As for the world, they do live to themselves and die to themselves. That is to say, their own personal interests stand first with them. Only to Christ and the church could these words apply; for none others than these have entered into such a covenant of self-renunciation, giving up the present with all of its privileges and interests in exchange for a promise of a spiritual life hereafter, in the resurrection.

All these, by the terms of their covenant, are to live unto the Lord—to do his will and not their own will, to serve him and not to serve self, to lay down their lives in fighting a good fight against sin. All these, when they die, will be dying unto the Lord, in the sense that they are counted as members of the body of Christ, every member of which must die to the flesh before the entire body complete can be glorified beyond the veil. To these, therefore, apply the words, "Whether we live or die, we are the Lord's."

This being true, the Christian is to have no will of his own as respects his living or his dying, or any of his affairs. Everything is to be fully committed and submitted to the great Head of the church. Christ's death on behalf of all is efficacious, not only for the dead, but also for the living. All who recognize him, and are fully consecrated to his service, trust him fully, in life and in death.

The Apostle proceeds to show that we who constitute the church which is the body of Christ are not judges one of another, that all judgment is vested in the Head, the Redeemer of all. Each one now accepted as a member of the church must ultimately stand the inspection of the Head of the church; for our present membership in his body is a probationary one. Loyalty, faithfulness to the head of the church now, will bring to us eventually membership in his glorious body, the church beyond the veil—his joint-heirs in the kingdom—his bride.

The Apostle's argument, then, is that we should avoid condemning one another, and content ourselves with encouraging each other in the good way. Since it is written that every knee shall bow and every tongue confess to God, this proves that our final accounting as members of the church of Christ will be to God, or to our Lord Jesus as his representative.

LET US, THEN, JUDGE OURSELVES

The Apostle's argument also is that, instead of judging, condemning, fellow-members of the consecrated body, we should be full of sympathy for them. We should realize that we do not know thoroughly their trials, their difficulties, their environments, their heredities. This should make us very sympathetic towards all the brethren. Our keen sense of justice, our love of righteousness, our hatred of iniquity, should find its principal exercise in self-criticism, and in watchfulness not to do anything that would stumble a brother—not to do anything that would discourage a brother or cause him to fall away from the faith and the works which the Lord requires.

What a wonderful lesson is this in battling against self, rather than against enemies! How many find it easy to excuse their own weaknesses while they are very captious and critical as respects the shortcomings of others! How the Lord warned his people against such an attitude saying, "With what [soever kind of] judgment ye judge [a brother], ye shall be judged" [yourself of the Lord].—Matthew 7:2.

If you are hypercritical and wish to measure others up to the full standard of perfection, you are thus recognizing a high standard, and that recognition on your part will make it proper for the Lord to measure you by that high standard. If we could but remember this—that the merciful will obtain mercy—how glad we all would be to be extremely merciful to others, extremely lenient in our judgments and reproofs, hoping that the Lord would be correspondingly lenient with us!—James 2:13.

The Lord is not in this establishing a low standard, and wishing his people to think lightly of their own weaknesses and failures, and those of others. He is, on the contrary, setting up a high standard of love, sympathy, and kindness. Love is the principal thing, in God's sight. Whoever, therefore, has love and sympathy most highly developed, the Lord may well esteem as highly developed along the lines most essential in his sight, most essential for a place in his mediatorial kingdom.

NOTHING UNCLEAN OF ITSELF

"I know and am persuaded of the Lord Jesus, that nothing is unclean [unholy] of itself," writes the Apostle. The Apostle is referring not to filthiness of clothing or person, but to foods which were to the Jew made improper, ceremonially unclean. In other words, while the Jew was forbidden the use of swine, rabbits, oysters, etc., it was not that these foods would make him actually impure or evil in God's sight, but that the restrictions were imposed as tests of his loyalty and obedience to God, just as the forbidden fruit of Eden was thereafter unclean to Adam and Eve.

The Apostle's argument is that to the Jew who died to all hope of attaining eternal life through keeping the Law Covenant, and who became united to Christ, the restrictions of the Law Covenant would no longer be binding. And, of course, to the Gentile, who never was under the Law Covenant, its restrictions would have no application when he accepted Christ.

Having stated this broad ground, the Apostle admits that if any man had his reasoning faculties so twisted on the subject that he thought himself under obligations, he would be responsible according to his mind or judgment on the subject. If, for instance, a Christian thought that he was obliged to avoid eating pork, that thought in his mind would constitute an obligation; for for him to violate his conscience would mean that he had willingly, knowingly, committed sin; for he would be wrong in doing what he thought was wrong, however harmless the matter might be in itself.

But now comes the final argument: Anybody realizing his own liberty, as the Apostle did, might eat freely, according to his convenience, without any reproof from his conscience or in the sight of God. But the brother still in the dark respecting his liberty should have consideration—should not be urged to violate his conscience. Rather, the brother of enlightened mind should yield to the other, and abstain from using his liberty, lest he should tempt his brother to violate his conscience.

This question of eating ceremonially unclean meat, or meat theoretically unclean because it had been first waved before an idol, is a question which no longer is a live issue among Christians; for general intelligence on the subject has gained the mastery everywhere.

The special application of this lesson to Christians is along a still different line. For instance, suppose that one brother had from childhood been accustomed to drinking beer, ale, etc., and that in his estimation it did him no injury. But suppose a number of brethren, less strong than he, physically and mentally, could not touch intoxicants without harming themselves; and suppose that the example of the drinking brother would continue to be a temptation to the others. What should be his course?

The argument of the Apostle would seem to be that the brother who is strong, mentally, morally and physically, should gladly abstain from anything that would stumble his brother, or anybody else upon whom he exercised an influence. "Destroy not him with thy meat, for whom Christ died." (Romans 14:15) If Christ loved the world so much as to leave his heavenly riches and glory to die for sinners, should not we, in proportion as we have his Spirit, be glad to lay down our lives for the brethren, as the Apostle elsewhere exhorts

us? And if so, should we not be much more ready to abstain from the use of comparatively trifling liberties for the sake of our weaker brother, for whom Christ died? This is a strong argument. Who can deny it?

"Let not then your good be evil spoken of." Your knowledge, your appreciation, of your liberties is a good thing, a desirable thing; nevertheless, you should so govern your exercise of that liberty that none will misunderstand it, and think you an evil-doer. Rather restrain yourself of your liberties, preserve others from the temptation too strong for them, and increase your own influence by faithfully abstaining from everything that might appear to be an evil in the sight of others, however right it might be in your own sight, and however correct your own judgment of the divine law on the subject might be.

"NOT MEAT AND DRINK"

The Apostle adds another argument (v. 17). He remarks, For the advantages connected with our membership in the embryo kingdom of God consist not in the greater privileges and liberties we have in eating and drinking, but consist rather in the righteousness and peace and joy in the holy Spirit which are ours because we are probationary members of this kingdom class. He who thus serves Christ is well pleasing to God and is approved of men. "Let us, therefore, follow after the things which make for peace and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; but evil for that man who eateth with offense. It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

The application of the Golden Rule on the part of the world would seem to be a settlement of many questions of the present time. Do unto others weaker than yourself, in precept and example, what you would have them do for you in precept and example, if you were the weaker and they the stronger.

ARE WE ACTUAL OR RECKONED NEW CREATURES?

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."
—2 Corinthians 5:17.

Our information on this subject of the new creature comes from the Word of God. It is the Spirit of the truth that bears the witness. "If any one be in Christ, he is a new creation; the old things have passed away; behold! they have become new." [*Diaglott* translation.] Apparently, then, if old things have passed away from us, and we are new creatures in Christ, we are now receiving the blessings. There is nothing said about being reckonedly new creatures. The change is actual, bona-fide. When God accepts the human will, he does not hold the new creature responsible for any of the deeds done previous to consecration. The whole account is a new one.

We are new creatures in the sense that God has begotten us of the holy Spirit. God has given us heavenly promises instead of earthly promises. We are no longer striving to see whether we can attain a higher position in the world. We have new ambitions. Our aim is to live pleasing to God. And in every way this change of sentiment indicates a transformation of mind.

Transformation means to form over again, across, different, in an opposite way. So we have been changed by reason of this change of our will. God has made us the promise that, if we make this change, or transformation, He will no longer count sin to us, that we shall have standing henceforth no longer as sinners, but as holy ones. The world does not know that we are children of God. They do not realize how fully we have given up the earthly hopes and are seeking a different prize from that which the world seeks.

The fact that this change is merely in the mind and not in the body does not alter this matter at all. According to science, every seven years a complete change takes place in our bodies, the new matter coming on as the old matter sloughs off. But one is not a new man because his body has changed. If this were so, we would have had several changes by this time. So far as the mind is concerned, personality is not changed. If we had lost a hand, we would still be the same personality; or if we were to lose a hand and a foot, the loss would not change our personality.

Our personality would not change in this event, because the personality is the mind, the ego. And so when the ego, the mind, is changed, that new creature is distinctly separated from the other. The fact that it does not yet have a spirit body does not matter. The new creature is the new creature, only now he is the new creature under adverse conditions; whereas by and by he will be the new creature who has entered into that condition which God has promised—the divine nature and everlasting joy—and in which he will abide forever.

OUR STANDING FROM GOD'S VIEWPOINT

We are now spirit beings in human bodies. The Apostle says, "If ye then be risen with Christ, seek those things which are above." It is not the body that is risen, but the new creature. It was not the new creature that died, but the old creature. It is not the life of the old creature that "is hid with Christ in God" (Colossians 3:3), but the life of the new creature. The Apostle declares, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." He says also that we are not only to reckon ourselves dead, but to reckon ourselves as though we had been raised from the dead. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord!"—Romans 6:11.

The body is not the new creature, but it belongs to the new creature. It is the servant of the new creature. The new creature is the only one that God recognizes at all; for He knows us not after the flesh. And we should live in the Spirit, and view ourselves and all of our affairs from this standpoint. We should "walk not after the flesh, but after the Spirit." (Romans 8:4) Our viewpoint should be this: As new creatures, we merely inhabit these bodies for awhile.

These bodies are our slaves and we are to use them as our slaves. The environment is unfavorable for the new creature at the present time. But it is the new creature that God is looking at. "If any man be in Christ, he is a new creation; the old things have passed away; behold, they have become new." If he now fails to make good his consecration, fails to be an overcomer, he will have no resurrection; for all his earthly rights have been abrogated.

"Ye are not in the flesh, but in the Spirit." We do, as new creatures, have the fleshly bodies. But the flesh is not we; that is, not our kind, not our nature. It is only as the new creature that we can inherit the promise. Jesus was put to death in the flesh; that is to say, he sacrificed the flesh—He gave up his claim on the flesh at his consecration. And it was on the basis of his giving up his rights that the Father begat him to the new nature. Therefore he said, My will is to do my Father's will. The cup that my Father hath poured for me, I will drink!—John 18:11.

Jesus would not stand for his earthly rights. His dying was not merely at Calvary. It was begun at Jordan three and a half years before. In the type, the high priest slew the bullock, which represented the man Jesus. Our Lord gave up his life completely—his human life. The High Priest was another person. He went inside and ministered in the Holy while his human nature was sacrificed upon the altar, and his body burned outside the camp, but in sight of the camp.

DIFFERENCE BETWEEN SOUL AND NEW CREATURE

Every new creature is a soul. The word soul is used in the Scriptures, in a very broad manner indeed, as signifying any sentient being, any being that has sensibility, intelligence. A fish has intelligence; therefore the Bible describes a fish as being a soul (See Genesis 1:20, margin). A dog, a cow, a horse, is each a soul. An angel is a soul, or being. God is a soul, or being—the Bible says so. The Scriptures say that "If any man draw back, My soul shall have no pleasure in him" (Hebrews 10:38)—this means God's soul.

This broad use of the word, therefore, in connection with any kind of sentient being, assures us that as new creatures all of us are souls—intelligent beings. We might be understood to be double souls in the sense that we were human souls to begin with, but that God has through Christ made a special arrangement for us whereby we are begotten again to be new creatures. This begettal is of the mind; and only in this way are we new creatures now.

This new creature is not yet perfected. This new soul has not yet reached that condition which God intends that it shall have. The Apostle tells us that we have this treasure of the new mind in the old body—the earthen vessel. The new mind must do the Father's will, irrespective of the will of the body, or of the friends of the body, and what they might desire it to do. The new mind is to do God's will under all circumstances.

A spirit-begotten child of God may speak of himself as already possessing eternal life, which he does possess by faith.

But the new creature, the new soul, is not yet completed. God's promise is that when this new soul shall have been completed, we shall have a body like Christ. We shall be like him. We shall see him as he is and share his glory. We shall be souls on the divine plane, whereas formerly we were souls on the human plane; now we are reckoned as in the transitional state.

DUAL SOULS—NOT DUAL MINDS

When we speak of being dual souls, we do not mean that we are dual-minded; for that would be a reprehensible condition. We are single-minded. Our duality consists in the fact that we have the mind of one nature and the body of another. A perfect soul results from the union of life-principle with an organism. It is thus with a fish, a dog, a horse. There is an organism, and there is vitality, a spark of life, before there can be a soul. The Lord's people were human souls, or had the powers common to all mankind, to begin with. Then they were begotten again. And the new will, the new mind, has at present an organism not adapted to its needs.

In the resurrection the new creature will have an organism fully adapted to its requirements. But now it is a soul that is neither perfect in the flesh nor perfect on the spirit plane. And since the nature goes properly with the mind, the will, therefore the flesh is counted as being that of the new creature, and the new creature is held responsible for this flesh.

The Apostle suggests to us that not only our old minds, or wills, are dead, and that we reckon also our bodies dead, but that we go further, and reckon our bodies quickened, or made alive, from their dead and sin-disposed condition, that they may be fully our servants as new creatures, that they may serve our purposes—"quickened by the Spirit of God that dwelleth in you." That is to say, so long as the indwelling power of the holy Spirit is ruling in our hearts and minds, it controls and energizes the physical body.

THE SECRET OF SELF-CONTROL

God deals with us as new creatures from the time we are begotten of the holy Spirit. He has no dealings with the flesh. The flesh is under condemnation. God dealt with the flesh of Father Adam, condemning it to destruction. Then he provided a way in Christ by which the race may be rescued from destruction. The church's relationship to God is purely as new creatures. From the time, then, that we become new creatures, accepted of God, he takes these mortal bodies of ours, which are consecrated to his service, as a part of the new creature. So if we suffer, it is the new creature that suffers. And in this sense God takes cognizance of our flesh from the time of our consecration. "Precious in the sight of the Lord is the death of his saints."

Because our human bodies are vehicles for his service, God takes note of them. In proportion as we become strong in the Spirit of the Lord, we have the power to make the mortal body do what the new mind wills. But we are weak in ourselves. We cannot properly control our mortal bodies. God, therefore, gives us of his truth. And the more we receive of the truth, of the Spirit, the more fully sanctified we should be, the more fully in harmony with the Father's will, and the greater control we should have of our mortal bodies.

STILL THERE IS ROOM

Day is declining and the sun is low;
The shadows lengthen, light makes haste to go;
Room, room, still room! Oh, enter now!

The bridal hall is filling for the feast;
Pass in, pass in, and be the Bridegroom's guest.
Room, room, still room! Oh, enter now!

It fills, it fills, that hall of jubilee!
Make haste, make haste; 'tis not too full for thee.
Room, room, still room! Oh, enter now!

Pass in, pass in! That banquet is for thee;
That cup of everlasting Love is free.
Room, room, still room! Oh, enter now!

Louder and sweeter sounds the loving call—
Come, lingerer, come; enter that festal hall!
Room, room, still room! Oh, enter now!—*H. Bonar.*

ACQUAINT YOURSELF WITH GOD

"Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:14.

In this text the Apostle uses a well-known physical truth to illustrate an important spiritual truth. As human babes would be choked or have their digestion ruined by the stronger kinds of food which they could when older use to advantage, so, as the Apostle says, spiritual babes have need of the simpler truths, that they may grow thereby and develop character, as well as learn to appreciate the divine plan. That strong meat belongs to them that are of full age is an unquestionable fact. Adults may exercise discretion as to which foods would be expedient for their use—which would be palatable, which would be productive of the best results—that they may choose wisely. We all find that certain foods that agree with one do not agree with another. The food that is palatable to one would not be palatable to another.

In proportion as one appreciates and uses the food that is best for him, he will find development and gain strength. So with those in Christ. There is such abundance spread on the table of the Lord that when we come to the table each may find the food adapted to his particular need at the time. Some may need faith; some, patience, some perseverance, etc. As each one comes to a considerable development in Christian knowledge and Christian experience, he should be able to determine which features of the Word of Truth are necessary for the supplying of the deficiencies of his own character. At the beginning of his Christian experience one is unable to discern clearly good and evil. A childish mind might misinterpret Scripture, or might combine texts so as to arrive at erroneous conclusions, separating them from their respective contexts. But a mature mind would see that such putting together of Scriptures would do harm.

DEFICIENT APPRECIATION OF GOOD AND EVIL

Some Christian people stumble over Bible truths, and make evil out of them. For instance, our good Brother Calvin evidently did not have a sufficiently clear appreciation of good and evil. As a result, instead of getting good out of the doctrine of the election of the church, he brought out of it a very evil doctrine, namely, that all those who are not elected are damned. His new mind was not sufficiently developed to rightly divide the Word of truth. (2 Timothy 2:15) Any one who appreciates God's character sufficiently would have known, in spite of wrong teachings, that God would not deliberately doom our race to eternal torture before they were created.

Many people of today have not their senses sufficiently exercised by reason of use. They charge the Almighty with something that no human being would even think of doing. This expression, "have their senses exercised," does not refer merely to minds, but includes the heart also. Brother Calvin had a very able mind, apparently; but the thing lacking was a proper heart-fellowship with the Lord; for if he had known the character of the Lord, he would have known that the doctrine of everlasting torture was contrary to every element of the divine character.—See Jeremiah 7:31; 19:5.

So far as we can judge, Brother Wesley must have been considerably developed along the line of spiritual appreciation of the Lord's character. We doubt whether Wesley was any more logical than Calvin—perhaps less so—but evidently he was in heart-harmony with God. Wesley very properly concluded that it would be impossible for God to make any such plan as that set forth by Calvin. In our own cases, we know that we might have a surface knowledge, and yet not have this spiritual development—the heart knowledge of God. We are to seek not only to have an intellectual knowledge of the Bible, or a familiarity with the words of the Bible, but also to appreciate the sentiment, the spirit, that lies behind the words—the character of our heavenly Father and our Lord Jesus Christ—the spirit that they are of, and that we also would be of.

DEEP STUDY PROFITABLE

When the people of our day speak of Bible study, they very rarely mean a study and appreciation of the deeper spiritual truths there presented. Rather, they seem to be content with a study of the geography, the history, the psychology, etc. As we see these conditions, we are forced

to the conclusion that the majority of Christian people of today, just as in the apostles' day, have need that some one teach them again what are the first principles of the doctrine of Christ.

The Apostle Peter (1 Peter 2:2) says also, along the same line, "Desire the sincere milk of the Word, that ye may grow thereby." We all have need of the simple things. But the spiritual babe that does not grow will never reach manhood's estate. He will never be a king and priest. We need a real acquaintance with God. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent!—not merely know about God, and know about Jesus Christ, but that they might know them in the sense of being personally acquainted with them—know them by having the same holy Spirit, and growing therein—know them by a study of "the deep things of God."

OBLIVION NOT ANNIHILATION

Question.—Is it correct to speak of the condition in hades as being a condition of oblivion, or of annihilation?

Answer.—The word annihilation would be a very improper one to use in respect to the condition of a man in death, except it be the second death. The thought connected with annihilation is that of being absolutely wiped out of existence. Hence annihilation would be an improper term in respect to the hadean condition. The word oblivion is not the same as annihilation. Oblivion means the condition of absolute unconsciousness; for instance, when a man falls into a sound sleep he goes into oblivion. He might say, I was wholly oblivious for an hour. He was ignorant of the things taking place.

It is well for us, so far as possible, especially in speaking along the lines of the Bible, to use the right term, to avoid any possible confusion. The Bible is written in very good form. Our Common Version contains very beautiful language. It is a marvel in the purity of its English. We do well to keep ourselves within the terms of the Bible and to use the language which the Bible uses, and thus we shall not be in danger of misunderstanding or of being misunderstood. And if any one thinks we have not a wide enough range, we shall know at least that we are avoiding misunderstanding and misrepresentation of the Word of the Lord. In the case of hades, sheol, these words are not in the Common Version Bible, but they have been brought into the English language during the past few decades. Therefore it is proper that we should use these words, because they have become naturalized.

Question.—What would be the difference between the expressions used in the Old Testament: "They shall be as though they had not been," and "They shall be utterly destroyed," and the word annihilation?

Answer.—We would understand them to have the same meaning. These Scriptures have reference to the second death only. They might be used as showing what the first death would have been, had there been no redemption from it. But God's proposition was otherwise from the beginning; and the redemption-price has been given. But the expression, "They shall be as though they had not been," is used in connection with certain systems of the present time, which shall utterly fall, shall go down completely. The same expression might be applicable to humanity. Those who sin wilfully now and die the second death, and those who will sin wilfully during the Millennium and die the second death—these will be blotted out of existence, annihilated.

But to use any of these terms in respect to the first death is a mistake. The most we can say is, that as it is with the brute, so would it be with man, if God had not provided something better. God assured our first parents that the seed of the woman should bruise the serpent's head. Thus early he gave a vague promise of a future redemption. There is no recovery from annihilation; it is the end of all hope.

THE EDITOR'S FOREIGN TOUR

(CONCLUDED.)

The evening following the close of the London convention found us at Plymouth, where we had the pleasure of addressing an assemblage of eleven hundred, who manifested deep interest in the message.

The next evening (Wednesday, August 6) we were at Exeter, and addressed an audience numbering about six hundred and fifty. Of these, seventy-two handed in their addresses for further literature, and otherwise manifested an interest in the Gospel of the kingdom.

Next came Cheltenham (Thursday, August 7), eight hundred being present at the public meeting, seventy-four of whom gave their addresses for additional literature along the lines of our discourse.

The following Sunday (August 10) found us again with the London Tabernacle congregation, morning and evening. The attendance was good and the interest deep, as usual. No attempt was made to reach the public, as the capacity of the Tabernacle is only about twelve hundred. During this trip abroad the efforts for the public were in the smaller cities.

Lincoln was our next appointment for a public service. A large auditorium had been secured, and the number present was estimated at fifteen hundred. Of these, one hundred and sixty-eight handed in their addresses for further literature.

Next came Hull, where the public meeting drew out one thousand, of whom one hundred and seventy-nine left their addresses for further reading matter.

On Wednesday evening, August 13, a public meeting was held at Wakefield, the attendance being estimated at nine hundred. Seventy-eight gave their addresses for further literature.

Next came York, Thursday, August 14—attendance fifteen hundred; addresses for further literature, two hundred and seventy-two.

Friday, August 15, we visited Tunbridge Wells. There we were greeted by an audience of six hundred, seventy-four of whom handed in their addresses after meeting, requesting further literature.

Sunday, August 17, we again had the pleasure of meeting the London congregation at the Tabernacle, and again had two enjoyable services, breaking to them, to the best of our ability, the Bread of Life.

Monday, August 18, found us at Walsall. Here a public gathering to the number of nine hundred and fifty gave earnest heed to the message of the kingdom. One hundred and forty-one of the audience gave their addresses after the service for further literature.

Chester was next on the list, Tuesday, August 19. The hall was small; but about five hundred were present, one hundred of whom left their addresses for literature.

Blackburn came next, August 20—a larger hall, eleven hundred present, and one hundred and ninety-six addresses given in for further literature.

Bolton came next, the splendid Town Hall of which was secured. A deeply interested and intelligent audience of sixteen hundred were present. Of these, four hundred and twelve left their addresses and requests for further literature.

We visited Preston Friday, August 22. Again we had a good hall and an attentive audience of fifteen hundred, four hundred and fourteen addresses being left, requesting further literature.

The Glasgow Three-Days' convention opened August 23 It was a fine crowd, numbering about eight hundred to nine hundred—chiefly from Scotland, with visitors also from Ireland and England. We always enjoy our visits to Glasgow. Our Scotch brethren and sisters manifest a warmth and zeal of Christian love, which is impressive and inspiring. We addressed the convention four times on things pertaining to the kingdom—how we shall make our calling and election sure to a share therein; also respecting the value of Bible study as an aid to character-building, etc., etc.

The Sunday evening meeting at Glasgow was for the public. St. Andrews Hall, the largest in the city, had been obtained. It is said to seat forty-five hundred. Every seat was taken and some stood. In a nearby hall an overflow meeting, addressed by Brother Hemery, had an attendance of about nine hundred. The amount of interest may be judged to some extent by the fact that seven hundred and fifty-nine addresses were handed in at the larger meeting and sixty-nine at the overflow meeting.

Following the Glasgow convention, we visited Sterling, there addressing an audience estimated at one thousand. Two hundred and two requests for literature were handed in.

Next came Coatbridge, with an audience of about one thousand, and one hundred and seventy-eight requests for literature—Wednesday, August 27.

Thursday, August 28, found us at Kilmarnock, with twelve hundred in attendance and one hundred and eighty-two requests for literature.

Southport was reached on Friday, August 29. The small hall available was crowded, some standing, about six hundred in all. We left on the night train for Paris, failing to learn the number of requests for literature.

Sunday, August 31, found us in Paris, France. Here we met the little Convention of about seventy earnest, zealous brethren and sisters, some of whom had come as much as a thousand kilometers—from Belgium, Switzerland, Germany, and various parts of France. They represented little classes of Bible Students, and were full of the same loving zeal manifested amongst other nationalities.

The intelligent interest of these dear friends was manifest in their faces and manner and in their testimonies, although we were not able to understand the latter, except with our eyes. We addressed the little convention through one of the brethren, who acted as interpreter. Altogether we greatly enjoyed the Paris convention. No public service was arranged for.

We arrived back in London September 2, attended to some affairs connected with the work there, and left for Liverpool on the 3d, embarking the same day on the steamship "Tunisian."

We had a pleasant homeward voyage, with good opportunities for literary work, reaching Brooklyn on Friday morning, September 12.

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RESUME OF THE ENDING OF THE TIMES OF THE GENTILES

We think of October, 1914, as, in round numbers, the ending of the Gentile times. As a matter of fact, however, the first day of October is not the end of the Jewish year, which varies at its closing, just as at its beginning. It is regulated by the moon, instead of the sun. The Jewish calendar can never depart from this fixed arrangement of regulation by the moon. The date 1914 is not an arbitrary date; it is merely what the chronology of the Scriptures seems to teach. We have never said positively that the Scriptures do so teach—that the Jewish favor will begin exactly at that time, or that the Gentile times will end exacly at that time.

We say that according to the best chronological reckoning of which we are capable, it is approximately that time—whether it be October, 1914, or later. Without dogmatizing, we are looking for certain events: (1) The termination of the Gentile times—Gentile supremacy in the world—and (2) For the inauguration of Messiah's kingdom in the world. The kingdoms of earth will come to an end, and "the God of heaven will set up a kingdom." (Daniel 2:44) The Scriptures do not say that the trouble will come in an hour, or in one day, or in one year. The intimation is that the catastrophe coming upon our civilization will be a very sudden one. (Revelation 18:8, 10, 17, 21; 1 Thessalonians 5:3) But it will be very sudden if it comes within twelve months. The flood required many days to come, and many days to assuage.

NOAH'S DAY SIMILAR TO THE PRESENT TIME

Our thought in connection with the inauguration of Messiah's kingdom is that there is a similarity between the ending of "The world that then was," and the ending of this Gospel age. It is not our thought that the events associated with the inauguration of Messiah's kingdom will all be momentary, instantaneous—in a literal hour, or day; rather, we are to expect that it is to be a gradually increasing trouble. It is to be a culmination of trouble—"such as never was since there was a nation."

Then it will take a certain time for the bringing in of God's favor—the peace, the blessing. It will be some little time before this peace will be developed, as represented by the dove's returning to the ark, unable to find rest for its foot. The dove was again sent forth, and this time it returned with an olive twig, indicating that the blessing of the Lord was bringing about vegetation again. Thus Noah knew that the waters were considerably abated. We do not undertake to say that the trouble will all be over in a year; but, with the kind of trouble that the Bible seems to picture to our minds, we cannot see how it could last more than a year, and yet any of mankind be left alive. There would be no flesh saved—all would be destroyed. The Lord intimates that unless these days be shortened such would be the fact.—Matthew 24:22.

LIGHT FROM THE PROPHECY

The elect will constitute the kingdom before that time. On the divine plane they will then begin the work of blessing and restitution; and this will have the effect of bringing the strife and trouble in the world to an end. Thus the difficulties will not be so prolonged. The olive branch will sprout, the dove will find a resting place, and the new dispensation will be fully inaugurated.

When we look through the propheeies relating to the times of the Gentiles, we find that there are two promises—one appertaining to the Jews and the other to the world. During this period of 2,520 years, known as the times of the Gentiles, the Jew was to have more or less tribulation from the Gentiles. He was not to be free—he would be more or less under subjection to the "powers that be." At the close of this period the church will be glorified. The kingdom will not be established until that time. At the end of the Gentile times Messiah will appear and set up his kingdom.

Referring to the last king of Israel, Zedekiah, we read, "Thou profane, and wicked prince of Israel, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the diadem and take off the crown; . . . I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it to him." (Ezekiel 21:25-27) If this period of overturning be rightly understood to be 2,520 years, it would seem to end with the second coming of Christ and the setting up of his kingdom. The Gentile supremacy was to pass from nation to nation until the time of the establishment of Messiah's kingdom. That would prove that the treading down of Jerusalem would then cease—it would not continue after the end of these Gentile times.

The lease, or permit, to govern the world was given to the Gentiles at the time it was taken away from the Jews in the days of Zedekiah—606 B. C. And during the 2,520 years in which the Jews were to have no government of their own, the Gentiles were to have the privilege of maintaining such governments as they could. One nation after another has tried to govern the world—first the Babylonian, then the Medo-Persian, then the Grecian, then the Roman—including Papal Rome—which was the fourth to attempt universal empire. We are waiting for the time to come when the government of the world will be turned over to Messiah. We cannot say that it may not be either October, 1914, or October 1915. It is possible that we might be out of the correct reckoning on the subject a number of years. We cannot say with certainty. We do not know. It is a matter of faith, and not of knowledge. "We walk by faith, not by sight."

"STRONG MAN" MUST BE PUT OUT

But when these Gentile times expire, we are not to expect that the transfer will come as a flash of lightning. For instance, about May 1, when it is moving day here in New York, the one whose lease has expired is to move out. Then the new tenant will move in. This requires a little time. So it will be with the great change now imminent. He who bought the world is going to take possession. The kingdoms of this world are going to move out. In the world, when moving day has arrived, some may say, It is time now to move. And they may move out in the morning of May 1. Some may have moved on the day previous. And there are some who may stay in until noon of the day of the expiration of the lease. Others, brazen in the matter, will say, This moving makes us a lot of trouble; and they make a great deal of fuss about moving; and when they go, they leave the house in bad order.

We rather think it will be so at the close of the Gentile lease of power. The putting out will not be done before the expiration of the lease. Suppose you were a landlord and your tenant were upstairs, and should refuse to get out. What would be done? You would have to get an officer to put him out. So the officer comes and puts him out, and sets all his things in the street. We think such a procedure is a picture of how the "prince of the world," being slow to move out, will be put out—that he will have to be bound hand and foot. (Matthew 12:29) We think there is going to be a great deal of trouble. But we shall know fully a little later.

"I will overturn, overturn, overturn it, . . . until he comes whose right it is, and I will give it him." (Ezekiel 21:27) The new King will not set up his kingdom in a minute or an hour or a day. He has already come, and will take possession in due time. He is getting ready to take the house, and its present occupant is not quite sure as to whether he has to go

out or not. We think he will have to be put out of the house. The Lord said that, if the strong man had known, he would have watched and not have allowed his house to be broken up.

CHURCH GLORIFIED BEFORE LEASE EXPIRES

As we understand this matter, the church will be glorified before that time. When the lease expires, it would seem that the new tenants will be ready to take possession. And we cannot see how the new tenants could be ready to take possession unless they were glorified beforehand. If they were still in the flesh, they would not be ready to take possession. So if the church is here in 1915, we shall think that we have made some mistake. We do not understand how they will all die between now and the close of 1914—how so many people, all over the world—people of one mind—will all pass beyond the veil in so short a time.

But we can see how the Lord might purposely leave us in a measure of ignorance in this matter. We do not know positively that the month of October, 1914, will see the church all glorified, and the time of trouble ushered in. We merely say, Here are the evidences. Here are the proofs. Look at them for yourself and see what you then think. It is for each to accept or reject the facts. (See STUDIES IN THE SCRIPTURES, Vol. II.)

So far as we can reason, this chronology is reasonably correct—a good basis for faith. "We walk by faith, and not by sight." God did not tell us that we should know the exact hour. But we have certain valuable information, and events seem to be fulfilling our expectations more and more as the days go by.

THE PRESENT OUTLOOK

When we began to publish information respecting these dates and began to describe what was to be expected in the near future—the fulfilling of Revelation 12 and 13, for instance—there was no sign of such things. We pointed out that there would be a Federation of churches, a general union of all Protestants, and that the Catholics would not unite with them. And at that time nothing seemed less likely than that the Protestants would all unite. Years before, the Evangelical Alliance had been formed; but various denominations were urging that it was far better for these different denominations to exist. Competition is the life of business, they said, and was the life of the church also. That was their argument.

Now, however, that sentiment has all gradually given way, and they are unifying. But, from politeness, they do not like to throw away the name, the door-plate, the coffin-plate, of the different sects; hence they hold on to the names. The Federation is coming nearer every week, every day. But it is true that we thought that the "fire would come down from heaven" much more rapidly than it has come.

The Federation is, however, not yet so well organized that it can do very much persecuting. In various cities it has hindered the publishing of the sermons in the newspapers. Some of the newspapers have been forced to give them up. This has been done by ministers going in a body to newspaper offices and saying, We will boycott your paper. Some editors have said, Go ahead and boycott! Other editors, however, have said, Well, we do not want to run against so many denominations. To these latter, this opposition movement looked large, because it represented so many ministers. These editors did not stop to think that comparatively few of the people think enough of these ministers, even to go to hear them preach on Sunday! But the preachers have been trying to exercise power—and are trying more and more.

The time is surely coming when every effort that we can put forth will be throttled. But we intend to keep pushing the door open at every step as long as we can. We are not going to lie down, are we? These conditions have been coming gradually—and are coming on time—though not so rapidly as we were expecting. God's movements are usually very slow. But in this case we have expected something to come suddenly—something to indicate a very abrupt termination—an overturning of the present order of things. And we reason that, if this "Beast" is to have power (Revelation 13:11-17), it should be coming very soon.

Now, of course, all this can take place yet—it could easily be brought to pass, we see. There may be a temporary reign of prosperity, a co-operation with Catholicism. The Federation may continue to prosper for a year yet, and accomplish everything that they are to accomplish before October, 1914; and the fall of Babylon will follow shortly after that date. That is one of the things due to come to pass at that time.

Another thing we have been expecting is the return of the Jews to Palestine. There is more and more now being said about the Jews returning to Palestine, and more interest is being aroused in the matter. When we first began to draw attention to this subject of the return of the Jews to the Holy Land, there was no movement at all of this kind. It has all come since. It has not as yet reached as great development as we might have expected, but it is coming. So when October, 1914, comes, or October, 1915, or some other date (the Lord knoweth) and the Gentile times terminate, it does not follow that there will be an outburst that will revolutionize the world, all in a day. But we believe that it will do so not very long thereafter.

GOOD COURAGE REQUIRED FOR OVERCOMING

"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."—Psa. 31:24.

The Scriptures, everywhere encourage the Lord's people to be full of faith, hope, confidence, trust. As we look out into the world we see particular reasons why this should be so. The majority of the world are full of fear, apprehension, distrust, worry. For this reason they fail to get the best out of the opportunities they have. They know of pitfalls of sin and trouble in different directions, and therefore they have reason to be distrustful, to be fearful.

But the Lord's people have come into special relationship with him and he with them. He has assured them that he will have a supervision of their affairs, as would not have been their experience had they not come into relationship with him. They are, therefore, to hope in the Lord, to trust in him. They are to heed the things which he has said, and to take courage in the thought that their affairs are under his supervision.

God's people have stepped out from the world and joined the standard of the Lord Jesus Christ—the standard of righteousness, truth, holiness, opposition to sin and the adversary. They will be beset by powerful enemies. Against them will be arrayed Satan himself, who will seek to oppose them, as he has opposed all of God's plans. He can make no direct attack upon the Lord, but he can attack his plan and those who believe in God. He it is who instigated the riots, the tumults and the persecutions in the days of the Lord, and subsequently instigated the persecution of the Lord's people.

Satan has not done these things with his own personal touch, but through his deluded servants. He has ever opposed righteousness and all those who love righteousness. On this account the Lord's people need to have great courage; for if they allow the adversary to beat their courage down, he will soon put them out of the battle entirely. A retreating soldier is of no more good than one who has not gone out to battle. Instead of losing courage we are to resign our earthly interests to our Father and trust him that in the present life he will guide us, will overrule everything for good to those who are "the called according to his purpose."

Besides the adversary, we have the general spirit of the world to oppose us. The world considers us foolish in thinking that we have any special divine supervision—that God loves us. They say to us, God has made all the worlds, the thousand of angels, etc. Do you imagine that he has any special interest in you? They tell us that if there is a God, he is so great and we so small that he cannot take any notice of us. Thus they would beat our faith down. And this is the sentiment of the world, even when it is not expressed. And whenever we come in contact with worldly people we find, as it were, a wet blanket thrown on our simple trust, even though they say not a word to us. We need to have good courage and to hope in the Lord, as our text enjoins.

Then, additionally, we have our own flesh. Each of us has in himself, in his own body, an opponent. The Scriptures represent that when we gave ourselves to the Lord and he gave us his holy Spirit, we there passed through a transformation and became embryo spirit beings, the embryo having this mortal body in which to develop until the moment of resurrection, when we shall pass from the earthly to the heavenly condition. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."—1 Corinthians 15:42-44.

But while we are in the flesh, we have all the motions of the flesh. We as new creatures have disowned these. We have turned our backs upon sin. We have exchanged the earthly interests and hopes for the heavenly interests and hopes. By our daily experiences the Lord is testing us. We must be on guard to overcome the flesh. It requires a great deal of courage to fight down the tendencies to sin. And it requires

still more courage that, after battling with the weaknesses and frailties of the flesh, and conquering it, we should additionally force our human bodies to sacrifice, to abandon the earthly things, and to serve the Lord. It requires a great deal of courage; therefore we are of ourselves insufficient.

DIFFERENT KINDS OF COURAGE

But we are exhorted to put our trust in the Lord, and assured that we "can do all things through Christ, who strengtheneth us." (Phil. 4:13) His is a power sufficient for us. It requires all our courage, all our hope—every helpful element that we can put into the fight—in order to bring about the most successful issue. But the Lord supplies sufficient grace so that we may be overcomers. This does not mean that any one will live a perfect life; and he may not fully exercise this good courage. He may make partial failures from time to time. But our Lord is leading us on, and we learn valuable lessons from our failures.

Some, having stronger faith and hope, having their minds fully centered on the Lord, have gone forward courageously. This is called good courage in the sense of being strong courage, proper courage. We might also associate with our text the thought that this hope in the Lord is to be backed up by a good courage, a right kind of courage, a godly courage.

There is a courage that is born of pride, which would say: Do not back down. Do not let anybody get ahead of you. In a battle the soldiers will vie with one another, each having a desire to do something especially conspicuous, which will bring him the applause of his fellows. They need something to inspire them—desire for fame, love of country, music, etc. —in order to give them courage to run the risk of losing their own lives, or to take the lives of other human beings. And this is the kind of courage that will help them to gain the victory in their battle, even though it be an unworthy motive for inspiring courage.

But a courage from right principles, based on faith in the Lord, is not one of bragadocio, but a courage that is noble and pleasing to God. It has its source in a realization that God has promised, and that God is watching, and desires us to be joint-heirs with his Son in his kingdom. He is merely testing us to see whether we will prove faithful. And this courage with us must also be to do things in the right way.

THE EXHORTATION APPLIES TO ALL STATIONS

This exhortation affects us in everything in life, whether we are in one station or another. It would apply to a king on his throne—that he should be courageous enough to do the right thing—the thing understood to be the Lord's will. Such courage would say to us, Do your duty, whatever may be the Lord's will for you. Hope in the Lord, even though your motive will be misunderstood. We should have the good courage to stand for what is right, whether our reward be in this life or in that life which is to come.

This exhortation is for the business man who is a Christian. His worldly friends may say, You will fail in your business. You cannot advertise your business. If you tell the truth, the people will not patronize you; they will go to a place where a host of lies will be told them. If he takes their advice, he will do a larger business, but he will make a failure of the chief affair of his life, he will lose the great prize.

It will apply to workingmen—that they may advocate right principles, and be not faint-hearted and fearful to express the truth. This does not mean that a man should be cantankerous and take a different view of every question from that of others, but that, after conceding every point that may be yielded with wisdom, where there is a principle at stake he should take his stand and say, My thought is thus and so, and I shall be obliged to maintain my position. However, I recognize that each of you has a duty to perform according to his own conscience; and I will content myself with doing what I feel is my duty, not wishing to coerce the remainder of you. But at any cost I will be faithful to principle. I hope that you will not misunderstand me, and think that I am trying to oppose you and to turn the matter my way. I have my rights and my conscience, and you have yours. I am merely telling you what I must do according to my judgment and my conscience. You must do what you think right according to your judgment and conscience.

Thus even those who would think differently would know that the one speaking to them had a conviction, and that he was of good courage. This would apply to the humblest walk in life—to a day laborer, or to a washer-woman—any person.

COURAGE PROPORTIONATE TO FAITH

There are trials and difficulties in the life of each one, great and small. The right kind of courage finds an opportunity to exercise itself in each of God's children. And this is what the Lord is looking for. He is looking for this kind of courage, a courage such as must be found in overcomers. It is only to overcomers that any place will be granted in the kingdom. Whoever has not good courage will not be in the kingdom at all. Hence the lesson of our text is, Be of good courage; for this is the way in which we shall demonstrate our faith in the Lord. He who hopes in the Lord and is loyal to the Lord will be courageous in proportion to his loyalty and his faith.

This kind of courage will stand by us in all circumstances. For instance, our Lord in addressing his disciples on one occasion said, "Ye shall be brought before governors and kings for my sake; . . . take no thought [beforehand] how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." (Matt. 10:18, 19) The Lord's people, whatever circumstances may arise, will have such faith and trust in God that they will conduct themselves courageously, relying on God's power. The Greek here seems to give the thought: Do not be worried when you shall be brought before kings and judges.

The way in which God will give us a mouth and wisdom may vary according to circumstances—perhaps by suggestions from another; perhaps in the hearing of the testimony of some one else; or it may be that a text of Scripture that would be especially helpful would come to our mind. But the thought is that our trust is in the Lord, and that we are not to be in fear and trembling.

The Lord addressed these words to his disciples—the ignorant and unlearned. For them to be brought before kings and magistrates and judges would naturally cause them much apprehension. What should they say? How could they answer those men—those great, learned men! They were very humble, and they realized their ignorance; but the Lord guided them. Education was much less general then than now. Today, practically all are educated to some extent. The assurance of the Lord would, therefore, apply less forcefully to us today, than it would to the disciples then living.

But if we are in any straits, any difficulties, we are to remember that the Scriptures assure us that "The angel of the Lord encampeth round about them that fear [reverence] him, and delivereth them." (Psa. 34:7) This thought should tend to make us cool and collected in our minds, and should enable us to conduct ourselves courageously, feeling ourselves in this close relationship with him, and having the confidence that this thought would give us. Furthermore, we realize that we are not wise enough to know just what God's purposes respecting us may be. We know not, therefore, just how the Lord may prefer to have this or that matter eventuate.

"FAITH CAN FIRMLY TRUST HIM"

The early disciples, thinking of Jesus and what he had said to them, thought: Jesus is certainly a good man; God would not allow any disaster to befall him. Thus they pondered, as they thought of the things that Jesus had predicted for himself. St. Peter said to him, "Thou art the Christ, the Son of the Living God!" (Matt. 16:16) And they thought, How could God allow any harm to come to him? So the disciples concluded that these things he had said must be figures of speech, just as when he said, "You must eat my flesh" and "drink my blood." So now when he said that the Son of Man would be crucified, they thought it was one of his peculiar sayings that they could not understand.

Hence they were quite perturbed, wondering and astonished, when he was arrested and taken before the Jewish Sanhedrin, and when, instead of using his powers and his eloquence, he was dumb, and allowed himself to be contradicted and maligned. Then he was taken before Pilate. Now, the disciples thought, Jesus surely will not hesitate before him! Hence the surprise and astonishment of the disciples again when things turned out so contrary to what they had expected. But such a course on our Lord's part was necessary in the heavenly Father's plan, not merely for the Lord Jesus, that he might suffer and then enter into his glory, but necessary also for the world, because the redemption price must be laid down, must be in the hands of Justice.

We see that the Lord has declared that his people shall not be especially protected along earthly lines; and if in his wisdom it is best in any way to bruise us and put us to shame, as was done with our Master, we are to be of good courage, and he will strengthen our hearts, because we trust in him, we have confidence in him. We know that he is too wise to err, and that there must be a motive, a reason for the permission, whatever it may be. We know assuredly that the saintly ones are precious in the sight of the Lord—are as the apple of his eye; and thus we know that all things are working together for good to us.

So we do not necessarily anticipate that a certain form of words will be given to us, before either judges or princes. We are not necessarily free from worldly condemnation. We are to remember that these words of the Master were applicable to our Lord himself and to the apostles; that Jesus was con-

demned and crucified; that the apostles were condemned and were put into prison and received stripes on several occasions. And later most of them were killed.

Whatever may be the outcome of any matter to us, we are to accept it as from the Lord, whether we are able to discern the reason for it or not. We are to have faith and hope, even though the way is rough, and even though things might seem to be the very reverse of what we expected. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord."—Psalm 27:14.

TEST OF THE APOSTLES AND ITS LESSON

"Watch and pray, lest ye enter into temptation."—Mark 14:38.

We recognize these as words spoken by the Master in the Garden of Gethsemane on the night in which he was betrayed. They were addressed especially, and with much force, to the eleven apostles who were with him, and more particularly to the three whom he had called apart to be a little nearer to him, as he went a little further on in the Garden to pray. The Master seemed to realize that wonderful events were to take place that night. But the apostles did not grasp the situation. Their ears were dull of hearing. They were not without loyalty —it was not a matter of indifference with them, but they did not comprehend.

We are to remember that at this time the apostles were not begotten of the holy Spirit, and could not, therefore, so fully watch with the Lord and pray with him as if they had been spiritually enlightened. Jesus had told them that he would be crucified, but they had taken this statement as one of his dark sayings. They had heard very many of the parables which he had given to the people, which they were not able to understand. He had told them that when the holy Spirit should come it would guide them into all truth and show them things to come.

Amongst those dark sayings Jesus had told them that he was the Bread that came down from heaven. This they did not understand, nor how he was like unto the manna of olden times; neither did they understand how the eating of this Bread would give them life. These things had been so mysterious that they could not accept them, and, as a result, many of those once interested fell away from him. They said, How could the whole world eat his flesh or drink his blood?—it is ridiculous! So they walked no more with him. But the apostles and a few hundred brethren continued to have faith in him. They said, There is some deep meaning in his words, and some hidden reason for his strange course; perhaps, as Jesus says, we shall in time understand. We see so many evidences that he is the Son of God that we must not stumble over these things. Thus they continued to believe in him, and to hold these obscure statements in abeyance in their minds.

IMPULSIVE PETER'S MISTAKE

So, when Jesus told them that the Son of Man must go up to Jerusalem, and that the Jews would crucify him, and that the third day he would rise again from the dead, they could not understand. He had already intimated that all the glorious promises referring to Messiah were applicable to him. How, then, could he be crucified? Accordingly Peter began to upbraid him, saying, What strange things you speak! It shall not thus be done unto thee. But Jesus said unto him, "Get thee behind me, adversary; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men."—Matt. 16:23.

Peter, of course, recognized the rebuke and knew that he had made a mistake. He had thought that some evil might happen to the Master, but no such thing as that he would be crucified. A few days before a multitude of people had cried, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" (Matt. 21:9) There were a million or more Jews in Jerusalem who had hailed him as King. Therefore the apostles thought that the chief priests would not dare to do anything against him. And now they had partaken of the Passover Supper, and Jesus had said to them that he desired to eat the Passover with them before he should suffer. Peter had declared that, though all should deny him, yet would he never deny his Master. Evidently Peter said to himself, What would there be to make me deny him? I could not think of doing such a thing!

The disciples had thought that everything was propitious—so much so that Jesus found them disputing amongst themselves as to who would be the greatest in the kingdom. And they had been so engrossed with these things they were discussing that they could not think of washing each other's feet. Then the Master and the apostles had walked across the brook Kidron and to the Mt. of Olives. After they had entered the Garden of Gethsemane, Jesus took Peter and James and John with him and said, "Tarry ye here, while I go and pray yonder." Then he had returned to them, and finding them asleep had said, "Watch, and pray, that ye enter not into temptation." But they could not think of any temptation into which they could enter in that peaceful spot.

TRIAL AND VICTORY IN GETHSEMANE

Jesus had agonizing experiences in the Garden. He was fearful lest in some way he might have violated the law. He feared lest he had made some mistake and had not come up to the standard—the full requirements of the Father, in respect to the new life which he had begun. In such case his whole human life would be a failure, not for himself only, but for the world of mankind whom he had come into the world to save from sin and death. After the Lord had passed through his trial-experiences in the Garden, God sent him special help. An angel came and ministered unto him. We do not know the nature of this help; but if we can read between the lines, the angel gave him the assurance that he had fulfilled his part —he had rendered full obedience to the Father's will.

Just as soon as Jesus received this assurance, he became very calm. If he had the Father's favor, the Father's blessing, he could pass through any experience, no matter what it might be! Then he returned to his disciples intimating that he had gotten the victory. He was no longer in trouble. He had said, "My soul is exceedingly sorrowful, even unto death." But now confidence had come, in the assurance God had given him. No longer would it be necessary to watch and pray, so far as he was concerned.

RESISTING TEMPTATION AUGMENTS STRENGTH

We note that to the disciples this exhortation was specially needful at that time. With such peculiar trials and testings before them, if they had been watching and praying to God for wisdom and grace, lest they should fall in their temptations —enter into them—they would have had help to resist them. They would have fallen into temptation the same, but they would not have entered into it. Temptations may be presented to us many times a day, and when they come we may be deceived and misled. But a temptation resisted makes us so much the stronger to resist the next. And so the Apostle James says that we are to "count it all joy when we fall into divers temptations." (James 1:2) But no one could count a temptation a joy if, when it should come upon him, he would fall in it —enter into it.

St. Peter could never look back without regret to the moment when he denied his Master. If he had been watching and praying for guidance, he would have come off conqueror when Jesus was arraigned before the tribunal; he would not have thought of denying his Lord. He would have been stronger when the temptation came, and would have said, No, I will never deny the Lord! I will cast in my lot with him! Afterward he might have said, I tell you, brethren, it was a tight place! But I am rejoicing that I fell into that temptation and was yet able to come off conqueror in that terrible hour!

But Satan was desiring to have him, to sift him out, as it were. If, after he had denied the Lord, Peter had said, I will not back down now, I will give the Lord up entirely, and pass right out! then he would indeed have lost everything. But, although he was caught in the temptation, he ultimately gained the victory. It was cock-crowing time, and Peter, hearing the cock crow, said to himself, There, that is just what Jesus said—that before the cock should crow I would deny him thrice. So St. Peter went out and wept bitterly; and, after he had it out with God in tears and prayers, he started again in the good way. And so our entering into temptation may not mean our uttter rout. But the more we resist temptation, not allowing it to overcome us, the stronger characters we will become.

TEXT NOW APPLICABLE IN A SPECIAL SENSE

The experiences of the disciples in connection with this text have been, in the broad sense of the word, applicable to all of God's people throughout this Gospel age, but they are particularly so today. Now is the time for the church to be specially on the alert, to be attentive, to fortify themselves against the wiles of the world, the flesh and the adversary. As the poet Longfellow has expressed it,

"Be not like dumb, driven cattle;
Be a hero in the strife!"

We might be in the Lord's army and yet be like driven cattle. But we are to be intelligent. The Lord has given us an understanding of his plan. In this we have at the present time an advantage over the apostles, for they had not yet seen

the great divine plan of the ages and the significance of the sufferings of the church. We have much advantage in this way. Jesus had explained to them about himself: "Thus it behooveth the Son of Man to suffer and to enter into his glory." And he had opened the Scriptures to them as far as they were able to understand, and had indicated the necessity of his suffering. Still they could not clearly understand. But we have an advantage in that we know what the Lord's plan is; and so the words of our Lord are more forceful in their application to us than to the early church.

Let us be watchful, active, alert, and co-labor with God and with the Lord Jesus Christ. We are to consider the offer made to us—the great high calling—the most wonderful thing ever known in all creation! We shall never have another opportunity of showing God and our Lord Jesus our zeal for righteousness and our earnestness of spirit. The present opportunity is a special one. God has made it possible for all of us, who are in harmony with him, to grow in grace and in knowledge, and thus to be more intelligent in our service. And we are to pray in harmony with that intelligence.

What may be the character of the temptations which shall come upon us, we may not clearly discern in advance; for if we knew all about them beforehand, they would be but slight temptations and easily overcome. Watch, therefore, and pray always. The only safe way is to be always prepared; for our adversary, the devil, is seeking whom he may devour. He knows our weak points better even than we do, and is ever ready to take advantage of them. Each of us needs the Spirit of the Lord in his heart, as well as his "grace to help in time of need," if we would be overcomers. Our daily exhortation to self should be,

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the prize."

PATIENCE A CARDINAL GRACE OF CHARACTER

"Ye have need of patience [cheerful endurance], that after ye have done the will of God, ye might receive the [fulfilment of] the promise."—Heb. 10:36.

The Apostle is addressing the Christian church—You who have left the world, who have accepted Christ as your Standard-bearer, as well as your Redeemer, and who are seeking to walk in his steps, and have made consecration of your life to the Lord—"Ye have need of patience." To a certain extent you did the will of God when you made your consecration to be dead with Christ. But that will of God was more deeply impressed upon you when you began to realize more than at first what this sacrifice would mean, and that only those who suffer with Christ shall reign with him.

"After you were illuminated" you saw the matter clearly, and "endured a great fight of afflictions." This was well. But St. Paul goes on to show in the context that some, after having demonstrated their zeal for a certain time, become cold. They become weary in well doing. And he tells us that these thus cut themselves off from the favors, privileges and blessings belonging to the church of Christ. His exhortation is that those who are still loyal to God at heart continue so and exercise patience, remembering that this is one of the cardinal graces of Christian character. Many have naturally a little love, a little gentleness, a little patience, a little meekness, etc. But after we begin to grow in the graces of the holy Spirit, we need patience to control the flesh, the spirit of the world, the spirit of selfishness.

The will of God is in one sense of the word the standard of God—full perfection—that we should be like our Father which is in heaven. But God remembers that we are fallen creatures, and that we cannot do perfectly. Our text does not mean that we must do the will of God in the perfect and complete sense; but rather, as the Apostle elsewhere says, ours is a reasonable service. When we present our bodies living sacrifices to God, it is our reasonable service. God does not expect us to do that which is impossible.

THE PURPOSE OF OUR TESTING

What is this will of God? Stated in concrete form, "This is the will of God [concerning you], even your sanctification." (1 Thess. 4:3) As the Apostle teaches, consecration is a full and complete setting apart. If we do such a setting of ourselves apart at the beginning, then the Father sanctifies us—begets us as new creatures, and sets us apart. So we have, first of all, our setting of ourselves apart; and then God's acceptance by our begetting of the holy Spirit as new creatures, and his continued work in us.

We are doing the will of God when we fully consecrate ourselves to him, and attain a place in the new creation. But he wills to put us to the test. How much do we love God? How sincere are we? A soldier in an army might be loyal in time of quiet, but how would he be in time of stress? Would he desert the flag then, or would he prove himself a good soldier? He would need a great deal of patience. If he says he loves his country, his endurance and faithfulness will be tested in her time of need. He must go on picket duty; he must sometimes do menial work. He must endure wearisome marches, and many privations. All these things are required of a faithful soldier. If he is faithful, he is likely to be promoted, honored, for his faithful service.

So we are tested as to our loyalty. What are we willing to endure for Christ's sake? How fully are we submitted? How deep does our submission go? Are we wholly in harmony with the will of the Lord? Is our interest merely superficial, or does it enter fully into our hearts? The question is not merely, Shall we make the consecration?—but after the Christian has taken all of these preliminary steps, to what extent will he manifest patient endurance and obedience and loyalty?

God puts us to these tests because he has great honors to bestow on those who will be overcomers. They are to be a select company, and these will receive the promise. As the Apostle says, it is after we have proved our loyalty to the very last, that we shall receive the promise; i. e., its fulfilment.

THE ESSENCE OF THE PROMISE

When, where, what is the promise? Undoubtedly the promise will be received in the resurrection. The promise includes all that God has in reservation for them that love him—that love him more than they love houses and lands, or children, or parents, or friends, or husbands or wives, or self, or any other thing.

The particular promise that the Apostle refers to here is The Promise. All our hopes and blessings are centered in the original promise made to Abraham, when God brought him out of the land of Chaldea into the land of Canaan. God promised Abraham that in his seed should all the families of the earth be blessed. That has been the great promise for encouragement to the seed, to give them patience and fortitude. This is the essence of the promise—that those who receive the promise shall be the seed of Abraham to bless the world. The faithful in Christ will be associated with him in his kingdom—will have the honor of blessing all the families of the earth under this kingdom. Every creature of God shall then be brought to a knowledge of his truth, and shall have the opportunity of being restored, if he will, to perfection, to all that was redeemed on Calvary.

Now the opportunity is different. Now the selection is being made of those who will inherit the promise as the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The Apostle is in our text urging that we continue to be Christ's and to abide in him. All those who thus remain in him to the end will be glorified with him. In order to remain faithful, we must have his spirit of devotion.

NOTABLE EXAMPLES OF PATIENT ENDURANCE

St. James exhorts the church saying, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Those whom the Apostle addressed already knew of the sufferings of Jesus. They already knew of the faithfulness of the apostles. And now he was calling the attention of their minds to something additional. He is urging, Look back into the past, and see that patient endurance has been characteristic of all who have lived holy lives. These examples should be lessons of encouragement to us, in addition to those we have in the living brethren around us!

Then there is always something to be gained in casting the mind backward. The things close at hand are too near to be seen in their proper light. It was fitting that the Apostle should call attention to those faithful ones of the past, so that we might be encouraged to note what God desires. In those who are his, he desires a willingness to endure patiently and loyally, thus manifesting true character, that which greatly pleases him.

As we look back over the Old Testament record of the Prophets, we notice that many of them displayed this very quality referred to by the Apostle as loyalty to the Lord, a willingness to suffer afflictions for his sake, and not as experiences brought through chance upon them by the people. We

see Moses—how willing he was to suffer affliction because of his faith in the promise made to Abraham and his conviction that the promise would come true. He preferred to suffer with the people of God rather than to live at ease in the royal family of Pharaoh, into which he had been adopted.

We see in Job another example of patient endurance of tribulation and of strong opposition for a considerable time. We see the same in Jeremiah—how much his faithfulness cost him of hardship, and how patient he was. We see the same in Daniel the Prophet—his faithfulness to the Lord, his patient endurance of whatever God permitted to come against him. And so with others of the prophets. And we read their experiences were written for our admonition, our instruction. Although they belong to one dispensation and we to another, yet their experiences furnish us good lessons.—1 Cor. 10:6, 11.

PERSONAL APPLICATION OF THESE LESSONS

Applying these lessons to ourselves, we may say that to whatever extent we may be privileged to speak the Word of God and to suffer persecution therefor, if we take it with patience, it will bring us a corresponding blessing and commendation from the Lord. But we cannot think it would be pleasing to him if, when we suffer, we think, Oh, how terrible, terrible, terrible! Such an attitude would not be taking his Word for it, that "All that will live godly in Christ Jesus shall suffer persecution," and that all things shall work out for our good.—2 Tim. 3:12; Rom. 8:28.

When Job was rich, prosperous, God tested him by taking from him all his family, all his wealth, his health, and even allowing his wife to turn against him. Yet in all this Job did not turn against God. He did indeed express wonder, but he looked to the Lord in faith and said, "Though worms shall destroy this body, yet in my flesh shall I see God." I shall yet receive the manifestation of his favor, and learn what he means by these experiences, these afflictions, coming upon me. "Though he slay me, yet will I trust in him."—Job 13:15.

After his testings had been accomplished, God gave him back children, houses, lands, friends. And these coming in abundance shadowed forth the blessings of restitution—how the tribulations of mankind will eventually work out for good to those who will love God. If those who are now suffering affliction because of their loyalty to the Lord, because of their trust in his arrangements, will take afflictions and trials joyfully, these will surely work out good to them—"a far more exceeding and eternal weight of glory."

GOD BURIED MOSES, HIS SERVANT

NOVEMBER 16.—Deuteronomy 34:1-12.

"Precious in the sight of the Lord is the death of his saints."—Psalm 116:15.

Moses is one of the grand characters on the pages of history. His nobility looms up as a great patriot, general, judge and ruler of his people; and still more grand does he appear in his relationship toward God. He was the personification of obedience and loyalty as a servant of Jehovah. In this he typifies the "greater than Moses," Messiah. As we read, "A Prophet shall the Lord your God raise up from amongst your brethren like unto me" (Deuteronomy 18:15)—I am a diminutive picture or representation of that great Teacher, Leader and King whom Jehovah will anoint to be the real Deliverer of Israel and the world from the bondage of Satan, sin and death.—Hebrews 2:14, 15.

Any one may discern something of the greatness of Moses from the records. Any one may perceive that it required great patriotism to forsake the courts of Pharaoh to cast in his lot with his brethren, the Jewish nation, and to become their leader out of bondage to the land of promise. Any one can note the patriotism of the man when, as mediator for his people, he pleaded with God for the forgiveness of their trespasses, declining the proposal that the nation be cut off and that he and his family inherit the promises instead. Any one can see that great faith in God was necessary for the position occupied by Moses. But only comparatively few see the real depths of Moses' character; for only a few grasp the real situation and realize the divine call to the nation of Israel and the work of Moses as their mediator.

MOSES, THE SERVANT OF GOD

We cannot help feeling sympathetic toward this grand servant of God—"the meekest man in all the earth"—in respect to the particular cause which, as a penalty, barred him from entering Canaan with his people and made him, in a typical way, a representative of those who die the second death. After so many years of patience and long-suffering and loyalty to God, in an unguarded moment Israel's great mediator failed in meekness and in loyalty. Directed by the Lord to speak to the rock, which on a previous occasion he had smitten, Moses petulantly smote the rock the second time, saying to the people, "Ye rebels, must we bring you water out of this rock?"

The rock whence came the life-giving stream represented the Rock of Ages—Messiah, who was to be smitten once more. Compare Hebrews 6:6.

The fact that Moses was used as a type of the second death class in no sense implies that he experienced the second death, nor that he cut himself off from divine favor. The punishment which he received merely helped to complete the typical picture—he might not enter Canaan—he might not enter the promised land.

CANAAN VIEWED FROM MT. PISGAH

Pisgah is one of the peaks of Mount Nebo. From it Moses got a considerable glimpse of the promised land, toward which his eye of faith had looked for eighty years and toward which he had laboriously guided the nation of Israel for forty years. This grand old servant of God, fully resigned to the divine will and arrangement, was put to sleep by the Lord whom he served. The Jews have a saying that the Lord kissed him there. His place of sepulchre was hidden—doubtless to prevent anything of the spirit of idolatry. The New Testament declares that Satan strove for possession of the body of Moses, doubtless with a view to using it in some idolatrous way, but Jehovah forbade.

MOSES DIED AND WAS BURIED

We are not to overlook the fact that Moses died, and that he will not live again until the divinely-appointed time when, under Messiah's kingdom, he will be resurrected. Meantime he has slept with his fathers, as the Bible generally records of all who died.

The account of the transfiguration of our Lord and the appearance of Moses and Elias with him in that vision must not be made to contradict the statement that Moses died, and that the only hope for anybody is by a resurrection from the dead. (1 Cor. 15:13, 14) We have Jesus' own word for it that neither Moses nor Elias went to heaven. He declared, "No man hath ascended up to heaven." (John 3:13) Jesus explained that what the disciples saw on the mountain was not a reality, but a vision—just as the trumpets, beasts, etc., of Revelation are not realities, but visions. "Tell the vision to no man." (Matthew 17:9) St. Peter, who witnessed the vision, declares that it was a representation of Messiah's kingdom. (2 Peter 1:16-18) Moses represented one class and Elijah another, as participators with Jesus in his Messianic glory—in the kingdom which is to bless the world, the kingdom which, established on earth, will quickly correct wrong and effect the accomplishment of God's will as completely as it is done in heaven.

GOD'S PROMISE TO ABRAHAM

At the foundation of all of God's dealings with natural Israel and with spiritual Israel lies his great promise made to Abraham and bound with an oath—"In thee and in thy seed shall all the families of the earth be blessed."

God purposed from the very beginning that the curse of death should not be an everlasting curse on the race. From the beginning he purposed in himself the healing of sickness, sorrow and pain, and that the time would come when he would roll away the curse. From the beginning he premeditated sending the Lamb of God, who by redeeming the world should take away its sin, lift the curse and bring in a blessing to mankind in its stead. Yet the first clear statement of this divine purpose was made to Abraham—that himself and his posterity should be associated with God in the great work of human uplift and blessing.

Although God knew that no member of the human family could perfectly keep the divine law, nevertheless it was expedient that this matter should be exemplified. Hence, before God was ready to bring in the Messianic blessing, He made a proposition to Abraham's posterity through Jacob—suggesting to them that if they would show their loyalty by keeping the divine law God would be ready to use them as the promised seed of Abraham for the blessing of all nations. Israel's sixteen centuries of endeavor under the law are summed up by St. Paul, saying, "By the deeds of the law shall no flesh be justified in God's sight."—Romans 3:20.

PREPARATION OF THE SEED

This led up to Messiah's time. The Logos, by virtue of a special birth, became Jesus and sacrificially laid down his life, in harmony with divine foreknowledge. To him were gathered such of the natural Israelites as were saintly at

heart, to be his disciples—to share in his sufferings and death and to be made partakers of his glory and exaltation to the divine nature. These elect, or select, ones are with Jesus to constitute the antitypical Moses. To this end they were called, or raised up from amongst their brethren, as Moses prophesied. Not enough of such "Israelites indeed" being found, divine wisdom has been calling and selecting others throughout this age from amongst the Gentiles—from every kindred, nation, people and tongue.

Thus gradually God has been preparing the great Prophet, Priest, King and Judge, who during the thousand years of Messiah's kingdom will be the Mediator between God and all who desire to draw near to him and to receive his blessing. These will be related to the repentant world as the priests of Israel were related to their nation; but their work will be efficacious, and not a failure, because based upon the "better sacrifices" for sins (Heb. 9:23), and therefore backed by divine power in the forgiveness of sins and the deliverance of the willing and obedient out of bondage to sin and death into the glorious liberty of the children of God. This grand antitype is before us and will, we believe, soon have its glorious accomplishment.

The Messiah whom God is thus preparing, composed of Jesus the Head and all the elect of Israel and of the whole world, the body of Messiah, will, like the type, be very faithful, loyal, patriotic toward God and toward the people. Indeed, it is one of the tests of these that they shall be willing to lay down their lives for the brethren and be faithful to the principles of the divine character even unto death.

MOSES' MESSAGE TO ISRAEL

The Book of Deuteronomy may in a general sense be said to be the dying message of Moses to Israel. It is supposed to have been uttered within a few days of his death.

The first address begins with Chapter 1:6 and concludes with Chapter 4:40.

The second address begins with Chapter 5 and extends to the end of Chapter 26.

Third address, Chapters 27, 28.

Fourth address, Ratification of the Covenant, Chapters 29 and 30.

Joshua appointed to be the successor of Moses, Chapter 31:1-8.

The Song of Moses, Chapter 32—"The Rock of Israel"—delivered on the very day in which his summons came.

The Blessing of the Tribes, Chapter 33, on the same day.

The tenor of these addresses was hope toward God, faith in the promises and loyalty to their covenant engagements.

FERVENCY OF SPIRIT NECESSARY TO OVERCOMING

"Not slothful in business, fervent in spirit, serving the Lord."—Romans 12:11.

This text might very properly be transposed to read: "In serving the Lord, be not slothful in business, but fervent in spirit." The primary thought, the central thought, is that the Lord is to be served, and on this account we are to be careful to learn what kind of service is acceptable.

We ask first, Why should the great Creator of all things, the Upholder of all things, need our service? And the Bible answers us that God needs no service whatever, that he is quite competent to carry out his own plan, but that he is pleased to have the co-operation, the sympathy, of his own servants—not only of the human family, but also of the spiritual family—that God is not making an exhibition of his own power, but that all of his intelligent creatures are permitted to become more or less participants in the one plan of which he is the center.

This is particularly true of the earth. God permitted the adversary to overturn things, and has permitted sin to have its course, in order to illustrate certain great principles that operate in the universe, according to certain laws. Whoever violates the principles of righteousness will have proportionately an unsatisfactory experience, as sin is contaminating and contagious. And so what might appear as God's inability to control sin and its evil influences will ultimately be seen from a different standpoint—illustrating his justice, wisdom, power and love.

As some great business firm might say, Now we do not need any capital, but we will hold the balance of stock, and allow some to go out amongst the employees, so that each one may be associated in the business—have an interest in the business; just so God makes use of capital, having plenty otherwise himself. God therefore arranged the plan just as it is.

In God's plan, the Logos was to have the first opportunity of becoming man's Savior and of bringing everything earthly to a condition of full perfection. God so arranged the matter that it would require a death to redeem mankind. God could have imposed a different penalty. He could have put a penalty of ten years of disfavor, or what not, for the first act of disobedience. But he did not. He put the penalty of death. And then he made the proposition to the great Logos that if he would carry out his plan of being the redemption-price for Adam and his race, which would cost him his life, he would be granted still greater honors.

So the Logos left the glory that he had with the Father and humbled himself to become a man and to die, even the death of the cross. "Wherefore God hath highly exalted him." In this way our Lord Jesus was permitted to be a co-laborer with God. He was required to be faithful, zealous in spirit, fervent in spirit. And we read of him, "The zeal of thine house hath consumed me." He was to be self-sacrificing and not self-seeking.

The pictures of these things were given aforetime—before he came into the world. As Moses lifted up the serpent in the wilderness, so should the Son of Man be lifted up, etc. It required a great deal of fervency of spirit to carry our Lord through all the bitter experiences of his earthly existence. He needed to have a great deal of faith in the Father and a great deal of devotion to the Father. And the fact that he overcame the difficulties shows that he had the faith and the fervency.

WHO SHALL BE ABLE TO STAND?

But our heavenly Father's plan is even broader than this. He planned that Jesus should have associates. And so the Apostle declares that God, who foreknew our Lord Jesus as the great Shepherd of the sheep, foreknew us also by him—with him. And if we partake of his sufferings in this present time, we shall also share with him in the glories to follow. This was premeditated in God's plan from before the foundation of the world.

This feature of the plan began to operate at Pentecost. Those who had already believed in God as a Savior, and who had tendered their hearts to the Lord, could not be accepted until Jesus ascended up on High and made application of his merit for them—on behalf of all such. The holy Spirit was given at Pentecost. Immediately they were privileged to begin a service for the Lord—a service that was made necessary in God's arrangement. He could have done without this service, but he did not—he arranged to have this very service. He purposed that a witness should be given to the world, to gather out a people for his name, and that those who should give the witness should show their faithfulness in the trials and tests that would come to them.

The Father is seeking such to serve him as serve him in spirit and in truth. Therefore he allows the way to be made narrow by the opposition of the adversary, the flesh and the world, so that none but those who are fervent in spirit will stand the tests. Others will not enter this work, or will fall out by the way. They will say that it is too hard. If you are God's servant they will say all manner of evil about you. They will say that you are a hypocrite, etc. God does not cause the adversary to do this, but he permits it, not because he is limited in power and could not cause it to cease, but because he is testing all who would be followers of Jesus. And he wishes to have no others in that elect company than those who are fervent in spirit. Therefore are there such services and such tests.

THE CAUSE OF OPPOSITION

The great business in life of those who would honor and serve the Lord is to serve the brethren and the truth. Everything that represents the truth these soldiers of the cross are to uphold—everything that is right, just, true. They will give their approval to such things and their disapproval to other things. This is what causes the opposition of the flesh and of the world and of the adversary.

So, then, Christians have become dead to the world and alive toward God. Having thus been received and counted in as a member of Christ, every such one has as his special business the service of the Lord, the brethren and the truth. And according to his abilities and opportunities is he to engage in this business. And this is to be his mind or disposition—to serve the Lord. And he is to be fervent in spirit, not indifferent, not lukewarm. As the Lord Jesus was fervent in spirit, even so are we to be. The fervency of his spirit for God and his arrangements consumed his life. So it must be with all those who serve God—those who walk in the Master's footsteps. This must be the chief business in life for God's people.

HOW TO REDEEM THE TIME

It is necessary for us to engage in some kind of occupation in order to secure a livelihood. God has so arranged in order to prove our faithfulness. Further, as other people are engaged in these same occupations, laboring for the comforts of life, we are compelled to compete with these to some extent. But as we see that we have a nobler business, we shall see to it that all these secular things in life are cut off, as far as possible, in order that we may have the more time for the Lord's service. The old ambition to gain earthly things would lead us to lay up treasures on earth. But the hope set before us in the Gospel leads us rather to lay up treasures in heaven, "where moth doth not corrupt," etc.

So this class do with as few luxuries in life as possible, in order that they may lay down their time and strength in his service. And the more they do this, the more they become copies of God's dear Son. Thus, if any one is engaged in the carpenter business—the same in which our Lord engaged when he was a youth—he will say, How can I minimize the affairs of life so that I can give more of my time to the Lord and less to earthly matters? And so it will be his endeavor to cut off the desire for earthly luxuries. More and more he will count the affairs of this life as loss and dross in comparison with the glory of the life beyond.

In proportion, therefore, as we imbibe the truth, in that same proportion will be our desire to be fervent in spirit—in that same proportion we shall be striving to sacrifice, to cut off, to devote to the Lord this time and talent and energy. We do not think that the Lord would wish us to be too particular regarding earthly things and waste valuable time. For instance, we might say, I will keep this house as unto the Lord. And we might give too much of our time and attention to different matters about the house. But the Lord is inviting us to choose the better part and not to give too much time and attention to procuring and caring for ornaments and bric-a-brac. Whoever would give too much time to the housework or to other earthly affairs would show that he did not appreciate the privilege of the Lord's service.

When we look about us, we find that all men need so much and the household of faith need so much. "What do they need?" They need the truth. "Is the truth, then, to go now to the world?" Yes, to all who have the hearing ear. There is a satisfaction and a blessing in having the mind properly sustained. We would rather be without all the luxuries of life, and have this truth. We would rather suffer the loss of everything else than suffer the loss of our being.

If everything else in life were taken from us, and we were without a penny in the world, we would still be rich toward God if we had the truth. And so we all are needy in respect to this intelligence, this knowledge. When we perceive this, how could we be indifferent to the telling forth of the praises of him who has called us out of darkness into his marvelous light! So, then, God has so arranged this matter that all those who believe and become children of God may have a share with him in his great work. And since we know these things, they become a test of our loyalty and our love. And the Lord seeing or not seeing this character in us will determine whether or not we shall be associated in the honorable work on the other side of the veil.

ISRAEL UNDER A NEW LEADER

NOVEMBER 23.—Joshua 1:1-9.

"Be strong and of a good courage."—V. 9.

Israel spent thirty days in mourning for their great leader, Moses, yet with one accord accepted Joshua as their new leader by divine appointment through Moses. Like other Bible heroes, Joshua was renowned for his faith and his loyalty to God. At the time of taking Moses' place he was in his eighty-third year, yet full of vigor, and evidently the best qualified man for the position. He and Caleb only had been of mature years when the Israelites left Egypt. They only had been witnesses of God's marvelous dealings with his people. They two had been the spies who brought an encouraging report of Canaan, which the people refused and on account of which refusal the adults died during the succeeding forty years of wilderness journeying.

The fact that Moses was vigorous at one hundred and twenty, and Joshua at eighty-three, speaks loudly to us in confirmation of the Bible's teaching that Adam was created perfect, and that the entire race has since been fallen in sin and death—sharing Adam's penalty, "Dying, thou shalt die." The intelligence of these men, as well as their vigor, quite contradict the Evolution theory; for this very Joshua had been one of the slaves in Egypt.

ISRAEL'S REAL LEADER—GOD

Not for a moment are we to lose sight of the fact that God had adopted the nation of Israel and entered into a special covenant with them; and that, therefore, He was their real Captain and Leader—Moses, Joshua and others being merely His representatives and mouthpieces. We have already referred to the reasons for the adoption of Israel by the Almighty, and in a subsequent lesson will consider them more fully.

THE NEW LEADER'S NAME

Joshua's name was originally Hoshea, the same as that of the Prophet Hosea, signifying salvation. To this was prefixed (Numbers 13:16) *Je*, an abbreviation representing the word Jehovah. Thus the name became Jehoshua, signifying Jehovah's salvation. This was shortened to Joshua and Jeshua. (Nehemiah 8:17). The Greek form of this word in the Septuagint is *Jesous*—Jesus.

For twenty-seven years Joshua was the leader of Israel, faithful to God and to the people. He not only led them through Jordan and directed in the conquering of city after city, but he divided the land amongst the tribes and governed the people with great acceptance, dying at the age of one hundred and ten.

It would not do for us to contrast Joshua with Moses as a leader; for they were men of totally different types. Indeed, any one contrasted with Moses would be disadvantaged, so high did that great statesman tower above the average of humanity then or since. But while Joshua could not be Moses, the leader, commander, law-giver, he was faithful as a follower of Moses, as one who obeyed the divine law, and whose faith and influence with the people were helpful to them. He was just what God wished him to be, and whoever is worthy of such a testimony is truly great.

The Lord's command to Joshua was, "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. . . . There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee. . . . Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest."

THE LAND OF PROMISE

That Joshua and Israel in conquering Canaan should take forcible possession of it is called in question by some. They ask, By what right might one branch of the human family destroy another and seize their land? Where is the justice of such a course, not to mention the absence of love? How could the Golden Rule be applied to such a course—do unto others as you would be done by?

There is but one answer to this query; and, rightfully seen, it is a satisfactory answer. The Lord declares that the earth is his, that he gave it to the children of men, as represented by Father Adam. (Psalm 115:16) But the gift was conditioned upon obedience and loyalty—disobedience, disloyalty, being punishable by death. Adam incurred this penalty; and his children, under the laws of heredity, shared it with him, because born in sin and shapen in iniquity. Thus all human right in the earth was abrogated by the death sentence upon the sinner.

God purposed in himself the recovery of Adam and his family from the curse of death—through Messiah—through his death and by the power of his Messianic kingdom, not yet established. In preparation for these blessings to come, God laid hold upon the nation of Israel and blessed them by making a covenant with them. Although they could not fulfil the terms of the covenant and obtain the choicest blessing of God, nevertheless the Israelites were greatly blessed by their Law Covenant, and many of them were fitted and prepared by it for cooperation with Messiah in his kingdom in due time. Meantime, the experiences of Israel were overruled by the Almighty, to make of them types and symbols illustrative of the divine plan as it will be finally outworked on a higher plane.—1 Corinthians 10:11.

In carrying out this arrangement with Israel, God promised them and gave them Palestine. He explained to them, nevertheless, that this gift was not because of their worthiness, but because of his favor toward them in pursuit of his own great plans previously outlined to Abraham. He further explained that the people of Canaan were not making progress, and that their further continuance would be neither for their good nor

for the Lord's glory—as with the Sodomites, whom God took away as he saw good.—Ezekiel 16:49, 50.

TO SHEOL, NOT TO TORMENT

It is well that we should remember that the Bible hell, to which the Canaanites went when they were slaughtered, is not the hell of torment pictured to us in the creeds. Their destruction by the Israelites sent them to sheol, to hades, to the tomb, where "there is neither wisdom nor knowledge nor device." (Eccles. 9:10) There they sleep with their forefathers—just as we read of all the good as well as of all the evil ones of that time. Abraham slept with his fathers, who were heathen men.

All through Bible history we read that both good and bad, dying, were gathered to their fathers—slept with their fathers. There they are still, waiting for the glorious resurrection morning, when Messiah's kingdom, having inaugurated a reign of righteousness, will bring the earth to its Edenic condition and bring back eventually every man in his own order—all that sleep in hades, in sheol, in the tomb.—1 Corinthians 15:21-29.

Death with humanity is totally different from death with the brute, because of the divine promise that there shall be a resurrection of the human dead, the just and the unjust; and because in fulfilment of that promise God has already sent his Son. Jesus already has died for human sin, thus opening up the way for the resurrection—that God might be just and yet be the justifier of those accepting Jesus.

True, few have accepted him as yet, because few have come to a knowledge of the truth. The great masses of the world are still blind and deaf, and know not. The glorious promise is that in Messiah's day not only shall all be awakened from the tomb, but the knowledge of the glory of God shall fill the whole earth. Then all the blind eyes will be opened and all the deaf ears will be unstopped. All will have the opportunity of returning to divine favor under Messiah's kingdom. Those refusing to come into harmony will be classed as wilful rebels, and will die the second death.

The nation of Canaan, like all other nations, will have a share in that glorious time when Jesus, the Light of the world, will lighten every man which shall come into the world.—John 1:9.

From this viewpoint, the taking of Palestine from the people who were using it to no profit themselves, and the giving of it to Israel for the enactment of types of good things to come, was not injustice, but wisdom. And taking away by the sword the people already condemned to death was just as proper as if they had been taken away by famine and pestilence. In any event, the divine provision for them all through Christ is a blessing, which will reach them in Messiah's day, when the earth shall be free from the curse. Then the curse will be rolled away and the blessing of the Lord shall be rolled upon them, when the enlightened will love righteousness and hate iniquity. To all such there will be no more sighing, no more dying, no more crying. Wilful evil-doers will be destroyed; and all the earth having been brought to perfection, God's will shall be done on earth as perfectly as it is done in heaven.

MORE ABOUT THE GREAT PYRAMID

Brother Morton Edgar has recently issued a very neat little book dealing with the Pyramid, and corresponding in size and shape to the Karatol and India paper STUDIES IN THE SCRIPTURES. It is on India paper, cloth-bound, two shillings (fifty cents). We are informed that it treats the passages of the Pyramid very critically and finds that many of the measurements are closely corroborative of the time features of the divine plan presented in the STUDIES IN THE SCRIPTURES. We are advised that it gives seven different corroborative proofs that the close of the year 1914—namely, about October, 1914—will mark the closing of the Times of the Gentiles, and the beginning of the Messianic reign. Many of the dear friends are rejoicing in these corroborations.

Any desiring to procure these books can send their orders to our office, or to Morton Edgar, 224 W. Regent street, Glasgow, Scotland.

We wish still, however, to reiterate what we have said from the first respecting the date of the close of the Times of the Gentiles; namely, that the calculations as we presented them in Vol. II, STUDIES IN THE SCRIPTURES, are the truth to the best of our knowledge and belief. Nevertheless, there is enough uncertainty about the matter of chronology to make it a matter of faith rather than of positive knowledge. We remind our readers that our consecration to the Lord is not to October, 1914, nor to any other time except that mentioned by the Savior—"Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

CHOOSING ELDERS AND DEACONS

Numerous inquiries have come to us indicating that some of the brethren have difficulty in applying the suggestions given in Vol. VI, on the subject of election of servants for the classes—elders and deacons.

It was not our thought there to lay down an invariable rule on the subject. The Bible gives none, and no one else has a right to establish such a rule. Our suggestion was that wherever possible the election should be unanimous, and unless seventy-five per cent. of the class, or more, favored a brother's election, it would be rather unwise for him to accept the office—the service. We did not by this mean that a minority of twenty-five or thirty per cent. should be encouraged to obstruct the class and hinder an election.

Strictly speaking, a majority of one in a class would decide any matter except as love might come in to urge a consideration of the sentiments of others. If, for instance, a class numbered one hundred, fifty-one of these would have a right to decide respecting who should be the servants of the church, and the other forty-nine should very quietly acquiesce, recognizing the fact that they constitute only a minority, and should loyally strive to support the will of the majority.

Only the spirit of love and the best interests of all in the class suggests more than fifty-one per cent. Love should strive for a unanimous vote. But how might this be obtained? We will offer a suggestion.

Suppose that in a class of one hundred six elders were considered necessary for the service. A, B, C, D, E, F would represent available candidates of more or less ability. A might have a hundred votes; B, ninety; C, eighty; D, seventy; E, sixty; F, fifty. Under a strict voting on the lines of preference only two would be selected on a ninety per cent. basis; but our thought would be that the entire six might be unanimously elected, if they were on the average as good material as the class possessed, and if nothing were known derogatory to their moral characters.

It is a mistake to think that the standards established by St. Paul are to be taken literally, for no one would be found fully up to all the requirements. The Apostle has stated what the ideal elder would be. Each voter should have this ideal before his mind in thinking of the will of the Lord; but the class is not to be left without an elder unless there are serious blemishes.

Our Lord similarly set a perfect standard before us when he said, "Be ye perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Who is perfect in the sense that God is perfect? "There is none righteous; no, not one." (Rom. 3:10) The Master evidently meant that we should not measure ourselves by a low standard, but by the perfect standard, that thus we would be assisting ourselves up to the grandest ideals in respect to our own lives and characters and in respect to those chosen to be elders and ensamples to the flock.

Be it always remembered that none are to vote except those professing full consecration, manifested by the usual symbol—immersion in water. Such as have not symbolized their consecration are not to be disowned as brethren, but should be considered so immature as not to be competent to express an opinion in respect to who would be qualified to serve the church, and, of course, would not be qualified to be servants themselves.

Another question which here and there is obtruding itself is, Should any one be chosen as a servant of the church who has not taken the special vow which so many of us have found very helpful, and which has been recommended to all? We cannot make the vow a test of brotherhood, for, even though we believe that the Lord has specially brought it forth at this time, and that to a certain extent he intends it to serve as a test amongst the consecrated, nevertheless the Bible does not authorize us to make this a test of brotherhood. It is a matter of judgment rather than of divine direction, just as the candidate's misuse of the English language, or uncouthness of manner might properly enough be taken into consideration, although not mentioned in the Bible amongst the qualifications for eldership.

It would rejoice us greatly to know that all the dear elders and deacons amongst the Lord's people everywhere

could see eye to eye with respect to the reasonableness of the vow, and its harmony with the divine Word and with our consecration vow, to which it is, as it were, a blue fringe, or border and finish. One can scarcely refrain from wondering what objection any Christian brother or sister could have to that vow. To some of us it seems as though it would imply either something wrong as respects their heart intentions or something defective in their reasoning faculties. However, we are not competent to judge so closely. The Master said, "Judge not."

Our thought is that in selecting elders or deacons a preference might well be given to those who have taken the vow and who see eye to eye on this subject. Nevertheless, if the brethren who are competent to lead classes are acceptable in every way and are not opposers of the vow, they might be chosen. This would be especially true of those who declare that they are living up to all the requirements of the vow to the best of their ability, and merely decline to take it because of fear that somehow or other the taking of this simple vow might injure them while it helps others. We may not understand the processes of their reasoning, nor the attitude of their hearts, but we may under such circumstances pass over what we cannot understand nor appreciate.

SOME INTERESTING LETTERS

PROSPEROUS MEETINGS IN GERMANY

Dear Brother Russell:—

Brother and Sister Rutherford have just left for Zurich. The eight public meetings were quite a success:

			Addresses recd.
Hamburg	2,500	hundreds turned away	616
Berlin	3,000	500 of these in a second hall	620
Dresden	1,600	750 turned away	700
Leipzig	1,500	several hundred turned away	442
Elberfeld	2,500		740
Siegen	800	200 turned away	288
Cöln	2,000	several hundred turned away	346
Stuttgart	4,000		1,232
	17,900		4,984

Together with the 16,000 addresses received in the last few months in connection with my discourses this makes 21,000. We will do what we can to feed these through our few able colporteurs. They all received a copious supply of literature. Where it seems impossible to canvass these addresses soon, we will send them a handsome little circular illustrating the volumes.

Surely, the hungry ones can have food for thought and heart! We are much encouraged.

We are having a local convention here today and another public meeting tomorrow evening. I will do all I can to encourage the friends in the work and to show them the great privilege of service.

With much love in the Lord, O. A. KOETITZ.

THE WORK IN HUNGARIA

Dear Brother Russell:—

The work in Hungary is much more difficult than in America, because the friends, with few exceptions, are very poor, and the work must be done on a much smaller scale. All would gladly work if they could find work to do. (This evidently refers to labor conditions.) We were obliged to give a number of the books free, and we were glad to be privileged thus to serve the Lord.

Last year I had 50,000 PEOPLES PULPITS and also 400 volumes of STUDIES IN THE SCRIPTURES in Hungarian. These are all out now, and more are ordered.

There are at present forty-two small classes in various counties, in which we are received with gladness. and they rejoice with us in the revelation of present truth. The eleventh and twelfth of May we had a little convention, about 100 being present. How good and how pleasant it was to be there! (Psa. 133:1) Some strangers were among us that gave evidence of being interested.

Seven brethren were elected as workers and servants of the truth—Brother Kis, myself and five others. We have conventions semi-annually, and spend the time in building one another up and studying the divine plan. We rejoice in spirit with the brethren at a great distance, with whom we seldom come in contact. We had a baptism service, at which seventeen brethren and ten sisters symbolized their consecration into Christ's death. About 1,000 people were present at this service, even the police, and it was a blessing that they were there, for somebody wanted to create a disturbance, but the police quickly restored order. Praise the Lord!

We believe that none of these blinded men will be able to destroy the work of the Lord, but rather that all things will be done after the counsel of his own will. One of those who are now opposing the truth was with us for two years and was very zealous in spreading the truth; he gave up a paying position to be more fully used in the service, and because of his activities was cast out of the Baptist church. I received much help from him financially, and through his efforts I was privileged to lecture in the Baptist church. Now, however, he has turned against us.

There is great need at present for a brother who can speak both Roumanian and Hungarian, to help the friends and to aid in building them up to the full stature of a man. (Eph. 4:13) Pray the Lord of the harvest to send more laborers into the vineyard.—Matt. 9:37, 38.

The pastors and priests of various denominations have sought to stop our work in a legal way. We were haled before the court. We have been able so far to defend our course. We hope also in the future to be able to hold high the divine banner, going forth and following the living Captain of our faith, as well as his honored servant, our beloved Pastor C. T. Russell, and say with the Apostle Paul, "We are not ashamed of the Gospel of Christ."

KARL SZABO.—*Hungaria.*

SOBERNESS, DIGNITY, REVERENCE

Dear Brethren:—

My attention was attracted by a peculiar little laugh that accompanied a brother's effort to lead a meeting. This "little" laugh kept up through all his talk, but seemed to be more pronounced when he seemed to feel he had given a "deep" thought, when he would "heh-hah, heh" in a very peculiar way. This was about three years ago. I have noticed it in different brethren and upon many occasions since, and more particularly during the past year. To me it seems very undignified and has got to where it is very disgusting to me. The serious thing about it is, it seems to be "catching," often involving several in the class, and the meeting is made peculiarly strange. Even with strong resistance I find myself indulging to my shame, sometimes. Even other brethren who seem to be more dignified and modest than I are often affected and I notice they seem to realize it. Those who practice it don't seem to realize it, but seem to use it as a kind of emphasis to what appears to them to be a very deep thought or explanation.

LITTLE POLISH CONVENTION

Dear Brethren:—

Thinking that news of the welfare of the Polish friends would be gladly received, as well as of all of the saints, I desire to mention something of the results of our efforts to be built up in the most holy faith and in fellowship and in love.

The two classes of Polish friends (one in Milwaukee, Wis., and one in Chicago) arranged for a two-days' convention, or union meeting, which was held August 31 and September 1, 1913, in Kenosha, Wis., midway between the two localities. A program was arranged for, calling for nine discourses and two symposiums and a testimony meeting. Two of the discourses were for the public in the same hall; one, "The Plan of God," and the other, "Baptism." There were also symposiums on the "Fruits of the Spirit," and on the "Attributes of God." All the friends were much refreshed and encouraged to run on in the narrow way. A good time spiritually was had. It was hard for the friends to depart, and nearly all of the faces expressed a desire to continue the convention and special fellowship with God, for our heavenly Father blessed our meeting wonderfully.

Arrangements were made for the giving of an opportunity, to those desiring, to symbolize their consecration unto death to do the heavenly Father's will and to follow the Lamb whithersoever He goeth. There were twelve immersed, six brethren and six sisters. The immersion took place in the lake. Although the lake was quite rough, the friends, and especially the sisters, who would never venture into the water under other circumstances, went bravely and yet with a dignity that characterizes all immersion services of the true saints of God, showing under a picture their death with Christ. While the friends were being immersed the remainder stood on the shore and sang in Polish, spiritual songs prepared for the occasion, such as "Happy Day," and "Our Best Friend," to the tune No. 134 in the hymnal, and several others which

made the service very impressive and upbuilding for the singers and the immersed ones. That moment of witnessing will be long remembered by all present. A love feast was arranged for on the order held at the general conventions of the I. B. S. A. After this all went back to their duties, filled with the Lord's holy Spirit. Such a wonderful blessing was realized that it would be almost impossible not to say something about it.

Praying for further blessings on these and the saints of God everywhere and with Christian love, I am,

Your brother in the One Hope,

W. K.—Ill.

PHOTO-DRAMA OF CREATION

Unexpected difficulties have from time to time arisen hindering the presentation of the drama. Perhaps the Lord's time for it has not yet come. The present outlook for it is not favorable for public work before the first of the coming year.

We have on file the applications of those who desire to serve in this department of the harvest work. More applicants have already sent in their names than we shall probably be able to use for some time. Should more help be desired, mention of the same will be made in these columns.

CLASS DEPOTS FOR BIBLE STUDENTS

Some of the larger classes have found it very convenient to appoint one of their number as literature stock keeper. He is supplied from the local Treasury a sufficiency of money for such a stock of books as the class will probably use during a month or more. This he keeps under his charge, and supplies to anyone desiring literature at the same rate as though he himself ordered from Brooklyn or London. He also is usually given charge of the volunteer matter, and special free literature, dealing with interesting subjects. From him, at meeting times, the class can secure literature, and thus often use much more than if they had been obliged to order from headquarters.

We recommend the plan as having some good features, and worthy of consideration by all classes. We advise the selection of a brother or sister for this service who has some acquaintance with business, and, if possible, one who has access to a typewriter.

Keep a fair supply on hand. Order in good time, for express charges are much higher than freight rates—we should be economical in the use of the Lord's money. Supplies for "Pilgrim Meetings" should be ordered at least four to six weeks in advance, according to distance.

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THE DAWN OF THE MORNING

"The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness."—Romans 13:12, 13.

For a long time the world had been more or less in darkness, in sin, in ignorance, in superstition. By one man's disobedience sin entered the world. This darkness still continues. "Darkness covers the earth, and gross darkness the people." The Bible accounts for this condition of things by explaining that man by heredity is born in sin, and that additionally Satan takes advantage of the situation, with a view to further alienating mankind from the great Creator, and thus, if possible, preventing any reconciliation that might ever be undertaken.

Satan is called the prince of darkness, and he is working in the children of disobedience. The children of disobedience being far more numerous than the children of obedience, it follows that the present is a dark time. The Bible tells us that God will not leave mankind always in this darkness; but that the curse shall be rolled away and all the darkness shall be dissipated, and instead, shall come his blessing, his light. The light of the knowledge of the glory of God shall cover the earth as the waters cover the great deep. (Isa. 11:9; Hab. 2:14) Provision for this recovery was made in the divine purpose, before the foundation of the world.

THE LIGHT OF THE WORLD

About nineteen hundred years ago God began to take steps to bring to pass the things which he had promised. The first step was the sending of his Son, that he might be the Redeemer of man. Our Lord is spoken of as being a great Light, in the same sense that the heavenly Father is called the Father of Lights. Jesus said, "I am the Light of the world." Mankind, under the influence of Satan and their own imperfect judgments, became twisted in their minds, and are in a state of darkness, so that they cannot reason correctly. The majority are not able to see the desirability of the truth, and so they live in darkness—"darkness covers the earth."

However, we have every reason to believe that there are a choice few in the world, who love righteousness and hate iniquity. And this class God desires to take out first. The selection of this class has been going on throughout the Gospel age. The majority of the world would doubtless prefer right rather than wrong if all the conditions were favorable. If they could be as comfortable financially, as popular socially, etc., by serving the right as by serving the wrong, they would much prefer to serve the right.

These are really good people. They have a preference for the right. They are very moral, very just. And yet their preference for the right is not so strong that they would be willing to lay down their lives for the right. It is one thing to say, I love the cause of God; and it is another thing to say, I will devote my time, strength, fortune, all, to it.

But it is only the latter kind that God is calling now—those who are willing to take up the cross in the interest of truth and righteousness. And to these God gives encouragement, assuring them that he appreciates their love of righteousness; and that if they persist in the course of faithfulness they will be made associates with Christ in his kingdom. He tells them that he is seeking just such a class. And these are encouraged and inspired to keep on, as God sets before them the glorious hope of the Gospel—the divine nature and glory.

RESPONSIBILITY PROPORTIONATE TO LIGHT

But all this is going on in the night time; for, although Jesus came into the world, and is to be the Light of the world, this Light has not yet illumined mankind, nor scattered the darkness. The Jewish people had the light of the moon, in the sense that the Law Covenant and its promises were like the moon, which shines with a light reflected from the sun, a light not its own. They had the light of the moon, if they wished to walk in its light. But they often went from the light of their Law and walked in the shadows. The Jews also had stars—Abraham, David and the prophets. These were luminaries that shed more or less light upon their pathway.

But when Jesus came, he was the great Light of the world; i. e., he was the one chosen of God to be the Light of the world. But Jesus as a man was not this light to all. The light that shone from him while he was in the flesh was very local. And even to many of those upon whom it shone, his light was obscure, because of their ignorance, blindness. Jesus intimated that some could see the light and others could not: "Blessed are your eyes, for they see!" (Matt. 13:16) He also intimated that some of the Jewish leaders saw to some extent, and were responsible for what they saw.

Our Lord presented to them the true light. They had been hoping to attain the blessing God promised in his covenant with Abraham. They knew from the teachings of the law that they must be holy. But they did not realize how high is the true standard. Consequently they thought they could keep up a certain standard of outward conduct, and thus become the seed of Abraham. And when Jesus said to them, You are so careful to keep the letter of the law that you would strain out a gnat from your drink, and swallow a camel, he intimated that they were very careful about the small things, and would let great matters, important things, pass by!

Jesus told them they would devour widows' houses; that is, that they would take advantage of this or that technicality of the law to take possession of a widow's substance. And in thus doing, they were violating God's law, which is a law of justice and love and mercy. It was only the few therefore, who were Israelites indeed. And these would be the true seed of Abraham—the select few of that nation.—Rom. 9:6; Gal. 3:16, 29.

THE TRUE LIGHT-BEARERS

So the selection went on, and the faithful ones, having the right spirit, the same spirit that Christ had—love for justice, love for God and God's law—these were selected—the elect of that people. These not being a sufficiency, God continued to select others from different nations. To his disciples Jesus said, "Let your light shine before men;" and again, Put not your light under a bushel; but put it on a candlestick, that it may be seen of others. And so all of God's people have been lights. Those who have the holy Spirit are the only true light-bearers in the world. Others may have various lights—science, geology, chemistry—but much of their light is darkness. Our Lord, however, was referring only to the light on God's plan.

Some who have light on morality, say that they will not become intoxicated, will not use profanity, etc. They may have light in those directions, but this is not the true light. Much of the true light has been lost on the whole world, though they have still some of the original light remaining, as is evidenced in man's conscience and moral sense. Saul of Tarsus had some of this light, and yet persecuted the church. Conscience is not a sufficient guide. We need the light of God's Word.

The holy Spirit is the light of the church, by which we are being specially guided into the truth. St. Peter tells us that we have a more sure Word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place. (2 Peter 1:19) The light on the path of the just "shineth more and more unto the perfect day." We are still in the dark place, and shall be until the darkness gives way and the day is here. And so, as St. Peter says, we have need of this Word of prophecy "until the day dawn." Thus we find that one Scripture helps to elucidate another.

Apparently many of our Christian friends have the thought that the Apostle meant that the Lord might come at any hour, on any day. But when we come to understand the Scriptures, and know that God has fixed times and seasons, and when we learn more about God's plan, we see what he has revealed respecting the length of the night and the time for the dawning of the morning. The Apostle had sufficient knowledge to realize that the morning was coming and that the night would then have an end. He knew that Christ at his second coming would be the Sun of Righteousness. We also know this. He knew that Christ would be the Light of the world. We likewise know this; and that the glorified church will be, with Jesus, the Sun of Righteousness, which will arise with healing in its beams, and will enlighten the world, and lift it up and bless it.

SIGNS OF THE DAWNING

We know something of God's times and seasons. There is a great difference, however, between knowing the day and the hour and knowing the times and the seasons. You might know that your Pastor intended to go sometime this season to Great Britain. When the season arrives you might say, Well, this is the season. Yes, but you would not know what steamer he would take. You say, We know the time he will reach London, but do not know just the day the boat sails. And thus the Lord has guaranteed that his people shall not be left in darkness—that we shall have light and knowledge sufficient—that we shall not be in darkness with the world.

Just so surely as we are of the brethren, just so surely that day will not come upon us as a thief. We shall know how to expect it. We shall know about the time. Those who think that the apostles had no knowledge of the matter have, we think, taken a superficial view of some of the Scriptures. Take, for example, the text under discussion. "The night is far spent, the day is at hand." They have thought this meant that this day might dawn that very year, or the following year.

ST. PAUL HAD SPECIAL INFORMATION

The Apostle evidently had no such idea; for he goes on to explain, in one of his epistles, *how* that day would come, and that there would be a time of trouble, and that the Lord would permit a strong delusion; that the man of sin must first be revealed. He assured the church that the day would not come until first there was a great falling away. He reminded them: You have been told about an evil system arising. Know now that this day of the Lord absolutely cannot come, until the abomination of desolation has been set up, as noted in the prophecy of Daniel. And he warned, "Let no man deceive you by any means."—2 Thess. 2—entire chapter.

In one of his Epistles to the church at Corinth, St. Paul said, "We shall not all sleep, but we shall all be changed." (1 Cor. 15:51, 52) The early church thought that St. Paul meant that *they* would not sleep. But St. Paul was referring to the church as a whole—instructing them that some of the church would remain until the day of Christ. St. Paul and St. Peter both intimated that they were not of those who would remain to be changed in a moment from the earthly body to the heavenly.

So, coming back to our text, we are to recognize that the Apostle Paul had special information from the Lord. He tells us so. He says he had visions and revelations more than all the other apostles. And he declares that the Lord revealed to him things not proper to be uttered at that time. He must not explain these visions; their meaning was a secret intrusted to him. (2 Cor. 12:4) The Apostle's mind being thus illuminated, he was able to write with great intelligence, clearness and power, so that we, with the increasing light upon the Holy Scriptures now due, might be able to see a depth to his writings, and get a grasp on the truth, not otherwise possible. And we do. Nearly all of our knowledge of the deep things comes from St. Paul's epistles, because he had this light and it permeated all that he wrote. So we today are able to explore and to understand many things which were secrets, known only to the Apostle Paul in his day.

"THE LAST DAY"

The day spoken of in our text is the last day. Martha said of Lazarus, "I know that he shall rise again in the resurrection at the last day." (John 11:24) Which is the last day? It is the great seventh day. This day will not be a time of darkness, but a time of daylight. That being so, the other six days represent the night of darkness and sin. In the morning of the new day, the reign of the prince of darkness is to be overthrown by the Prince of Light; and thus the day will be ushered in. From this standpoint of the six great days of a thousand years each, we are to remember that the apostles and the early church were living in the fifth day—there was only one more day to intervene before the seventh day, and then would be due the great shining forth of the glory of the Lord. From this standpoint the Apostle's words are clear.

During the dark ages God's people were permitted to have only a measure of light, a measure of knowledge. Yet they had certain great landmarks. And so when the Papacy was developed, God's people said, This is that man of sin—this is that falling away, which was predicted. Thus they could locate themselves. We see that in the dark ages there was quite a clear understanding that the Papacy was the man of sin. Still it was not God's intention to guide the church into the fulness of truth until the due time. And we are not claiming now that we know the day (the day in the shorter sense) and the hour of the setting up of the kingdom. But we are not ignorant of the times and seasons.

"PUT OFF THE WORKS OF DARKNESS"

In view of this knowledge of the wonderful day about to dawn, how shall we who are hoping to be of the kingdom class of that day deport ourselves now? How shall we live? Ah! says the Apostle, if we are "children of the day," we are to show it. We are God's representatives and ambassadors. We are to tell the people about the light and knowledge and glory of God that is to come so soon, that will fill the whole earth, by and by. We are to help them to contrast the present with the glorious conditions that will then exist, so that all who love the light may take heed to the Word of God and get ready to be members of that kingdom class.

What must we do? We must put off the works of darkness, everything that is selfish and sinful—for that which is selfish is sinful, and that which is sinful is selfish. We are to put these off because we belong to the new order of things. The works of darkness would be any works whatsoever that would not stand the fullest investigation; that would not stand approved in the light of the new dispensation, if it were fully ushered in. Let us remember that we belong to the new dispensation, and not to the old, and should, therefore, live in accordance with our citizenship and our responsibilities toward the Prince of Light and in opposition to the prince of darkness, his works and his ways.

"PUT ON THE ARMOR OF LIGHT"

We have enlisted with Christ, and we will fight against the enemies of our new nature. We will be worthy children of God and strive earnestly, that we may be associated with the Lord in his kingdom of righteousness. And when we have put off the darkness, what must we do? We must put on the armor of light. What is the armor of light? It is the armor which protects from the darts of the adversary, and includes the helmet of salvation—the protection of our intellects through a knowledge of the truth, from the attacks of our great foe.

As the Apostle urges, let us "Stand therefore, having our loins girt about with truth, and having on the breastplate of

righteousness; and our feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." (Eph. 6:14-17) This is the armor with which we are to withstand the attacks which appeal to the evil tendencies of the fallen nature, that we may come off "more than conquerors" through Christ, that we may be of that glorious band of overcomers who will be made kings and priests of God in that glorious day—in the dawning of the morning.

LIGHT MANIFEST IN PURITY OF INTENTION

The Apostle continues the figure of speech which refers to the on-coming day, in contrast with the night time of sorrow, sin and death, during which evil and sin have prevailed. The Scriptures declare that evil-doers prefer that it be dark, in order that their real aims and objects be not known; for they do that in secret which they would not wish to have known in the light and open to the public in general.

Then the Apostle discusses what should be the attitude of the church. "Let us walk honestly, as in the day"—honestly, in the sense of conscientiously, openly—having nothing that we would need to secrete from the whole world, if they were able to understand our motives. They would know we had no evil purposes, but only pure, honest, good intentions. Our Lord was the great Light of the world. But he was misunderstood and misrepresented. So all of his followers, in proportion as they are light-bearers, will be subject to attacks from Satan, who seeks to perpetuate his hold upon mankind.

Nevertheless, whether it cost us much or little, our whole course of life is to be honest, upright. Our lives are to be devoted to the cause of righteousness—we are to see to it that we do nothing contrary to the principles of righteousness. Sincerity, honesty of purpose, should make all our life as open as the day when everything wicked is to be disclosed. By showing the right and exposing the wrong deeds, thus making known the character of these, the Lord will put men on test as to which they love.

For those who love evil, wickedness, after they see it in its true colors, after they see where it leads and all its consequences, and shall have had full opportunity to know and to choose between right and wrong, light and darkness—for such God's portion will be death—second death. The only final reward and punishment for evil is destruction. "All the wicked will God destroy."

So during the Millennial day, the day of Christ, the day of the Lord in the largest sense, the light will prevail, and all the hidden things of darkness will be exposed. Those who love these things are the ones who will suffer disadvantage; while all who love the light will be blessed and will make progress toward human perfection.

HOW TO OVERCOME FLESHLY WEAKNESSES

Those of the church—those who are hoping to be kings and priests and to reign with Christ and to be judges of the world—their conduct should be as far as possible in accord with God's standard. Everything should be open, honest, subject to the investigation of the Lord or of anybody. In thus living we shall be proving our faithfulness to the Lord. We must demonstrate our loyalty to him by being willing to suffer rebuffs and adversity. We must strive most earnestly to overcome our human weaknesses and imperfections, and thus manifest our love for righteousness and for God. We see that our Lord Jesus is the embodiment of these glorious principles for which God stands; and we are to be like him, our pattern.

We are to be so in love with God's gracious character and God's methods that we shall greatly prefer to be on his side, under the banner of light, rather than to be children of darkness, whatever its present reward. So let us walk as the children of the light—the children of the day, and thus we shall be laying up treasures above, and shall prepare ourselves for the glorious things which the Lord has in reservation for those that love him—for those who are seeking to walk in the Master's footsteps.

"He will never fail us, he will not forsake;
His eternal Covenant he will never break;
Resting on his promise, what have we to fear?
God is all sufficient for the coming year.
Onward, then, and fear not, children of the day,
For his Word shall never, never pass away."

GROSS FORMS OF RIOTING AND DRUNKENNESS

The Apostle's use of the first person—we, our, us—in the verses preceding our text, would seem to indicate very clearly that he is speaking to the church, including himself. Indeed, the introduction to the epistle shows this to be the case. St. Paul is here showing what should be the course of the church, as in contrast with the attitude of the world. When he says, "Let us walk," he means, Let us daily progress—walk not along the lines of rioting and drunkenness. He does not say that the Lord's people may not occasionally be overtaken in a fault. But if they are thus overtaken, they are to know that they are not then walking in the footsteps of Jesus, but are for the time being walking in the opposite direction.

We are to remember that the church are at this time imperfect, in an embryotic state—not fully developed. The new creature has as yet no body of its own, but is merely given possession of this earthly body, which is an enemy of God. The new creature is obliged to use this instrumentality. As a new creature, he will ultimately be judged, not according to the flesh, but according to the spirit, for the Lord will make up for unintentional blemishes. But these bodies which have been the instruments of sin, are to be put into the service of righteousness. All of our present experiences must be in the flesh, because we have no other instrument of service.

Now, the Apostle says, we are to beware of rioting and drunkenness, for all excesses are of the world. We are living in a time when the bacchanalian orgies of the past are disapproved by the community in general. Many may continue to practice some of these in secret, but they think that it is not wise to let it in any way be public. And those who sympathize with liquor interests, brewers, saloon-keepers, etc., realize that they can no longer do as formerly—they can no longer continue to sell liquor to a person until he has reached the condition of beastly intoxication. All of these evils will be banished when the new kingdom shall have sway.

THE LORD'S SPIRIT A SPIRIT OF SOBRIETY

The true Christian has the mind of the Lord, and the Lord's mind is thoroughly in opposition to anything in the nature of drunkenness of any kind. The Spirit of the Lord gives a sober mind, a thoughtful mind, a reasonable mind. All rioting and drunkenness are the result of inebriation, befuddling the mind. We are not to suppose that any new creature would have any sympathy with anything of the kind. The Apostle's suggestion is not that some new creatures may think this the proper course, but that some new creatures may become careless in their walk. As the new creature grows and has more experience, he should learn that the only proper course is to avoid all places and conditions tending to excess and to worldliness. He should study to have new entertainments for his mind, study how to turn his mind in a new direction, toward heavenly things.

While it is true that we have comparatively few of the orgies of olden times, it is also true that the world today has a more refined kind of rioting and drunkenness. There are social functions that might be called riotous, in the sense that they are unreasonable and disorderly. We might apply this criticism even to nominal Christianity. There is a certain kind of rioting mentioned in Revelation. We read that great Babylon made drunk the inhabitants of the earth with her wine. This might, in some cases, be a stupefaction of the mind; in other cases, a crazed condition.

We once believed many things without any real ground at all for believing. For example, we have believed in fireproof devils, eternal flames, the roasting of humanity, etc. Now we find that we were merely having the hobgoblins of nightmare. God is not using his mighty power for the injury and useless torture of his creatures. We find that we were very seriously intoxicated with the wine of false doctrine. We are now becoming sober. The people are beginning to wink and blink, and to try to overcome the effects of the stupefying drafts of error.

Some have gotten out of these errors. But there are some who still have a kind of frenzy of mind, and some of these are attacking us. They launch forth as though they would demolish us, and they battle for the error as though it were the truth. In their warfare they use the weapons of slander, malice, hatred, strife, and various other works of the flesh and of the devil. Their choice of weapons is a proof that they are under a delusion, blinding them through false doctrine.

RELIGIOUS INTOXICATION

Sometimes there is rioting, even to the extent of hilarious conduct in meetings. We were once present at a religious meeting where there were all sorts of rioting, evil spirits and demonism. Yet the people were apparently sincere and honest. This occurred some years ago. The preacher hammered the pulpit, while two or three men tried to pray, etc. It was a regular pandemonium. The young people would go there and eat peanuts and snicker and giggle, seeming to consider the service a kind of circus. These people were evidently "drunk"—it was from a bad kind of "liquor," too.

This principle might apply to some of those who have gotten free from the errors of the past. There is a spirit of anarchy, a lack of orderly behavior with some who have come into the truth. Sometimes it will manifest itself in one of a Bible-Class, who will try to have his own way and to override the rest. He is simply rioting; he has not gotten rid of the wrong spirit; he has not applied the principle of righteousness—the Lord's Spirit, the spirit of a sound mind—to his conduct.

Then sometimes it is the leader of the class who shows a riotous spirit. The Scriptures very clearly set forth what would be proper in such a case. Each has a perfect right to his own opinion on any subject, but no one has a right to override others and try to force his opinions on them. To do so is contrary to the Lord's Spirit. We should not walk that way. We should walk prayerfully and carefully along the lines of the Golden Rule, doing unto others as we would that they should do unto us.

Let us walk as becometh saints, showing forth more and more "the praises of him who hath called us out of darkness into his marvelous Light."

"Watchman, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?
Pilgrim, yes! arise! look 'round thee!
Light is breaking in the skies!
Gird thy bridal robes around thee;
Morning dawns! arise! arise!"

OUR "CUP OF BLESSING"

"The cup of blessing, for which we bless God, is it not a participation of the blood of the Anointed One? The loaf which we break, is it not a participation of the body of the Anointed One? Because there is one loaf, we, the many, are one body."—1 Cor. 10:16, 17.—Diaglott.

"The cup of blessing, for which we bless God," is indeed a cup of blessing in many respects. It represents the blessed privilege of suffering with Christ, and the blessed things which will come as a reward of those sufferings. The Lord declares that the promise will have fulfilment in the kingdom, when we shall share the kingdom joys.

The church is represented as being a part of the great Vine which God has planted; as Jesus says, "I am the Vine, ye are the branches." (John 15:5) Our Lord tells us of the precious fruit of this Vine, the development of which represents the sorrowful part of our experience. There is a sense in which the cup represents the joy which we shall have when we shall have passed beyond the sufferings of this present time and shall have entered into glory. (Matt. 26:29) The expression, "for which we bless God," may be understood to mean, for which we give thanks and praise to the Lord. Whosoever receives the cup without thankfulness of heart, without appreciation, will not get the great reward. In order to receive the blessing designed, we must receive the cup with thankfulness for this great privilege of suffering with Christ.

In considering this question of the Apostle, "is it not a participation [common union] in the blood of Christ?" we should have a double thought before our minds: first, of the literal cup to which he refers, the literal fruit of the vine, which represents the blood of Christ; and second, the fact that we have the privilege of partaking of his cup, the sacrificial cup. We have the privilege of sharing in his death, sharing in his sufferings. This thought is borne out in other Scriptures—that Jesus is the Head of the church which is his body, etc. He is to be the great Prophet, Priest, King, Judge and Blesser of the world.

According to the Scriptures, the great Head was glorified, after having endured the sufferings even unto death, after having laid down his life for the world. And he has adopted us as his members—members now in the flesh, to be his members shortly in glory. We use the word members in the sense that we speak of members of the House of Parliament. The body of Parliament has many members, and so the body of Christ has many members. The terms on which they may make their calling and election sure are that they shall believe in Christ and shall give themselves to God. Then our Lord will adopt them as his members, members now on earth and afterwards members of him in glory.

"DRINK YE ALL OF IT"

On condition, then, that we drink faithfully of this cup (Matt. 26:27), we shall make our "calling and election sure." (2 Peter 1:10) The injunction, "Drink ye all of it," had a double signification: first, it must all be drunk before the end of the Gospel age; and secondly, all who would be members of his body must drink of it. St. Peter spoke of the sufferings of The Christ, Head and body, which have now been going on for more than eighteen centuries, and of the glory that shall follow. (1 Peter 1:8-12; 4:1; 5:1) As soon as the last member shall have passed into the heavenly condition, all the sufferings of The Christ will be over, and none others will have the privilege of sharing in the "sufferings of Christ," even as none others will have the privilege of sharing in his glory and becoming his "bride, the Lamb's wife."

It is one cup, though it contains the juice of many grapes; and it is one loaf, though made from many grains. The grains cannot retain their individuality and their life if they would become bread for the world. The grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit. Thus we see the beauty of the Apostle's statement that the Lord's people are participants in the one loaf and the one cup. There is no other way by which we may attain the new nature than by accepting the Lord's invitation to drink his cup, and by being broken with him as members of the one loaf; by being buried with him in baptism into his death, and thus attaining with him a resurrection to glory, honor and immortality, attaining unto the first resurrection.

THE CHURCH'S PART IN THE ONE LOAF

The loaf represents primarily the Lord Jesus' body, which is broken for us and for the world in general. In a larger sense it includes all the body of Christ, all who become his members. Thus the breaking of the loaf, the breaking of the body, has continued for more than eighteen centuries.

We read that in the institution of the Lord's supper Jesus broke the loaf. As a matter of fact, he was the only one at that time who could break the loaf. All others of mankind were unjustified in God's sight until Jesus by his sacrifice and exaltation made good the deficiency of a certain class. So Jesus was the first to break the loaf. Today, as the unleavened bread at the Memorial season is passed to each of us, and as each takes a portion of it, he breaks it for himself.

The fact that our Lord first broke the bread does not mean that we should not have our individual part. We recall that the heavenly Father had to do with the breaking of our Lord's body. As it is written, "It pleased Jehovah to bruise him; He hath put him to grief." (Isa. 53:10) This was not done against our Lord's will. While the heavenly Father had to do with his breaking, so, in harmony with the divine arrangement, the breaking of our share of the loaf.

The Apostle's statement in the succeeding chapter, "Ye do show forth the Lord's death," applies exclusively to the death of Jesus. The setting of the words indicates that it is the Lord Jesus personally who is mentioned: "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." (V. 26) "He is thy Lord, and worship thou him." (Psa. 45:11) The church is never spoken of as the Lord.

Furthermore, we are to remember that Jesus said, "This do in remembrance of me." (Luke 22:19) He did not say, This do in remembrance of yourselves—in remembrance of your own share in the sacrifice. We are to be dead with him. We remember that we must share with him in the sufferings of this present time if we would share in the glories to follow. The Father gave him to be the head—"God blessed forever."—Heb. 3:1; Rom. 8:17, 18; 9:5.

THE LIFE IS IN THE BLOOD

The Scriptures say that the life is in the blood. (Lev. 17:11) In harmony with that statement, the Jews were bidden to always refrain from eating the blood. The animals must be bled before they were permitted to eat the flesh. Nor was any stranger sojourning with them to eat any blood. (Lev. 17:10-14) In this way, God would seem to say that life is a very sacred thing. This life principle that he gave to man, seems to reside in the blood. As long as the blood is passing through the organs of circulation, there is life; but when the blood is shed, the being dies.

When our Lord laid down his earthly life, he did not retain a right to that earthly life in the sense of using it for himself. He tells us in the parable that all who would gain

"the pearl of great price" (Matt. 13:45, 46), must sell all that they have; that is, all that they enjoy of earthly life or privileges. Our Lord had a perfect earthly life. He gave up that life. "He poured out his soul [life] unto death." (Isa. 53:12.) On what basis? On exactly the same basis he has put before us; if we would live, we must die; if we would reign, we must suffer; we must be dead with him. (2 Tim. 2:11, 12) So we who follow in his steps do the same that he did.

If we, as his disciples, lay down our life for the brethren, we are doing what Jesus did. This is all to be applied for the world. He took that earthly life, not to keep it, but to turn it over, eventually, to all mankind. The right to human life is still in his control. He is the One who, as the great Mediator, will give to the world the life he poured out.

He now imputes his merit to the church, that we may share with him in his suffering and in his glorious kingdom, on the spirit plane. This cup, then, represents the full renunciation of earthly life and of all claim thereto. Our Lord's earthly life was not forfeited, but merely laid down. (John 10:17, 18) The intention in laying it down was to abandon it, personally, forever, that humanity might get it. He has not yet accomplished this, in the sense of turning life over to them, but he gave up his life with that purpose in view.

UNFORFEITED EARTHLY LIFE-RIGHT

Our Lord undertook to accomplish the divine will in the redemption of the world, and he has proceeded in the accomplishment of it, but has not yet completed the purpose. He laid down his life, but did not forfeit it. When he was raised from the dead he still had a right to that earthly life, with the understanding, however, that he was not to use it for himself, but that he would give that life to all the world who were willing to receive it, assigning it to them at the end of his reign of a thousand years, during which his church will reign with him.

So then, his life was not taken from him; for his life could be taken from him only by his disobedience. (Lev. 18:5; Ezek. 20:11; Luke 10:28; Rom. 10:5) He laid it down voluntarily, in harmony with the divine will. He laid it down that it might become an asset in the hands of divine justice, so that when the time should come he might use that asset for mankind.—John 6:51.

In the beginning it was the divine purpose that our Lord's human life should be laid down forever, that he should not take it again. He consecrated his life at Jordan and finished the sacrifice at Calvary. Throughout the Gospel age he has been sacrificing his mystical body. Just as soon as he shall have finished the sacrificing of all these body members, then their life-right, which belongs to the great High Priest, will be used for the purchase, the redemption, of the world, by the sealing of the New Covenant. Immediately after this, his kingdom will be established. This further application of his merit, his life-right, which will not be made until the whole church has passed beyond the veil, is symbolized by the sprinkling of the Mercy Seat with the blood of the goat. The blood of our Lord and the blood of his body, is all one blood. It is one Priest of many members. It is one atonement for all—for the sins of the whole world.—1 John 2:2.

The blood represents not only the death of Christ, but also the death of all the members of his body, to whom merit is imputed. This the Apostle expresses in the same connection, saying, "The cup of blessing which we bless, is it not the communion [common union, or participation] of the blood of Christ? The bread [loaf] which we break, is it not the communion [common union, participation] of the body of Christ?" that is to say, a union in common with him, a partnership, as represented in the cup and in the bread [loaf]. The whole matter has its origin in him. But we are celebrating also our own individual share as members of the church in the sacrifice of the flesh, in our participation in the sufferings of Christ.

SIGNIFICANCE OF EATING OUR LORD'S FLESH AND OF DRINKING HIS BLOOD

"Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."—John 6:53.

In this chapter the Lord is addressing the Jews, who believed not on him, but murmured because he told them he was the true Bread from heaven. His expression, "eat the flesh and drink the blood," had a deep spiritual significance which none but Israelites indeed could receive. And this is still true today. The world, when dealt with in the next age, by Jesus, will indeed have the opportunity to eat of his flesh—to appropriate the merits of his sacrifice; but they will have no opportunity of sharing in his cup—of drinking his blood. Symbolically, the cup signifies the sacrificed life. The world will have no share in the sufferings of Christ, represented in the cup.

Our Lord's words imply, If you accept my proposition of the Gospel age, you may have life, and have it more abundantly than man has ever had it or could have it. You may have inherent life—"life in you."

THE TWO SALVATIONS PICTURED

There is a difference, we believe, maintained in the Scriptures between the bread, which symbolizes the Lord's flesh, and the wine, which symbolizes his blood. The church, in order to be accepted of the Lord as members of his glorified body, must share in both of these by participation. The loaf, as the Apostle explains, not only represents to us our Lord, as the Bread of Life necessary for us, but it also represents us as his members to be broken as our Lord was broken; and the wine represents not only our Lord's blood, but also the blood of the church—that we are sharers with him in his sacrificial sufferings.—1 Cor. 10:16, 17.

The privilege of sharing our Lord's cup is not for the world. They will not share in the sufferings of Christ, because all opportunity to share in his sufferings and glory will have ended when the church is glorified. The Lord said, "Drink ye all of it' —drink it all. There will be none for the world to drink. And we who are of the church class "fill up that which is [left] behind of the afflictions of Christ."—Col. 1:24.

"The flesh of the Son of Man" represents restitution to human privileges, i. e., the means to its attainment, and restores to man the life which he had forfeited—the life lost in Adam—human life, earthly life. It will be the gift of God through Christ. But the supplying of this Bread will not be sufficient. The world will need to eat of the Bread and to have the assistance the Lord will give them through his kingdom. Jesus said (V. 51), "I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever."

From one viewpoint the world may be spoken of as not dead. They have lost their right to life, but God has made arrangements through Jesus by which that life will be restored. It was lost in Adam, but will be restored through Christ, the second Adam. During these six thousand years the world has been in a starved and fallen condition. But God has provided this Bread and it will be for them in the Millennial age.

It is not shown symbolically anywhere in the Scriptures that the world will partake of the blood, and thus participate in the sufferings of Christ. Only a few are represented as partaking of the blood. This is shown in Leviticus 16. The blood sprinkled the second time on the Mercy-Seat is for all the people, thus satisfying justice. This represented the release of all humanity from the sentence of death, giving all an opportunity to eat of the Bread and not die.

In another picture, we find the blood used representing man's acceptance of the divine arrangement. In the sealing of the Law Covenant, which is a type of the New Covenant, Moses first sprinkled the books of the Law, representing the satisfaction of justice. Then with the same blood he afterwards sprinkled all the people. (Heb. 9:19; Exod. 24:8) The sprinkling of the books of the law required only a few seconds; but the sprinkling of the people required a long time.

At the beginning of the Millennial age—as soon as the church is joined to her Head beyond the veil—the blood will be sprinkled to satisfy justice for the world. Then, as the Mediator, Christ will proceed to do a work for all who will receive it. And that work is symbolically represented as sprinkling the people with the blood. In other words, every member of the race will be privileged to come into Covenant relationship with God through the Mediator, by accepting the terms which he will hold forth during the Millennial reign.

MOST VALUABLE FOOD AND DRINK KNOWN

If they meet the requirements during Messiah's reign, by the close of that period they will be perfect; and he will present them before the Father, and all will be received into full covenant relationship with him, who endure faithfully the test then applied.

In our context (V. 54), we read, "Whoso eateth my flesh,

and drinketh my blood, hath eternal life." Our Lord's statements in many instances are made so broad that they cover, not only the little flock, but the great company as well, and therein show great wisdom. In this verse the Lord does not say, "hath eternal life" in him; for of those who now make a covenant of sacrifice, and become sharers of the cup as well as of the bread, there are some who will not attain to inherence of life—immortality—but who will come through great tribulations and attain life on a lower spirit plane. They will not have inherent life, though it will be everlasting life. Those who attain immortality will have eternal life, on the highest plane. Those of the great company will have eternal life, but not immortality—not life in themselves.

When our Lord said, "For my flesh is meat indeed, and my blood is drink indeed" (V. 55), we understand him to mean that this is the most valuable food and drink ever known. No other bread has such value, and no other drink could be so precious as this, by the partaking of which one may attain to glory, honor and immortality—the divine nature, life in itself.

The Bread from heaven was our Lord's flesh, which he was to give for the life of the world. And Jesus explains this to be what was typified by the manna that fell in the wilderness. He said, "Your fathers did eat manna [in the wilderness], and are dead. He that eateth of this Bread shall live forever." He also said (John 12:24), "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And he did fall into the earth and die. And we become sharers with him in his death. We participate in his sufferings and death, which the world will never do. They share in its outcome.

All the work of this Gospel age, is the getting ready of the food for the world, and of the blood which will be sprinkled upon them. But the message of our Lord in our text was not intended for the world. As he tells us, "Unto you it is given to know the mysteries of the kingdom of heaven."

It is only a special class who could know anything about the mystery of God all through these nineteen hundred years—the two millenniums. These things have been hidden from the world in general. But now we believe that the time is here when they are to be given to the world, making the world conscious of the blessing that God has in store for them soon. The Scriptures tell us that the mystery will be unfolded during the sounding of the seventh trumpet—which is now sounding. This making of these truths known, therefore, would seem to be the showering of the manna.

THE FALL OF JERICHO

DECEMBER 7.—Joshua 6:8-11, 14-20.

"All things are possible to him that believeth."—Mark 9:23.

Jericho was a walled city situated about five miles from the Jordan. It was small, as cities are now estimated; but its wall was a necessity, owing to frequent incursions from Syria on the one side, and Egypt on the other; and because it was situated on one of the main lines of travel leading to a mountain pass. It is described as having been very rich, not only in precious metals, but also in expensive fabrics, clothing, etc.

The Lord's decree in respect to Jericho and all the other cities of Canaan was that they were devoted—*cherem*. The Israelites were not led into Canaan to do a pillaging work. They were to be the executioners of the divine decree against the people of Canaan, who were divided up into little principalities, each city constituting the center of a principality. According to history, they were continually at war with each other, and atrociously corrupt, after the manner of the Sodomites. They were to be destroyed as no longer advantageous in the conditions in which they were living, either to themselves or others. God took them away as he saw good.

In the great prison-house of Sheol, the tomb, they would wait for the more favorable time of Messiah's kingdom and the release and assistance out of degradation and death promised to all mankind through Abraham's seed: "In thy seed shall all the families of the earth be blessed."

The Israelites, as executioners of the divine decrees, were to destroy the cities of Canaan and all their inhabitants, their animals and all their property. The exceptions were the things of metal; and these were not to be appropriated by the Israelites to their own use, but were consecrated in advance to the Lord for the furnishment and adornment of the Tabernacle and the Temple.

"CAPTAIN OF THE LORD'S HOST"

After crossing Jordan, the Israelites encamped about midway between the river and Jericho, the latter city having shut up its gates tightly, expecting to endure a long siege. Joshua was aware that the first place of attack was Jericho, but evidently was not aware of the character of the siege and of the way in which it would be overthrown. While reconnoitering in the vicinity of Jericho, he came upon an armed soldier, and at once inquired whether he was a friend or a foe to Israel. The answer was that he was the Captain of the Lord's host. One of the angels had been commissioned to materialize—to appear as a human being and to wear human garments and armor—for the purpose of communicating the divine plans to Joshua.

We are to remember that the Bible relates frequent manifestations of this kind—spirit beings hiding their personality while assuming human bodies, human clothing, etc., in which they ate, talked, etc., as men. We remember that it was after this same manner that the Lord Jesus after his resurrection appeared to his disciples in various forms, sometimes similar to his crucified body, but more often otherwise—as the gardener, a way-farer, etc. Similarly, three spirit beings appeared to Abraham on one occasion—not only in human bodies, but wearing human apparel. And they ate and talked with Abraham (Genesis 18:8, 9), and he knew not that they were angels until subsequently they revealed their identity.

Through this heavenly messenger the divine plan for the capture of Jericho was revealed to Joshua. He immediately put it into execution. Every day there was a solemn procession around the doomed city. First went a military escort from the various tribes. Next followed a company of priests blowing rams' horns, making shrill noises. Then came a further procession—a rear guard—presumably warriors. In harmony with explicit directions not a voice was raised, not a threat nor shout. Everything connected with the matter was most solemn and funereal, except the blowing on the rams' horns, which were the same as were used in announcing each new year, but especially and peculiarly used in the Jubilee year.

These solemn funereal processions encompassed Jericho once every day for six days. Then on the seventh day they went about the city seven times, the last time vociferously shouting—the seven priests blowing upon the rams' horns. When they had made the seventh circle of the city they stopped in front of it, still blowing; and forthwith the wall of the city crumbled and fell. The translation of our Common Version, "down flat," seems too strong a statement to represent properly the original. The walls of the city crumbled and fell immediately in front of the ark. But not all the wall fell; for the account tells that the portion of the wall where Rahab's house was bulit did not fall. (Cf. Joshua 2:15-19.) The wall fell to such a degree that Israel's soldiers were able easily and quickly to surmount it and accomplish the work of destruction which the Lord had commmanded.

Is it suggested that such an event would be preposterous? If so, we reply that everything in the divine purpose can easily enough be accomplished under the divine supervision. Quite probably the tremor of an earthquake, under divine direction caused the fall of Jericho's wall in front of the Israelites. When we consider all the circumstances as related in the Bible, it does not seem at all impossible that God thus intervened for the carrying out of his own purposes.

Prof. Wright declares, "The 'mediate' cause of the fall of the wall was some subterranean earthquake, which shook down the walls of the part of the city where the men were standing, or undermined them so that they sank. This is easily possible in that region of earthquakes." Prof. Lawson describes similar results from earthquakes near San Francisco, saying, "The earth waves which passed through the highly elastic rocks swiftly with a small amplitude seem in this material to have been transformed into slow undulations of great amplitude which were excessively destructive."

Prof. Wright adds, "All the chimneys of the place [Oakland] were thrown down, and the bricks were scattered around over the yard as grains of wheat would be when falling from the hands of the sower. The record is that at the appointed time the walls [of Jericho] fell; and we are free to believe that the catastrophe was connected with an earthquake, which was made to synchronize with the final blasts of the rams' horns. In the light of history and geological conditions of this region, the story bears every mark of being a genuine and authentic account of an event so remarkable that it could

not have been modified by tradition without rendering it fantastic and incredible. To the geologist who believes in God, it is perfectly reasonable. To the textual critic, the freedom from fantastic comment marks it as having been unadorned by tradition."

There seems to be a typical significance connected with the capture of Jericho. In a sense it is made to represent all the cities of Canaan as their capital. The six days of the quiet marching around the city, with nothing accomplished except the witnessing, represents the six great days of the larger week—each day a thousand years long. During the world's history, sin has been entrenched and impregnable. The Lord's people have merely given witness against it—blowing the trumpets—giving forth the Bible message that ultimately sin shall be destroyed—"All the wicked will God destroy." They shall perish "like natural brute beasts." "They shall be punished with everlasting destruction"—"the second death."—Psalm 145:20; 2 Peter 2:12; 2 Thessalonians 1:9; Revelation 20:14.

But little has resulted from all the witnessing. We are waiting for the great seventh day—the thousand years of Messiah's Reign. In it the citadel of evil will be surrounded seven times, or completely. The shout of victory will go up; and the strong walls of sin and error, of Satan's falsehood, of human deception, will fall. Satan shall be bound a thousand years, to deceive the world no more, and every evil thing and principle and all who love sin will be forever destroyed in the second death. Thus will be ushered in the glorious epoch for which we so long have waited and prayed, in which there shall be no more curse, no more sighing, crying or dying.

That victory will be under the guidance and direction of Immanuel, the Captain of the Lord's host, the Captain of our salvation. Christ and the church will then be beyond the veil in the glory of the kingdom on the spirit plane; but there will be representatives of the kingdom on the earthly plane, though their rule and direction will be under the guidance and instruction of the spiritual ones—of the glorified. The Scriptures are very clear in their indication that none will belong to the heavenly company in the resurrection except such as have been begotten of the holy Spirit during this Gospel age—beginning with Pentecost.

The glorious characters who preceded Jesus and the church, like John the Baptist, may be friends of the Bridegroom and friends of the bride class, but themselves belong to another class. Since no one was begotten of the holy Spirit before the Sacrifice of Calvary, none could possibly be born of the Spirit previously. St. Paul declares that glorious blessings are coming for all those noble characters of the past, such as Moses and others whom he enumerates in Hebrews 11. He concludes the story of their life and blessing by assuring the church that these ancient worthies apart from us (the church) shall not be made perfect. God has provided some better thing for us (the church). Our better portion is the attainment of the spirit nature, far above angels, sharers with our Redeemer in his glory and immortality.

The reward of the ancient worthies, however, will be glorious. Brought back from the tomb perfect as human beings, they will be grand ensamples to the world of what Restitution will mean to all who will come into harmony with Messiah's kingdom. And their portion and honor will be to represent that kingdom as princes or rulers in all the earth.—Psalm 45:16.

How munificent are the divine arrangements! Our great Creator is the Fountain of blessings, pouring out his mercies and favors on every hand. Our Lord Jesus, the great Captain of our salvation, who manifested his loyalty to the Father even unto the death of the cross, has already attained the highest position, next to Jehovah. The faithful church, walking in the foosteps of the Redeemer in the narrow way of self-sacrifice, will be next to him in his glory and kingdom. Then, on every man in his own order, the divine blessings will shower for a thousand years, to the uplifting of all out of sin and degradation back to the perfection of Adam in his Edenic home. The result will be "glory to God in the highest, on earth peace, good will amongst men"; for all contrary-minded shall be destroyed from amongst the people in the second death.—Acts 3:23.

MAMMON THE PRINCIPLE OF SELFISHNESS

"No man can serve two masters."—Matt. 6:24.

A man may endeavor to serve two masters, or more, but no one can be a satisfactory servant to more than one master. No two interests are so completely one that the service of either would not more or less detract from the service of the other. The Lord explained this matter in his Sermon on the Mount. He tells us that one of the masters to whom he refers in our text is God, the heavenly Father, and the other is mammon—selfishness and sin, together with all that is connected with unrighteousness—everything contrary to God and his righteousness.

As a matter of fact, we are born in slavery to sin. The Scriptures inform us that we are sold into this slavery by the disobedience of our first parents. Sin, therefore, has a hold upon the entire world of mankind. They are all slaves. It is impossible for them to deliver themselves from the thraldom of this slavery! for it is everywhere—the world around.

Some are loyal to the interests of evil; but the great majority are at heart disloyal to mammon, realizing that in serving self they are opposing God. But at the same time, those who serve mammon, selfishness, get the best in the political sphere, the best in the ecclesiastical sphere, the best in the social sphere, and the best in the financial sphere. Selfishness succeeds at the present time. All human arrangements are along the lines of selfishness. Whoever, then, works along these lines serves himself better than if he were not selfish. Otherwise he would have his fellow-creatures in opposition to him, misunderstanding him, etc.

But Jesus inaugurated a new order of things. He declared that God is ready to receive back to himself those who forsake sin and believe on him. He tells them that he will redeem them; and that as many as will accept his gracious arrangement will be set free. "If the Son shall make you free, ye shall be free indeed."

SELFISHNESS CHARACTERISTIC OF SATAN

Most people have selfishness so ingrained in their own natures and so mixed up in all with which they have to do, socially and otherwise, that to the majority of those who heard our Lord the message seemed foolish. It was foolishness to them that our Lord should lose his life, that he should waste his life, and accomplish nothing. Consequently they thought it a waste of energy for any to become his companions, and they continued to serve mammon, not knowing that they were serving the devil.

The mammon principle, the selfish principle, is of Satan. But he carefully hides his cloven foot, and makes himself to appear as an angel of light. When he is inviting people to take his way, the way of selfishness, he is at the same time misrepresenting God. And all those who take our Lord's way are held up to ridicule; for the prince of this world has much power. Those who serve him cannot see that any other way would be reasonable or proper. Hence the difference between the children of light and the children of darkness.

Satan sets himself up as an angel of light; but his servants cannot see this, and thus he has them continually at a disadvantage. He says, "You need not serve mammon; but be moderate in your course. Serve the present things. Do a little on this side and a little on that." And they say, "We will really in our hearts serve God; but outwardly we must serve mammon. Otherwise we shall have trouble in continuing to be worldly-wise if the world sees that we are serving God." Many have attempted this double course. This principle has been manifested all through the Gospel age. If there had been no cause for Jesus to use these words, we may be sure he would not have used them. Jesus is here telling us that we cannot be faithful and accepted servants to the world if we would be loyal to God; and we cannot be satisfactory to God if we give our hearts to mammon.

The majority of Christian people are in this attitude today. They try to serve God; and yet they try to be worldly-wise, and to shape their conduct and their affairs of the present life in harmony with the present order of mammon. The Lord would have them know that it is impossible to serve God and mammon. He has promised to pay wages to those who serve him. They must know that there can be no middle course, so far as God is concerned. Mammon might be willing to give a partial reward for partial service. But so far Jesus is concerned, our service must be undivided.

Whomsoever the Son makes free will be free indeed. In the world they will have tribulation. But they will have the peace which passes all understanding. Others cannot appreciate their blessings, their real condition. If any one should

try to serve two masters, his heart would go out to the one or the other; for he would more and more detest his condition. If he were liberated by the Son, and fully enlisted in his service, he would come more and more into sympathy with the divine arrangement, with the justice, wisdom and love exercised by the heavenly Father in his gracious plan; and the appreciation of this would more and more fill him, so that he would have no time for worldly things.

HOW ISRAEL CROSSED JORDAN

NOVEMBER 30.—Joshua 3:7-17.

"Fear thou not; for I am with thee."—Isaiah 41:10.

Under divine direction, the hosts of Israel removed from the high bench of the Jordan Valley down to the river three days in advance of the time appointed for the crossing. The Jordan River, as usual at this season, was overflowing its banks. Ordinarily about ninety feet wide, it is supposed to have been about five hundred feet wide at this time.

The Canaanites in general and the people of Jericho in particular, although expecting an invasion, would not expect it at a time when the river was impassable and when bridges were little known. The Israelites, too, must have had various opportunities for exercising faith or doubt in respect to soon entering Canaan. The fact that nothing is mentioned respecting doubts or fears or murmurings implies that their experiences in the wilderness had taught them valuable lessons of faith in God and trust in divine appointments.

The crossing day came, and Joshua, by divine instruction, directed the priests to bear the ark and to go before the people, proceeding to the brink of the river until their feet were in the water. As their feet touched the water, it began to recede and they to advance, until finally they stood in the middle of the stony bed of the Jordan, still bearing the ark of the covenant, which represented the divine promise under which they had left Egypt and were hoping for grand results.

The hosts of Israel, lining the banks of the Jordan for miles, crossed over from Moab to Canaan. Thus the crossing was entirely accomplished. Twelve large stones, representing the twelve tribes, were taken from the bed of the Jordan and piled on the shore as a monument or memorial of God's aid, while twelve stones from the shore were placed in the bed of the river as a similar memorial. Finally the priests followed the people to the Canaan shore, and shortly thereafter the waters began to return to the river bed, as before.

HOW THE MIRACLE WAS DONE

The fact that we may now know with considerable certainty just how this miracle was performed should not in the least detract from its value. With God nothing would be a miracle, since he of his own power is able to accomplish his will in every respect. Many things are miracles simply because we do not understand the divine processes. We are miracles ourselves, fearfully and wonderfully made. The growth of the plant, the flower, or even a blade of grass, is a miracle to us—something wholly beyond our power, and in a general way considerably beyond our comprehension as a process.

The account tells plainly that the heaping up of the waters was in the direction of Adam. This place has been located with considerable certainty by Prof. Wright as situated seventeen miles above Jericho, on the Jordan. The waters became in a heap, a lake, the Professor assures us, by reason of a land-slide which choked the narrow passage in the river, where there were steep banks. The character of the soil in that vicinity would be favorable to the blocking of the narrow channel of the Jordan there by the slipping of the hillsides. Indeed, history tells us that a similar slide took place in the same vicinity in A. D. 1267, damming up the Jordan for several hours and leaving the bed of the river below quite dry, the waters draining off to the Dead Sea.

Prof. Wright says, "So striking is this conformity of the facts to the conditions indicated by the Biblical account, that geologists can find but little difficulty in believing the written record. At the same time the written record is so precise itself, and so free from fantastic elements that the literary critic cannot well consider it as anything but the original, unvarnished tale of an eyewitness."

The marvel of the story is that the divine marching orders were so timed as to suit the circumstances and conditions exactly.

THE LESSON WAS IMPRESSED

The memorial stones were to bear witness to future generations of this great act of divine providence on behalf of Israel. Joshua admonished, "When your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord, that it is mighty; that ye might fear the Lord forever."—Joshua 4:21-24.

ENTERING INTO CANAAN REST

St. Paul, in Hebrews 4:5-8, gives us the suggestion that Israel's entrance of Canaan under the leadership of Joshua typified the entrance of the church into the rest of faith and special privilege under the leadership of the antitypical Joshua, Jesus. The Israelites had rest from their wilderness journeyings. It was a wonderful change for them, a blessed change, yet it was not the full realization of all that God had promised them. That full realization will be attained only in Eden itself, and as a result of Messiah's glorious work of restitution. Following the Apostle's lead, we perceive that the experience of Israel up to the time when Moses died represented the law dispensation, which ended at the cross. The Gospel dispensation, beginning at Pentecost, is typified by the crossing of Jordan and the taking possession of the land, Canaan signifying rest.

"We who believe do enter into rest"—in proportion to our exercise of faith. He who exercises much faith may have much rest, and may conquer, and possess quietude. He who has less faith will have less rest and will be able only partially to enter upon his privileges. The storming of Jericho and the other cities of Canaan typified the warfare of the new creature, begotten of the holy Spirit, against the things of the flesh, the weaknesses and depravities of the flesh. The Lord's word to those who would enter into his rest is, "Be strong and of good courage. Be not afraid, neither be thou dismayed. The Lord thy God is with thee, whithersoever thou goest."

Those lacking faith entered not at all into Canaan, but died in the wilderness. So we read, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." Only the faithful will constitute God's elect. Only these can pass from the old to the new conditions. Only these pass from death unto life without actually dying. Throughout this Gospel Age, God has been making up Israel's deficit by calling a similar class from all nations, peoples, kindreds and tongues. Each one is called upon to exercise faith and cross over Jordan, in the sense of beginning a new life—a life of devotion to God, a life of warfare against sin and the entrenched weaknesses of his own flesh.

We agree with the Apostle's words that "We who believe do enter into rest." All of God's consecrated people can testify that they have a rest, a peace, a joy, a blessing, which the world can neither give nor take away— and this in proportion to their loyalty and faithfulness. Yet even all this is not sufficient. God has in reservation something far better. Respecting this the Apostle declares, "There remaineth, therefore, a rest for the people of God."—Hebrews 4:9.

That Heavenly rest will be entered by the perfecting of the new creatures in the first resurrection. Their loyalty and faithfulness having been demonstrated in fighting the good fight of faith against the world, the flesh and the adversary, the Lord promises them a glorious change, "in a moment, in the twinkling of an eye"—a share in his own resurrection to the perfection of the divine nature, "far above angels, principalities and powers" and in association with himself in the glorious Messianic kingdom, by which the world of mankind is also to be blessed.—Luke 12:32.

THE SABBATH OF THE LORD

St. Paul intimates that the seventh day of the law Sabbath typified the present condition of the Lord's people enjoying rest, peace and divine favor even under imperfect conditions; but the true Sabbath will come for us when we shall have experienced our resurrection change. Then we shall have rest from sin. We shall also have rest from our own weaknesses and imperfections; for all of these will be gone. The new creatures will be beings without flaw, blameless and irreprovable. "It is sown in weakness; it is raised in power. It is sown in dishonor; it is raised in glory. It is sown a natural body; it is raised a spiritual body."

The weaknesses of others will no longer cause us unrest. The rest of the glorified condition of the church will be perfect. But before we can enter into that rest, we must here show our worthiness by fighting the good fight of faith and by laying hold on eternal life, upon the conditions which are offered us, walking faithfully in the Master's footsteps.

SOME INTERESTING LETTERS

SUCCESSFUL SCANDINAVIAN MEETINGS

DEAR BROTHER RUSSELL:—

I wish to send you an expression of our appreciation of the helpful visit of Brothers J. F. Rutherford and A. N. Pierson, as your representatives, granted us recently. I will also use this opportunity to thank you most heartily for your kindness to me in London, during your own physical weakness, and for your recent letter.

Perhaps it will interest you to have a report from me concerning the meeting for which you put the responsibility in my care.

From August 13 to September 3, Brother Rutherford held eighteen splendid meetings in Norwegian, Finnish and Swedish cities, with a total attendance of 25,800 adults and other thousands turned away for lack of room.

He also gave twenty-four encouraging talks to the truth friends in these places, and in connection we had a good convention in Helsingfors, Finland, visited by about 250 friends, and another convention in Stockholm, attended by about 400 friends.

As one proof of the interest in Brother Rutherford's public lectures here, not fewer than 1,818 volumes of STUDIES IN THE SCRIPTURES were sold in Sweden and Norway—672 of these being sold at a single Sunday morning meeting in Stockholm, at which the attendance was 3,300, with 700 turned away for lack of room, first receiving free literature. Besides this, we received thousands of addresses requesting further information re subjects discussed. At the Orebro meeting alone, attended by 2,200 adults, with many outside who could not gain entrance to the hall, 586 address-cards were received. Notwithstanding the fact that in every city we had rented the largest halls obtainable, no one of them was large enough to hold the crowds.

For the advertisement of Brother Rutherford's meetings in Sweden and Norway we distributed 217,500 copies of BIBLE STUDENTS MONTHLY. Many papers published very good reports of his lectures, reaching other thousands of Swedish people. We earnestly desire that you send him to Sweden again, as soon and for as long a time as possible. We promise you that we will have the largest halls all over the land, crowded every night to hear him.

Meanwhile we are striving to do the best we can, by the Lord's grace, to carry on the good work in which we have received so many blessings and which every day becomes more dear to our hearts. The colporteur work and all other branches make good progress continually. During about five weeks before us we have arranged for twenty mass-meetings in the largest cities and towns of Northern Sweden, which Brother Rutherford could not visit. In these I shall be the speaker, D. V.

We pray that the Master of the harvest may guide us and give wisdom and strength to do all in harmony with his will and to the glory of his name. We shall highly appreciate the privilege of being continually included in your prayers to this end; we never forget you in our petitions before the throne of grace.

With most sincere Christian love and greeting to you, our beloved Pastor and brother, in which all the dear helpers at this office join, I remain, as ever,

Your humble co-laborer in the Lord's harvest,

AUG. LUNDBORG.

VOL. XXXIV BROOKLYN, N. Y., NOVEMBER 15, 1913 No. 22

"BECAUSE WE LOVE THE BRETHREN"

"We know that we have passed from death unto life, because we love the brethren."—1 John 3:14.

We are glad to testify that both from personal contact and through correspondence we have every reason to believe that the Bible Students, who constitute the large majority of our readers, have been growing in grace lately—during the past few years. Contrasting the present with three, six or ten years ago, we notice a great increase in spirituality—the Spirit of the Lord—the holy Spirit of love.

Not only is this manifested in activities in the service of the truth, but also in broader sympathies one for another and for all Christians—and, indeed, for the entire groaning creation. This is just what it should be every year; every week, indeed, should mark progress in Christ-likeness, as we remember that, "If any man have not the Spirit of Christ, he is none of his," and therefore will have no part in the kingdom—whatever inferior blessing he may obtain under stripes and disciplines necessary to the development of the proper character.

We remember further the Apostle's statement that the divine predestination respecting the church is that we must each individually in character become copies of our Lord. (Romans 8:29.) Surely such clear statements of the divine will and of the terms upon which we may make our calling and election sure should be stimulating.

Nevertheless, notwithstanding all the progress noted, many of the little classes are experiencing friction, which causes more or less concern and unhappiness. As the truth makes us free and opens the eyes of our understanding, it enables us to see our own imperfections and the imperfections of the brethren and of the world more clearly than ever. Unless there be a large amount of love, this will mean a disposition to find fault, to criticize.

We may safely give ourselves considerable liberty along these lines in dealing with our own character. We may find fault with ourselves and criticize ourselves often to advantage. Yet even this should not be carried so far that we forget the Lord's gracious promise that He will judge us according to our heart intentions and not according to our imperfect attainments. We are, perhaps, better able to appreciate our own shortcomings, and how they were unintentional; but when the shortcomings are those of others, it tests our love, patience, brotherly-kindness, meekness, gentleness, etc. Yet such testings are very profitable. We pray that the Lord will assist us in growing in the graces of the holy Spirit. Let us remember that the only way to assist us would be by giving us testings along these very lines. Our strength of character, our development in these graces, will be in proportion as we receive these testings in the proper spirit.

PROOF OF RELATIONSHIP AS NEW CREATURES

Our text seems to imply that the love of the brethren is one of the most beautiful experiences of the Christian. Whoever finds that he has full love for all the brethren, full sympathy for them, therein has a specially strong Scriptural proof that he himself is a new creature—that he has passed from death unto life. And whoever has any other sentiment than love to any of the brethren surely lacks proof, or demonstration, along this line of his relationship to God as a new creature.

If we keep this always in mind, how valuable an assistance it will be to us! Do we not frequently desire to reassure ourselves of the Lord's favor and of our continued relationship to him as new creatures, passed from death unto life? If we do, here is the text, the application of which, if we are in the right condition, should bring peace and joy. And if we are in the wrong condition, it should bring alarm for our personal safety as new creatures.

One of the points of friction in many of the classes is the relationship between the class and its servants. So far as we can judge, the fault is sometimes with the one and sometimes with the other. We are frequently asked in respect to the duties of the elders, the responsibility of the classes, etc. In general, we prefer to refer all such inquiries to our very full discussion of the subject in the sixth volume of STUDIES IN THE SCRIPTURES. We know not how to improve on the suggestions there made. We believe that if what we have written were thoroughly studied, the recommendations there given would be found ample for every case.

On doctrinal matters we prefer not to write personal letters; for in a few cases we have found that the persons receiving the letters have either misunderstood them, or only partially communicated their contents to others when discussing the matter. Again, some have said, "Brother Russell wrote thus and so in STUDIES IN THE SCRIPTURES, but we have a later

letter which intimates that he has changed his mind.'' We wish the dear friends to feel assured that if our judgment changes respecting any important truths we will put the change before all THE WATCH TOWER readers as speedily as possible. Until you see such changes mentioned in THE WATCH TOWER give no credit to them; esteem the statements of the STUDIES IN THE SCRIPTURES just as though they were written yesterday and direct to yourself.

PRINCIPLES OF CHURCH GOVERNMENT

Briefly summarizing the principles governing the church of Christ, let us say: There are two views prevalent amongst Christians respecting church government:

(1) The Episcopal view, which holds that the church is to be ruled and governed by bishops, because of the claim that these are Apostolic bishops; that is, that they are successors to the apostles, and invested with apostolic wisdom and inspiration and authority for the regulation of the church and its affairs. This view is held by Roman Catholics, Greek Catholics and Episcopolians.

(2) The other view is the Congregationalist, and holds that each congregation of the Lord's people is a unit, and has the right to govern itself and to make is own regulations for its own welfare, subject to divine guidance. Congregationalists, Baptists and some others claim to be governed by this view. Other denominations, with more or less confusion and indecision, divide authority between the ministers and the laity.

We hold that the Bible arrangement combines the Episcopal and the Congregational views. Thus the Scriptures teach that the twelve apostles were and still are the Episcopate—the only inspired and authoritative apostolic bishops. Whatsoever these declared to be binding on earth is binding amongst the Lord's people. Whatsoever they declared loosed, or not binding, would not be obligatory upon the church in the sight of heaven. From this viewpoint, the words of Jesus respecting all other so-called apostolic bishops are quite pointed. He declares that they are ''false apostles and do lie''—they are not apostles in any sense of the word. (Revelation 2:2; 2 Corinthians 11:13.) Hence we are not to give heed nor to in any manner recognize the claims of these bishops, whom Satan has deluded into thinking that they have apostolic power—apostolic succession.

As the people of God have the original Episcopacy, the twelve apostles of the Lamb, for authority and direction, they are thus organized under an Episcopal government, or government of the apostolic bishops—nevertheless their organization is properly congregational. Each company of the Lord's consecrated people is entirely free and should have its own faith in the Bible and all the precious truths of the Bible. No congregation and no individual can properly be bound by the vows of other congregations or other individuals.

The congregation, ecclesia, church, coming together to act as one, to worship together, to serve God's cause together, should do so because of their mutual appreciation of the divine character and plan. They are not under anybody's government, or rule, except that of the Bible episcopate—the apostolic teachings. As for the elders and deacons of each congregation, they are to be chosen by the congregation from their own number, in accordance with the instructions of the Bible. No earthly power has a right to intervene between the instructions of the divinely-appointed twelve apostles and the companies of the Lord's people who choose to assemble themselves in harmony with the apostolic instructions. This at one stroke wipes out all papal authority and the authority of all apostolic bishops falsely so-called.

Since the deacons and elders, pastors and teachers are lifted to their places of service and honor by the votes of the brethren, it places the congregation in greater authority than its servants. But the congregation, in turn, is bound not to force its preferences, but merely act loyally in harmony with the divine direction given by the apostles in the Bible. Thus we see that the truth on the subject from the divine standpoint has been measurably lost sight of for centuries, to the disadvantage of the church—some taking one part of the truth and some another—few, if any, recognizing the whole. Indeed, this is what we find to have been the case in respect to nearly every doctrine.

While particulars have been set forth in STUDIES IN THE SCRIPTURES, Volume VI, yet in what we have above stated lie the principles involved. Whoever thoroughly grasps the principles should be able to appreciate the details. And it would be only a question of thought and patient deliberation to settle all the details of the affairs of any little class, in accordance with the Scriptures. Thus while the class give certain authority and service into the hands of those chosen to be its elders, and appoints others to assist them in the work as deacons, or servants, nevertheless, both elders and deacons are answerable to the congregation, to the ecclesia.

THE ECCLESIA SUPERIOR TO ITS SERVANTS

In case of any dispute, the judgment, or decision, of the congregation should stand as the right thing for the time being. If it prove later to have been unwise, the Lord is able to overrule the error of judgment for good—for instruction. To illustrate: Should the judgment of the class at any time differ from the judgment of the elder or elders, the proper course would be for the elders to submit to the higher authority, which is the class, the church, the ecclesia; for he who appoints is superior to him who is appointed. Our Lord's arrangement for the classes, or ecclesias, is, ''Wherever two or three of you are met in my name, there am I.'' The Lord has promised to be with the class. He has not said, Wherever there is an elder, there am I, and to him shall the class gather; but, Wherever there is a class there am I; and it may appoint an elder, whom I will recognize and bless as its representative and for its good, in proportion as he shall strive to be a suitable vessel to be my servant in blessing that class.

This appreciation of the true relationship between the elder and the class should help the elders to cultivate those fruits and graces of the holy Spirit described by St. Paul as meekness, gentleness, patience, brotherly kindness, long-suffering, love. But, on the other hand, the congregation, ecclesia, having chosen one of its number to serve it as an elder brother and to look out for its interests, should hope that they had wisely chosen in harmony with the Lord's Word and providences. So hoping, they should be prepared to give support and encouragement to the elder, in proportion as they see him striving to know and to do the Lord's will and faithfully to lay down his time and talents in the service of the class. Should they subsequently find that apparently they had not fully discerned and followed the apostolic instructions respecting the selection of the elder, they should still be kind and gentle toward him, remembering that the fault was theirs in electing him—a fault to be rectified at the next election—and trusting and praying that they may know the will of the Lord more perfectly and be wiser in their selection.

DUTIES OF THE ECCLESIA

From this viewpoint the congregation has everything to say in respect to the number of meetings to be held, where they are to be held, by whom they are to be conducted, the character of the lessons or studies, etc. Nothing of this kind is for the elder to decide, though as a member of the congregation he has the same right to be heard that the others have. In proportion as he is esteemed highly, his opinion will have weight with the ecclesia, class, or congregation. Nevertheless, the class should never forget the thought that however highly the elder may be esteemed, he is not their guide. The elders and all others are to be heeded in proportion as they are seen to wisely interpret the teachings of the holy Scriptures.

We believe that with these principles seen, approved and looked up to, there will be less and less friction in the classes. The elders, in just their proper sphere and conscientiously seeking to serve in harmony therewith, will be restrained from doing and saying many things out of their province and likely to stir up difficulties among the members of the classes.

A POTENT FACTOR IN ALL DISPUTES

It will generally be found, we believe, that pride is a potent factor in all church disputes. Sometimes the elder undertakes to do for the class more than it wishes him to do and more than it has authorized him to do. Or, misguided by the sentiments prevalent among all denominations of Christendom, he thinks of his eldership as an office of authority over the church, and not as an honorable service, the authority being vested in the class. Sometimes the difficulty is with some member of the class, who, seeking to preserve the rights and authority of the class, goes to an extreme, and unnecessarily harries the elder, criticizing him for doing the right thing, but not doing it exactly the way this well-intentioned brother thinks he should do.

Love should apply the Golden Rule. We should be willing to give the elder as much reasonable liberty of action as we would like to enjoy if we were in his place—provided, of course, that this liberty should be in full harmony with the Word of God. Furthermore, we should remember that the elder is the servant of the whole class, and not the servant specially of any one member of it. Any criticism, therefore, of his conduct should come from the class and not merely

from an individual member of it. If an individual member has an important thought which the elder ignores he should be at liberty to ask the judgment of the class on the subject for his own instruction and for the instruction of the elder; but no individual member should undertake to criticize the elder or to find fault with his procedure.

If the class approves of the elder, the individuals thinking differently are at liberty still to think as they please, but should yield to the majority. In other words, peace and order in a class are items of great value in respect to all progress in Bible study. Nothing should be done to disturb the peace and order unless there be something positively wrong, unscriptural, connected with the matter. Then the brother or the sister calling attention to the matters which he considers unscriptural, should say little about his own opinion and deal chiefly with the Scriptural injunctions which he believes are being violated.

"LET BROTHERLY LOVE CONTINUE"

These suggestions are intended to increase and promote peace and unity amongst the Lord's brethren wherever this journal goes. We have confidence that all who are begotten of the one Spirit, the holy Spirit, are desirious of knowing and doing that which is right—that which is pleasing and acceptable to God and for the best interests of his cause. "By one Spirit we were all baptized into one body." "If any man have not the Spirit of Christ, he is none of his." Our thought is that all being one with the Lord—of one heart, of one will—our difficulties lie almost entirely in our heads, in our misapprehension of some of the principles governing the divine arrangement. And these principles, we may be sure, are perfect, right. In proportion as we can come into harmony with these principles, we shall be at peace one with another, joyfully assisting each other toward the kingdom, in which we shall have a share with our Lord.

Let us continually remember that love for all the brethren is a sure indication that we love as new creatures. And love for the brethren means that we will do them no injury, that we will speak no evil respecting them unless of absolute necessity; and, finally, that we will not even surmise evil in respect to their words and deeds. "Love is the fulfilling of the law." "He that dwelleth in love dwelleth in God, and God (by his Spirit dwelleth) in him." For though we should give all our goods to feed the poor, and though we should even sacrifice our bodies to be burned in the interests of righteousness, yet if we have not love—the Spirit of love—we are nothing in God's sight.—Romans 13:10; 1 John 4:16; 1 Cor. 13:3.

WHAT COURSE SHOULD WE TAKE?

We have received two letters inquiring about the practical bearing of our October, 1914, hopes on the affairs of this life. It occurs to us that others who have not written may have the same thought; so we give to you all a digest of our answers.

The brother who wrote us suggested that he is a farmer, and that if sure that the church would be gathered before October, 1914, or that the great time of trouble would there begin, he would in either case be inclined to quit farming and to spend the year in the colporteur work, as he would have sufficient money to do this if he were to mortgage his farm or sell it.

In our reply we advised the brother that if he had a wife or family dependent upon him for support, we thought that this suggestion would not be a wise one at all, but if he were unincumbered, we would consider the thought a very good one. He would be merely giving a year to the Lord's work, and at the close of the year might hope in any event to be in reasonable health and as capable as ever of earning a living.

We believe that a year spent in the colporteur work would prove an excellent schooling in perseverance and self-denial, in service of others, and in thinking upon and handling holy things. Yet even in case we believe that some allowance should be made for temperament and capability for colporteur service. While few, if any, have no talent whatever for such work, there are some who have so little talent that they might merely discourage themselves without accomplishing much in the interest of others. We must use all wisdom in respect to what we attempt to do, that our time and strength—mental and physical—shall render us as good results as possible to the Lord's praise. Each should seek wisdom from on high to guide him in such matters.

Another letter received inquired respecting the proper treatment to be given to a member of the class who insisted on opposing the chronology and denouncing all faith in October, 1914, either as respects the gathering of the church or the inauguration of the world's great time of trouble. Our reply may be applicable in other cases. It is to the effect that nobody should be specially encouraged in such an opposition; for a bad spirit is always objectionable, injurious. However, we should not denounce those who in a proper spirit express their dissent in respect to the date mentioned and what may be there expected; nor should we feel aggrieved toward them. We should recognize the individual rights of all, and treat everybody according to the Golden Rule. Nor should we feel at liberty to express our views more dogmatically than we would think right for others to do in expressing their views.

THE SIGNS OF THE TIMES

The fact is that, notwithstanding the strength of our position and our hope that it may be true, it is nevertheless of faith and not of knowledge. To some, faith in the matter may become almost as strong and convincing as knowledge. Nevertheless, it is not knowledge, it is faith. We must admit that there are possibilities of our having made a mistake in respect to the chronology, even though we do not see where any mistake has been made in calculating the seven times of the Gentiles as expiring about October 1, 1914.

If others feel equally convinced respecting some other date which does not appeal to us, we should not on that account reject them as members of the body of Christ. Rather, we should say, Whether you or we have the date correct we must all agree that the signs of the times as we read them indicate clearly that the Master is nigh, even at the door; and that his kingdom is soon due to begin to take control. This means that, whether within one year or within ten or twenty years, the things which we are expecting will surely be accomplished. The church will be gathered, the Messianic reign of righteousness will begin, preceded, as foretold, by the great time of trouble.

The general facts are much more valuable and important than merely the day or the year respecting these facts. "Let brotherly love continue!" Suffer not any dispute over a day or a year to break the most precious bond of love which binds us to the Lord and to all who are truly his. Be specially careful on this point when the subject of discussion is one respecting which we have no positive knowledge. The rupture of fellowship may sometimes be necessary, when we "contend earnestly for the faith once delivered unto the saints"—faith in the divine plan, in the Redeemer, in the efficacy of his death, etc. These matters are positively stated in the Bible—not left to deduction, as in the case of chronology and all matters based upon chronology.

A CLEARER VIEW OF PROPHECY

From time to time the Editor has assured the friends that as features of the truth become more and more distinct to him he would surely give THE WATCH TOWER readers the benefit of this clearer view; in other words, he would keep nothing back.

We have presented in THE WATCH TOWER, for thirty-three years past, the fact that great Babylon will receive her judgment before the nations receive theirs. The statement, "Judgment must begin at the house of God," while applying especially to the real, or consecrated church, we believe has also a bearing upon the nominal systems. It will be after the fall of Babylon, her casting as a great millstone into the sea, that the great distress of nations will come, apparently.

Nevertheless, we have all probably been inclined to think more particularly of the world's time of trouble—to look for it, to expect it daily, or by October, 1914, as one result of the closing of the Gentile times, or years. Perhaps we have neglected to some extent the fact that great Babylon apparently is dealt with before that world-trouble comes. The thought has been borne in upon the Editor very forcefully during the past two weeks that to expect the world's great trouble to begin on or before October 1, 1914, would be to expect astounding things during the intervening months.

St. Peter describes the great day of wrath, intimating that it will begin with the nominal church class—the heavens. "The day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." (2 Peter 3:10) Understanding the earth here to represent the present social order, and the heavens to represent the ecclesiastical order of affairs, we find that the ecclesiastical heavens are

to pass away with a great noise, a great commotion, a great confusion, and their elements or component parts will be melted in the fervency of the heat and strife of that time; and that then the earth, or social order, will follow it in the combustion or consumption of the trouble of the day—destroying the present social fabric—overthrowing all law and order in anarchy. If, then, we should expect that the trouble would reach society in general within a year, this would seem to mean that before that time the present religious institutions would collapse. Will they?

THE IMAGE OF THE BEAST

Revelation, 13th Chapter, we interpreted in THE WATCH TOWER as far back as 1880. We there suggested that in symbolic language a beast represents a government—that the ten-horned beast represented the Papal government, which for a time ruled over all Europe, then the Roman Empire. Although Papacy has no such political influence now, it still claims that it has the right, or authority, to rule all nations, as the representative or vice-gerent of Messiah.

We pointed out the two-horned beast as represented in the church-nation of Great Britain and Ireland; for it also is a government which combines Christianity and civil power. The bishops sit in Parliament and the king is officially the head of the church of England. The symbol tells us that as an ecclesiastical power this is a harmless one, "its two horns being like those of a lamb"—not intended to do injury. "But it spake as a dragon." The dragon represents purely civil power and the government of Great Britain, though nominally religious, speaks, or governs as a dragon, or purely civil power.

We also call attention to the fact that "the Image of the (Papal) beast" was formed in 1846 A. D. In that year the Protestant denominations, especially in the United States, allied themselves as the "Evangelical Alliance." Their alliance ostensibly was for peace and harmony and noble objects of co-operation; but really the organization would appear to have been intended as an attempt to give dignity and authority to all of the various Protestant sects, and as far as possible to hinder the formation of any new sects by excluding them as unorthodox.

The alliance endeavored to establish a standard of orthodoxy and to give a mutual support and backing to all the different creeds identified with it—Baptists, Methodists, Lutherans, Presbyterians, etc. This attempted authority, or power, constituted it an image of the Papal beast, or government. They saw the power of the Papal argument, that it is the church, and that all others are heretical. So the Evangelical Alliance undertakes to say for its constituent members of all denominations: "All these are orthodox; all others are heretical." In this sense it was a copy, or image, of the Papal institution. It has been merely an image without life or power for now more than sixty years.

However, the Lord's symbolic prophecy, which we are now considering (Revelation 13), tells us that in the close of this age the image will receive life, vitality, energy, power. No longer will it stand as a mere image. It will become as active as the beast. Moreover, it will not be antagonistic to the beast, but sympathetic, and cause that all shall either worship the beast or the image—all must be in harmony either with Catholicism, or with the Protestant system, of which the Evangelical Alliance was the primary organization or Image. The Protestant Church Federation will be the outcome as soon as it receives the vitalizing breath.

AN IMPORTANT STEP TOWARD FEDERATION

The vitality of the Image is to come from the two-horned beast; that is, the church of England. We have been waiting for this consummation more than thirty years, and have seen it draw nearer and nearer. A few years ago the Episcopal church took an important step toward vitalizing the Church Federation movement, which it is favoring and backing. That important step was the recognition of the ministers of the denominations represented in the Evangelical Alliance. Previously no minister not ordained by the laying on of hands of a Catholic or an Episcopalian bishop was allowed to preach from an Episcopalian pulpit.

Perhaps this recognition of the Image is all the vitalization the image needs, but we are inclined to expect more. For years the Episcopalians have proffered reordination to the ministers of the different denominations represented in the Evangelical Alliance. And they still proffer it. We have been inclined to expect that the ministers would finally concede the point and accept a reordination at the hands of an Episcopal bishop. But we are not sure of this. It is possible that, to meet the requirements of the case, some other way will be found by which the Episcopal church will recognize the Church Federation without obligating the ministers to be reordained. We are waiting for this.

As we understand this Chapter of Revelation, the Image, as soon as vitalized, will very promptly use its influence, prestige, power, in every way to "make fire come down from heaven" (Rev. 13:13); that is, to punish in the name of the Lord, those who in any sense of the word it shall consider to be its opponents. Speedily none will be allowed to buy or sell, in the spiritual marts, except those who have either the mark or the number of the beast, or of the image, either in the right hand of co-operation or in the forehead of public confession.

This will mean that the International Bible Students Association and all others not in affiliation with the Alliance will be subjected to radically coercive measures. Truth shall fall in the streets. Righteousness will be unable to enter under the stress of the new order of things. For a time it will appear as though a great Christian victory had been won, shared equally by Papacy and federated—Protestantism—no longer protesting. Already we see these two divisions of the heavens rolling together, approaching one another, sympathizing with each other—rolling together for mutual protection.

But the triumph of that new order of things will be short. The masses of the people, no longer ignorantly stupid as during the dark ages, will awaken to the true situation, and will execute upon Babylon the Great—already repudiated by the Lord—the judgment foretold. She shall be cast like a great millstone into the sea, never to rise again. The sea represents the masses of the people, especially a restless opposition class. The two-horned beast apparently loses its personality when it gives life to the image by becoming a member of the federation.

THE PRESENT OUTLOOK

Now the question arises: Can all these things take place within a year? We answer, Yes; it would be possible. A second question is, Is it likely? Is it probable? And the answer is, No; it seems scarcely probable that so much would be accomplished in one year. Now, there we have the question—each must exercise his own judgment in respect to the matter. We certainly see a very rank spirit of anger, malice, hatred and strife developing in many quarters, amongst the very ones who constitute the members of the federation. And these slanderous oppositions come usually from the ministers of these denominations.

If they do these things in a green tree, what shall be done in the dry? (Luke 23:31) If such bigotry and bitter falsification are practised and such hatred is manifested before the Evangelical Alliance has any life, how arrogant might we suppose the same persons to become after the image would receive life? And how quickly might the spirit of rancorous persecution be developed?

Let us make the matter clear. According to the old, but erroneous, thought handed down for centuries, the bishops of the church of England and of the church of Rome are "apostolic bishops," or successors to the apostles, according to the old theory of apostolic succession. According to that same theory, no one on earth has one particle of right to teach and to preach, except as those "apostolic bishops" shall grant their permission by laying on their hands.

According to this rule, then, Methodists, Baptists, Lutherans, Presbyterians and all such are preaching without authority. When they talk about ordination, they merely mean that each sect ordains its own ministers. The Alliance is attempting to get around this difficulty and to have the sects recognize each other's ordination. The Federation is building upon this general recognition of orthodoxy, and is about, in some manner, to be given life, virility, power, dignity, by something which the church of England will do for them which will recognize their ordination as ministers.

We may be sure that they will make the road to the preaching and teaching of the Gospel a very narrow one to all attempting to preach without their recognition and ordination. These will be trying times upon us and upon all who will refuse to worship the beast and his image, or to receive the mark of the beast upon the forehead or upon the hand.—Revelation 13:15-17.

OUR ATTITUDE TOWARD ONE ANOTHER

The special point we are now emphasizing is that if we find it difficult, though not impossible, to see that these things could be accomplished within a year, we should feel and act most kindly and tolerantly toward others of the brethren who feel positive that these things will not take place within a year, or who think that they see flaws in our chronological views. "Let brotherly love continue." "Abhor that which is evil. Cleave to that which is good." Thus will the grace of God be with us, to guide us, to bless us, to cause all of our experiences to work for good, even though some of those experiences

should be disappointments in respect to fulfilments of prophecy within the next few months.

The Episcopal church conference has just passed an amendment to the church constitution, providing for the choice of one of their number to be presiding bishop—much the same as the archbishop's office in the church of England. After some sharp discussion they also authorized their Mission Board to co-operate with mission boards of other Christian bodies. Some bishops objected that this would violate their "priestly vows," but they were outvoted. This co-operation with other Protestants, in conjunction with the action previously taken, permitting other Protestant ministers to participate on invitation in Episcopal church services, is practically a recognition of the Evangelical Alliance or church federation. How much more may be necessary to give life and power to the image we must wait and see.

Our statement in October 15th issue that we have never mentioned October, 1914, as an infallibly sure date, either for the ending of the "times of the Gentiles" or for any particular occurrence, has been called in question by one of our readers. We are cited to the following words of STUDIES IN THE SCRIPTURES, Vol. II.: "Now bear in mind the date already found for the beginning of these Gentile times, viz., 606 B. C., while we proceed to examine the evidence proving their length to be 2520 years—ending A. D. 1914. . . . In view of this strong Bible evidence concerning the times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world and the full establishment of the kingdom of God will be accomplished at the end of 1914."

We hold that nothing in these quotations declares the infallibility of the theories we suggested respecting 1914. In these statements, and in all of our statements, we have merely informed our readers respecting our views and the processes of our reasoning on the Scriptures which we have brought to their attention. Thus we have asked each reader to think and judge for himself, and to agree or disagree with us according to his own judgment of the facts.

Notice that in the above quotations no dogmatic statement is made, but that the reader is requested to use his own intellect. For instance, note the words, "bear in mind"; again, "while we proceed to examine the evidence"; again the reference to "Bible evidence." In the last sentence the author sums up his own views, declaring what he considers to be the truth established by the evidences which he sets before his readers.

In this respect we believe that THE WATCH TOWER presentations differ considerably from others. We state with positiveness the opinions of the writer and the reasons therefor, but leave the final decision with each head and heart in all matters, without attempting more.

ELECTING ELDERS AND DEACONS

It was a slip of the pen on the part of the Editor when he recently intimated that the only ones who would properly be entitled to a vote at church meetings would be those believers in the atonement who had made full consecration and who had symbolized that consecration. The error was in including the symbolization. Many of us were truly Christians, truly accepted of the Lord, truly members of "the church of the firstborns whose names are written in heaven" (Hebrews 12:23), before we saw the real force and significance of water immersion. We have always held (See Vol. 6, STUDIES IN THE SCRIPTURES) that all such are entitled to vote at church elections—yea, that it is their duty to vote—to express the Lord's will in respect to the servants of the church, according to their judgment.

But what we meant to emphasize is that any brother who had not as yet accepted the Bible teachings respecting the proper symbolization of his consecration would not be far enough advanced to be properly appointed to be either a deacon or an elder in the church. It was altogether by an inadvertence that we included with this the thought that such should not vote.

Difficulty has been experienced by some classes in respect to nominations. When a call for nomination is made, a brother is nominated as an elder or as a deacon, without proper consideration of his qualifications. His nomination is seconded; and the whole class, loving the brother, feels disinclined to vote against him lest they should be misunderstood.

There should always be a reason for the choice of anybody to any service in the church. An elder should be an able teacher, of a broad mind, able to give assistful advice to those who need it, of deep insight into the Word of God, of good influence in the church, and a wise counselor. No one, probably, could have all of these good qualifications in equal measure. Some might possess more of one, and some more of another qualification; but all should possess some of them or there would be no excuse for his election. Likewise a deacon should have time at his disposal and some aptitude as a prospective elder, and also an inclination to serve the church.

What seems to us a very good plan of nominating elders, deacons, etc., is by ballot, particularly if there has been any difficulty or if to a majority such a nomination might seem desirable. To put this plan into operation pieces of paper and pencils would be required. Each one entitled to a vote should write, "I nominate the following to be elders of the ——— class for the ensuing ——— months." Then should follow as many names as there are elders at the time the election was taken. If the class desire to either increase or decrease the number it can be done after the nomination at election time.

After the ballots have been collected the results should be tabulated and announced publicly to the ecclesia. The class should then decide how many elders it would properly need. If it decided that the number should be three, then the six brethren receiving the largest number of nominating ballots should be voted for. The three receiving the largest number of votes with outstretched hands should be considered the choice of the class. Or another way would be to accept all the nominated ones who received ballots equal to one-third of the entire number of voters and to elect all such by, as nearly as possible, a unanimous vote, this arrangement being intended to give minorities a representation amongst the elders.

The thought always to be borne in mind is that, so far as possible, the judgment of all the class should have recognition. While a majority might rule, it is always preferable that they yield something to the minority, so that the eldership of a class might reflect the sentiment of the entire membership. No matter how this result be reached, we are doing wisely; and no matter how any other result be reached it would be unwise, as endangering the peace and harmony of the class. Brotherly love always represents sympathy, kindness, love and a desire to yield something wherever no vital principle is involved.

THE SIN OF COVETOUSNESS

DECEMBER 14.—Joshua 7.

"Be sure your sin will find you out."—Numbers 32:23.

The Israelites, full of faith and flushed with the victory over Jericho, proceeded with the conquest of Canaan. Spies were sent to Ai. These, returning, advised that the place was small, and that a force of two or three thousand men would be quite sufficient for its capture. Indeed, from the experiences of Jericho they anticipated that none of the Israelites would be killed—that their enemies would be so terror-stricken as to render little or no defense. But the experiences at Ai were the reverse. Thirty-six Israelites were slain; and Israel's army, perceiving that they had not the Lord's favor, fled before their enemies.

Joshua and his associates, the elders of Israel, were bewildered at this. They prostrated themselves before the ark of the covenant, bewailing the trouble and especially fearful of the influence which the defeat would have upon their enemies —encouraging them and discouraging Israel, who were God's typical people.

THE ACCURSED OR DEVOTED THING

In our Common Version, accursed has been used where devoted would have been preferable. The Lord informed Joshua that divine favor was not with Israel because of their unfaithfulness. When Jericho was captured, a portion of the spoils had been appropriated by one of the soldiers. But according to the Lord's arrangement all the spoils were devoted in advance; hence this was a breach of their agreement, and Israel's armies could have no blessing until the matter was rectified.

In order that the lesson might be learned by the entire people, the Lord directed that the representatives of all the tribes should appear before him and lots be cast, and that thus would be indicated the tribe to which the guilty one belonged. In like manner the different families of that tribe were tested, and the family found. Thus step by step the

matter came down to Achan, who was the one indicated as guilty—the cause of the trouble.

"And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent."

THE PENALTY UPON ACHAN

The penalty upon Achan was death by stoning, and after the stoning the corpse was burned—the burning indicating symbolically that there was no hope of a future life for him. It is our thought, however, that this was a part of the general allegory, and that really Achan, as a member of Adam's family, must ultimately have a share with all the remainder of the race in the redemption provided through Jesus' death. Thus also the Sodomites were destroyed by fire from heaven—in a figure representing the class which will die the second death. But none can die the second death without being first released in some manner from the condemnation of the first death—Adamic death. These were merely types, or foreshadows, of the wilfully wicked class and of the everlasting destruction, as brute beasts, which will come upon them.

As the Sodomites experienced no knowledge nor blessing through Jesus, so Achan had none. As the Sodomites, redeemed by the merit of Jesus' sacrifice, will be awakened from the sleep of death during the Messianic age, and their experiences will be more tolerable than those of the people of Chorazin and Bethsaida, so it will surely be with Achan. As the apostles declare, these typical experiences of the past were set forth as an example of the destruction which will be the ultimate punishment of all who wilfully, knowingly and intelligently reject the Lord's ways.—1 Corinthians 10:11; Jude 7.

COVETOUSNESS IN OUR DAY

Perhaps at no time in the world's history was there ever so much covetousness as in our day. How few comparatively in any city, in any nation, would do very differently from what Achan did! If all such were to be stoned to death and to be burned, the world would be one vast funeral pyre. True, they are not deterred by fear of any such punishment. Nevertheless, a large proportion of them profess to believe that for all such sins the penalty is eternal torture. Yea, many who are ready to condemn the course of Joshua and the Israelites in the stoning of Achan, are ready to believe that the God of love, the God of all grace, the Father of all mercies, would do ten times worse by Achan and by practically the entire human family—all except saintly ones who have come into vital relationship with the Redeemer.

Alas, how twisted our minds have become! How glad we are that the true light is now shining, and chasing away to some extent our hobgoblins of error and false doctrine handed down to us from the dark ages, and wrongly supposed to be teachings of the Bible!

COVETOUSNESS IN THE CONSECRATED

When we remember that Jordan represents consecration, and that those who crossed Jordan typically represented those Christians who have entered into a Covenant with God and who have been begotten of the Spirit; and when we remember that the conquests of Canaan represented the spiritual battles of the consecrated and the subjugation and possession of the citadel of the heart, the sin of Achan has a new force and meaning. It corresponded closely to the sin of Ananias and Sapphira. They had devoted, or consecrated, their property to the Lord's service, and then attempted to take back a portion of the devoted wealth. They would rob God. They would steal back that which they had given to him. This class seems to be especially represented in Achan. He stole, not from his brethren, but from the Lord, things which had been devoted to the Lord.

The name Christian today has a very wide application, and in general signifies a civilized person. But the term Christian really belongs only to a comparatively small class of humanity—to those who, believing the message of Jesus, have made consecration of their lives to be his disciples, his footstep followers. These have accepted his terms—"If any man will be my disciple, let him deny himself and take up his cross and follow me." This is the class, typified by Israel, who have entered the antitypical Canaan, who are fighting the good fight and who would recognize all the spoils of their warfare as consecrated to the Lord.

It is for these to inquire respecting their own faithfulness, loyalty. Each of them should inquire, Am I keeping and holding as my own any portion of what was consecrated to God? If they are keeping back as their own any portion of that which was devoted to the Lord, they are in danger of being part of the antitypical Achan. They are in danger of exercising an injurious influence on others of the church; and not only so, but they are in danger of that fate which was typically illustrated in Achan's case—in danger of the utter destruction of the second death—everlasting destruction.

"COVETOUSNESS, WHICH IS IDOLATRY"

The Apostle declares that "covetousness is idolatry." It puts first and most prominently the thing which is coveted; and when this coveted thing is contrary to the divine will, it signifies that the coveted thing is esteemed more than God—is desired more than the divine favor. From this viewpoint the whole world is full of idolatry today. The idols most worshiped are wealth and pleasure. These occupy the time and the attention of nearly everybody. Time and strength, honor and manhood and womanhood, are poured out lavishly for these "idols." On the contrary, the true God, from whom comes every perfect gift, receives but slight attention from the masses of his creatures. His laws and his will, his pleasure and his favor are scarcely thought of.

What is the result? Has the worship of mammon been real joy or peace and satisfaction to the hearts of humanity? Has the pursuit of pleasure and the devoting to it of time, talents and money brought real pleasure of soul to the masses? This question must be answered in the negative. Wealth is being pursued and bowed down to on every hand, yet grants its favor to only a comparatively small number, and even the favored ones find bitterness mingled with their sweets. The possession of wealth brings not the joy and peace which they had hoped and believed. It has brought care, perplexity and still greater hunger, which they know not how to satisfy.

So it is with the worship and pursuit of pleasure. It is an ever-continuing chase and seeking for pleasure. The grasping of it seems to bring, not joy, but discontent and heart-hunger. As a result the worshipers of mammon and pleasure are unhappy. The world is discontented, and apparently growing more so as the days pass by.

Man is so constituted by nature that his finest and noblest sentiments, which bring him the most satisfaction, joy and peace, rest and happiness, are the exercise of his mind and talents God-ward. According to St. Paul, all men by nature should be feeling after God, desiring to find him. But, alas, many of the noblest of God's people, who have found rest and peace through a knowledge of the length and breath and height and depth of

"Love divine, all love excelling,"

are not only not helping the world to find the true God, but, on the contrary, actually misdirecting them!

The monstrous misrepresentations received by us from the dark ages we have heartily repudiated. And yet we are holding up these misrepresentations of the divine character and plan before the world, and in so doing are turning them away from God and from the Bible—to seek rest of soul and peace and joy in the worship of mammon and the pursuit of pleasure, which can bring only disappointments. Alas, how long will it be before we openly acknowledge to the world that we have repudiated the monstrous teachings of our creeds and have accepted the teachings of the Bible that God is love, and that he has a gracious plan whereby through Jesus all who will may be recovered and enter into rest!

THE LOGOS MADE FLESH

DECEMBER 21.—John 1:1-18.

"And the Logos became flesh, and dwelt among us."—V. 14.

Our Christmas study is one of the most beautiful in the whole Bible. Genesis goes back to the beginning of things earthly; but this lesson goes back to the beginning of all beginnings, when God was alone. The very beginning of divine operation was the Logos—"the Beginning of the creation of God"—"the First-born of every creature."—Rev. 3:14; Col. 1:15.

Logos signifies mouthpiece, or special messenger. Not only so—not only was the Logos the beginning, or Alpha—but he was also the last, the Omega, of divine creation, as he himself informs us. (Revelation 1:11; 21:6) The first and only begotten Son of Jehovah was given an exclusive place, so that "all things were made by him, and without him was not anything made that was made." (V. 3) Thus highly did the Father honor him as his agent in all the creative work, both as respects angels, cherubim and men.

The Greek text is not fully represented in our Common

Version. Accurately translated it reads, "The Logos was with the God and the Logos was a god; the same was in the beginning with the God." Here the majesty of our Redeemer in his prehuman condition is fully set forth, and yet he is distinctly shown to be the Son and not the Father—to be a god and not the God.

The word god signifies mighty one; but there is only one God whose name is the Almighty. St. Paul affirms this great truth, saying, "To us there is one God, the Father, of whom are all things; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Corinthians 8:6) Again, the Apostle writes, "The head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God." (1 Corinthians 11:3.) This is the claim that Jesus made for himself—not that he was the Father, or Jehovah, but that he was the Son of God, who came to do the will of his Father in heaven.

The so-called doctrine of the Trinity, put into the Nicene Creed by Emperor Constantine, A. D. 325, has been the cause of much of our confusion when studying the Bible, which contains neither the word trinity nor any suggestion of it, except in the one passage acknowledged by all scholars to be spurious, namely, 1 John 5:7. This passage is not found in any of the old Greek manuscripts.

The Redeemer was not deceitful when he prayed to the Father with strong cryings and tears, "My God! My God!" Neither was he deceitful when he declared to Mary after his resurrection, "I have not yet ascended to my Father and to your Father, to my God and to your God." He declared his oneness with the Father, and desired that a similar oneness should prevail amongst his followers—oneness of spirit, of purpose. Therefore he prayed for his church, "That they all may be one, even as I, Father, and thou, are one."—John 17:21-23.

"THE LOGOS BECAME FLESH"

St. Paul tells us of how he who was rich on the spirit plane for our sakes became poor, leaving the heavenly comforts for the scenes of this world, darkened by sin and death. (2 Corinthians 8:9) And so our lesson tells us also. (V. 14.) "The Logos became flesh and dwelt among us, and we beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth." St. Paul also corroborates this, declaring that our Lord stooped from his high position, took the bondman's form and was found in fashion as a man, of the seed of Abraham. (Philippians 2:7, 8; Hebrews 2:16) But lest we should get the wrong thought, that he had become a sinful man, we are guarded by the assurance that he was "holy, harmless, undefiled, separate from sinners." (Hebrews 7:26) We are also assured that his body was especially prepared, separate and different from others of our race, all of whom were of Adamic stock and all tainted with sin and the seeds of death.—Hebrews 10:5-9.

But, on the other hand, we are to guard ourselves against the thought that the Logos remained a spirit being and merely materialized, or appeared in human form. This unscriptural thought is the one held by many, and styled incarnation. The angels incarnated, or got into flesh, when they materialized from time to time, as described in the Old Testament Scriptures. Our Lord himself incarnated, or appeared in the flesh, to Abraham in company with others; and he talked with Abraham, who knew not that he was entertaining heavenly beings, mistaking them for human travelers.

Similarly Jesus after his resurrection appeared in various forms of flesh. That is to say, he materialized, or incarnated, for the purpose of teaching certain lessons to his disciples, because after his resurrection he was a spirit being, as he was before he was made flesh. As a spirit being, he appeared and disappeared, the doors being shut. Thus he taught his disciples a double lesson:

(1) That he was no longer dead, but risen;

(2) That he was no longer a human, but a spirit being—"put to death in the flesh, but made alive in the spirit."—1 Peter 3:18—Emphatic Diaglott.

As Bible students we are learning that we must strive more earnestly than we have done to keep close to the Word of God. It was the perfect man Adam who sinned and was sentenced to death, and under the divine law he could be redeemed only by the sacrifice of a perfect man. The Law declares, "An eye for an eye, a tooth for a tooth, and a man's life for a man's life." Hence the blood of bulls and goats could never make atonement for Adam's sin; for they did not correspond. It was not a bullock nor a goat that had sinned and was to be redeemed, but a perfect man.

Because all of the human family were children of Adam and sharers in his death sentence, therefore "no man could give to God a ransom for his brother." (Psalm 49:7) God so shut up the matter that Adam and his race could not have been redeemed except by the finding of a perfect man who would be willing voluntarily to die on their behalf. It was because there was no such man that God arranged with the Logos, his only begotten, that he should become a man and be the Redeemer of the race—Adam and all his children.

But even this might not be demanded of the Logos. The heavenly Father, therefore, as St. Paul points out, set before his Son, the Logos, a great proposition; namely, that if he would demonstrate his faith and loyalty to the extent of becoming man's Redeemer, the Father would still more highly exalt him and make him partaker of the divine nature, far above angels and every name that is named. (Hebrews 12:2; Philippians 2:5-11) The Logos, full of faith and obedience, heartily entered into the proposition, was made flesh, consecrated his life, kept nothing back, finished the work at Calvary, and was raised from the dead by the Father to the heavenly nature and glory and honor.

"THE LIGHT OF THE WORLD"

The Logos was made Jesus. The work of Jesus in the flesh, however, is not the completion of the divine plan, but merely the beginning of it. His death constitutes the basis of all future blessings to the church and to the world. According to the Father's plan, an elect class was to be gathered out of Israel and out of every nation to be the church of Christ, his bride, associates with him in his throne, glory and work.

With the completion of the elect, the kingdom for which we pray, "Thy kingdom come," is to be established. Satan is to be bound; all evil is to be brought to an end; every good influence and enlightenment is to be shed; and he who died for the world is thus to become the Light of the world. He has not yet been the Light of the world, but merely a light to his people. As St. John declared, his light shined in darkness, and was not appreciated. Similarly the light of truth upheld by his consecrated church will not be appreciated, so strong are the powers of the prince of darkness influencing the minds of the world, which, as yet, lies in the wicked one.—1 John 5:19.

But the Prince of Life and his kingdom will cause the light of the knowledge of the glory of God to fill the whole earth, as the waters cover the great deep (Habakkuk 2:14), so that none shall need to say to his brother, Know thou the Lord, for all shall know him, from the least to the greatest. (Jeremiah 31:34) Thus according to his promise Jesus eventually will be "the true Light, which lighteth every man that cometh into the world." (V. 9.) The great mass of humanity have never seen nor even heard of this true Light—not merely the heathen millions, but the masses in civilized lands.

The resurrection of the just will be necessary to bring the church to glory and joint-heirship with her Lord. But the resurrection of the unjustified, which includes practically all humanity, will be for the very purpose of permitting them to see the true Light, which God has provided in his Son and which will be shed abroad during his Millennial kingdom. Only those who refuse the light, preferring the darkness, will die the second death.

"POWER TO BECOME SONS"

John the Baptist was a messenger sent to call attention to the Light, but he was not the Light. He was not even one of the church class, of whom Jesus said, "Ye are the light of the world"; for John the Baptist did not continue to live to the time of the begetting of the Spirit, after our Lord's sacrifice.

The world recognized not the great One who was in it, the Logos, by whom it was made. His own nation recognized him not, but crucified him. Yet some then and some since have received him, and to such he has given the power, the right, the liberty, the privilege, to become children of God. No such privilege was given to the Jews, nor to any of the fallen race, until Pentecost—after Jesus had appeared in the presence of God to make atonement for our sins.

These sons are all begotten of the holy Spirit. Theirs is not a fleshly sonship. Their birth of the Spirit will be the resurrection change, when they shall be made like their Master, see him as he is and share his glory.

CHRIST IN THE HEART

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The heart alone, like a neglected harp,
Grows out of tune, and needs thy hand divine;
Dwell thou within it, tune and touch its chords,
Till every note and string shall answer thine.

MRS. H. B. STOWE.

"MARRIAGE IS HONORABLE"

No matter what others may say or do, each one of the Lord's people is to be guided in his judgment by the letter and spirit of God's Word, the Bible. It declares, "Marriage is honorable in all, and the marriage-bed not impure." (Hebrews 13:4) St. Paul recommended that such of the Lord's people as desired to give themselves, completely, to the divine service would doubtless be able to accomplish their sacrifice joyfully by remaining unmarried. He tells his reason for this argument; but he does not say that the marriage state is unholy or impure or in any way contrary to God's law. He merely declared that the married man, properly enough, would seek to please his wife, and that the married woman would, naturally and properly, seek to please her husband.

Thus, to be in the married condition would more or less take away from the singleness of purpose with which the individual would be able to serve God in body and in spirit. (1 Cor. 7:32-35) St. Paul reminds the church that he had found the single, or celibate, condition advantageous—that he was able to accomplish greater service than if he had been more or less mortgaged by the care of a companion and the necessary duties toward that one.

But St. Paul points out distinctly that there is no law of God to prohibit brothers and sisters in the Lord from marrying if they find, in their judgment, that this is the necessary or preferable thing in their cases—if they believe that thereby they can carry out their consecration vows the more acceptably.

We mention this because in some instances brethren and sisters, in counseling the unmarried, have been going beyond what is written—laying upon them burdens which the Lord has never declared—telling them that to marry means to lose the prize of our high calling. Good intentions cannot justify one in such a course.

Additionally, we heard recently of a dear couple who have an infant child, which properly they very dearly love. The mother was shocked by some sisters intimating to her that it should be considered a disgrace to be a mother, in view of our expectation of great changes shortly.

We believe that those dear sisters made a mistake. They, of course, have a right to think for themselves and to shape their own courses in life according to their best judgment of the Lord's will. But they have no right to censure others for having a different opinion on the subject. To his own Master each servant stands or falls. Nothing in the Bible speaks disrespectfully of either fatherhood or motherhood—quite to the contrary.

If, as the Apostle suggests, some of the Lord's people mutually agree to live celibate lives, it is a matter of their own concern. If they thus make themselves eunuchs in the interests of the Lord's cause, that they may have the more opportunity, energy and means to invest in the service of God, it is their sacrifice at their own option, and they are to look to the Lord for such reward as he sees best. But if it is their option and they are to be rewarded, we should remember that others have an equal option and may, if they think proper, take an opposite course without condemnation from us, and, indeed, without our feeling that we have even the least right to interfere with their social rights and privileges.

The Golden Rule is very helpful to us in our dealing with the brethren as well as in our dealings with the world. We should do toward others as we would that they should do toward us. We should grant them the same liberties that we think proper for ourselves.

We fear that some of our readers have not given sufficient attention to Chapter xii. of Vol. VI. of STUDIES IN THE SCRIPTURES, which examines this subject in detail.

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"CHOOSE YE THIS DAY"

DECEMBER 28.—John 3:16.

"For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The closing of the year and the opening of a new one is properly considered an opportune time for an inventory or balancing of the books and the carrying forward of profit and loss, and the determination of advantageous policies for the future. It would be a pity and a shame for all of us if we should be thus prudent in respect to earthly matters, and careless as respects higher interests. We may safely say that no human soul can strike a thoroughly satisfactory balance of accounts at the close of this year unless Jesus has been a partner and counselor and guide. And every one dissatisfied with his status of affairs at the close of the year—every one who finds himself weary and heavy-laden, perplexed and discouraged—we would like to have know how to begin the new year aright by entering into covenant relationship with the Redeemer, who declares, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

Today's Study is full of helpful instructions. The very first lesson that all need to learn is that "God so loved the world." No other message than that has any attraction for thinking people. The difficulty with the world and with the church in the past has been that we have not emphasized the love of God. How could we do so when our eyes of understanding were misdirected by our creeds away from the God of the Bible to a creedal image which pictured the heavenly Father in most Satanic colors—more loveless, more unjust, more diabolical than any human being we have ever known and than any demon we can possibly imagine! It is well for us as Christians that we have tried to forget those horrible pictures and instead to fill our minds with precious Scripture texts such as the one of today's lesson.

But while we have thus gotten away from the "doctrines of devils," as St. Paul calls them (1 Timothy 4:1), we forget that Christendom is still holding up those terribly slanderous creeds before the world, hindering them from getting even a glimpse of the length, breadth, height and depth of the "love of God which passeth all understanding," and giving them, instead, awful misrepresentations—of the height and depth and length and breadth of divine injustice. We have thus been unintentionally driving the world away from God, instead of helping them in their endeavor to feel after a friend, the true God.

But the people of God are awakening to the truth, and gradually gaining courage to assert it and to "show forth the praises of him who called us out of darkness into his marvelous light." We are now met with the difficulty that the world has so thoroughly believed our blasphemy of the divine character that they can scarcely believe the gracious message of the Bible when we bring it to them—the message of great joy.

"MIGHT NOT PERISH"

The very text we are considering illustrates our bondage, our blindness of the past, and tells us of God's righteousness. It does not say, as we once supposed, that God gave his only begotten Son to save us from eternal torture. Quite to the contrary, it declares that his mission was and is to save from perishing. We know what perishing signifies. The brute beasts, when they die, perish, because God has made no provision for their resurrection. And mankind under the death sentence, "Dying, thou shalt die," would have perished like the brute beast, without hope, had it not been for God's mercy and provision in Christ. "Christ died for our sins"—"tasted death for every man"—to the intent that, the sentence of death having been thus satisfied, all men might have a resurrection.

Without the death of Jesus our race would perish like the brute beast. Because of his death there is to be a resurrection, not only of the just who now come into harmony with God through faith, but also of the unjust—the unjustified, who have not yet come to a knowledge of God, whose eyes of understanding have not yet been opened to see the grace of God and its length and breadth and height and depth. Thus we read that

"as all in Adam die, so all in Christ shall be made alive." Even "as by a man came death, by a man also [Christ Jesus] comes the resurrection of the dead"—"every man in his own order."

It is St. Paul himself who particularly points out to us that, unless there be a resurrection of the dead, there is no hope of a future life, but all who have fallen asleep are perished. It is he who points out that, because Jesus died for our sins and has been raised from the dead by the Father, we have an assurance that all who sleep in Jesus—all who were purchased by the redeeming blood—the whole world of mankind—will God bring from the dead with him. Therefore we need not sorrow as those who have no hope—even in respect to our friends and relatives who are not in Christ and have not the hope of the church.—See 1 Corinthians 15.

THE "BETTER RESURRECTION"

The chief resurrection to glory, honor and immortality is only for those who are called during this Gospel age, who receive the call into honest hearts, and who lay aside every weight and run the race for the prize with patience. These saintly ones Jesus declares will constitute the royal priesthood, who, in association with himself as the Royal Chief Priest, will be engaged in blessing the world, restoring the world, resurrecting the world from sin and death, during the thousand years of his Messianic reign.

The resurrection of the church begins in the present life with believers, who in their minds rise in newness of life into Christ. (Colossians 3:1) These will be perfected by the instantaneous change mentioned by the Apostle, "When this mortal shall put on immortality," they "shall be changed in a moment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15:50.

"WHOSOEVER BELIEVETH IN HIM"

The divine plan is purposely arranged so that none can obtain everlasting life except through a personal relationship to Christ, the Redeemer, and the exercise of faith in his redeeming blood and obedience to his counsels. This being true, none of the heathen are saved yet. None of those who lived before Jesus came into the world are saved. And the great mass of our friends and neighbors, yea, of our own families, are still unsaved, because they have not come into vital relationship with the Savior. "He that hath the Son hath life"; "he that hath not the Son shall not see life."—1 John 5:12; John 3:36.

St. Paul, commenting upon the fact that Jesus died for all—a Ransom-price for all—declares that this is to be testified in due time. (1 Timothy 2:5, 6) God's due time for the testimony to reach the world evidently has not yet come. The testimony began when Jesus "brought life and immortality to light through his Gospel." As we read, "So great salvation began to be spoken by our Lord."—Hebrews 2:3.

Since then, a few here and there have had the hearing ear, have heard of the grace of God and have seen something of his divine providences. Jesus congratulated this class, saying, "Blessed are your eyes, for they see, and your ears, for they hear." The great mass of mankind see not and hear not, because, as St. Paul explained, the God of this world hath blinded the minds of those that believe not, that thus he might hinder them from seeing the true light of the grace of God, as it shines in the face of our Lord Jesus.—2 Corinthians 4:4-6.

God has permitted this blindness, but declares that it will soon end; that under the blessed influences of Messiah's kingdom the true light shall shine everywhere; and not only so, but he also assures us that "all the blind eyes shall be opened, and all the deaf ears shall be unstopped." What a blessed vista this opens before us on behalf of the poor world! We see that God has special grace and blessing for his faithful church, the little flock, the saints; but now we perceive that he has a blessing also for the world, although a different blessing from that which he has provided for the church.

Our text tells us of this, assuring us that God not only loved the church, but also loved the world—not only redeemed the church, but also redeemed the world. All will have an opportunity that, by believing, they may attain everlasting life. The life provided for the world, however, according to the Bible, will be very different from that provided for the church. The latter are to have life on the divine plane, being made partakers of the divine nature; and they are to be sharers of the glory, honor and immortality of the Master. The world, by faith and obedience during the Messianic kingdom, will be privileged to re-attain the earthly life and perfection which Adam lost, and which Jesus redeemed for the world at Calvary.

All the willing and obedient may thus come into relationship with the Life-giver and obtain the everlasting life, the eternal life, which was given to father Adam conditionally and lost by disobedience. Nevertheless, all who will refuse this grace of God in Christ and fail to come into vital union with him will perish. But they will not perish in the first, or Adamic death, from which all were redeemed and will be rescued by the Master. Their perishing will be in the second death, for their own wilful sins, and there will be no hope of recovery; "for Christ dieth no more." None will be redeemed from the second death.

SOME INTERESTING LETTERS

EVIL SPIRITS AND THE EDITOR'S COMMENT

Dear Brother in Christ:—

Greetings in the name of our dear Redeemer and King. I take this opportunity of reporting to you what, to my mind, is a most remarkable manifestation of the fallen angels.

Some six weeks ago I started to do some Extension work in a private way, there being no class here.

Much interest was aroused, and four symbolized their consecration. Among these was a young man, Brother J. He grew rapidly, and gave all the evidences of begetting of the holy Spirit.

One day he asked Brother B. if he had ever been bothered by the fallen angels. Brother B. said no; he never gave them an occasion, and asked Brother J. if he had ever been troubled. He said no; but he thought he had seen something at his window, remarking that he had not been to the Lord with the matter.

That evening the friends were to have a testimony meeting at Brother B.'s house. Brother B. invited Brother J. to have supper with him. He did so. In the meantime they went out to do some chores, and while they were out Brother J.'s father came in and told those in the house that his son was going crazy. Brother J. went in and soon after was told what his father had said. He went back to Brother B. and told him about it. Then he stepped away out of sight to pray. When he came back he said it was all right.

The two then returned to the house, and Brother J. asked them if they thought they had ever had a trial. They said, Yes. He told them they had had no trial. He stepped away and lifted his hand as if to pray and said, "Listen!" Then he came back to them and said that they should not worry, everything was all right.

They then went to supper and Brother J. was asked to invoke the blessing. He had no more than finished when he jumped from the table and began to bounce over the room and scatter the furniture and to talk in an unknown tongue. This lasted about two minutes and then it left him. He said, "Isn't this awful? they are trying to break down the Truth." All suggested that they pray, and did so, Brother J. joining in. But he broke right out again.

When he is rational he says that it is the fallen angels; but his people think him crazy. He warned his wife against the evil spirits and said that they were very cunning, and he could not resist doing the things they told him to do. He remembers all he has done, but is in a stupor much of the time.

The whole country is worked up, and the people have suddenly become very bitter against the Truth. Do you think this might be permitted more extensively, thus bringing reproach upon the Truth and the Lord's people?

Should you have any suggestions to make, we would be very pleased to hear from you.

Your brother by His grace, BEN H. BOYD.

THE EDITOR'S REPLY

DEAR BROTHER:—

Your letter is before me. The case you relate is a sad one. I fully agree with you that Satan and all the fallen angels would be especially desirous of gaining an influence over those who espouse the cause of present truth. In proportion as we have the truth and present it, we are their enemies, even as they are the enemies of the Lord and of the Truth. The only safe course for anybody, and especially anybody accepting present truth, is to follow the suggestions of the Vow. Whoever recognizes that there are only two masters—Christ and Satan—should resolve to have nothing whatever to do with anything that is of Satan.

Such should be as speedily as possible informed respecting the fallen angels and their constant endeavor to misrepresent the truth and to injure humanity—especially the "children of

the light.'' They should be shown that all occult, spiritual influences are evil; that the holy angels indeed have a charge concerning the saints, but not to give them instruction of any kind. The Bible most explicitly declares that the Word of God is sufficient that the man of God may be thoroughly furnished. (2 Tim. 3:16, 17) We are not therefore to expect visions or revelations or any kind of communications from the Lord or the holy angels. We are to conclude that all such attempts to communicate with us are of the adversary and to shun them accordingly.

In the instance you mention, Brother J. evidently yielded his will to some extent; else he would not have been entrapped. While obedient to the Lord, we are entirely safe—then the evil spirits cannot do us injury. ''The wicked one toucheth him not.'' But the slightest yielding of the will, as through curiosity, is dangerous, as those in insane asylums demonstrate. It is estimated that fully one-half of all those in insane asylums have no functional brain disorder, but are merely possessed of evil spirits.

In a case like that of Brother J. no time should be lost in doing everything possible for him. A brother who is in close fellowship with the Lord should be for a time his constant companion, continually stimulating him to courage in the exercise of his will in resisting the evil angels and in joining with him in prayer. If in spite of all these assistances the evil spirits still get him under their control, we advise that said companion exorcise the evil spirit in the name of the Lord—saying, ''In the name of the Lord Jesus Christ I command the evil spirit to depart from him and to enter him no more.''

Please read this letter to the brother and assure him of my sympathy.

''THE TOWER'' GROWS DEEPER AND SWEETER

DEARLY BELOVED BROTHER RUSSELL:—

The July 15th issue of THE WATCH TOWER has come to hand, and as usual is full of helpfulness. I am unceasingly and increasingly thankful to the dear Father in heaven for the wonderful manner in which he has put his blessing upon you as you have sought to serve his flock through the pages of that precious journal. I count it a privilege to confess both privately and publicly that if I am one of those so favored as to be a sharer in the glory of the kingdom, as I hope to be, the grace of God will have brought me there in large measure through the edifying influence of the articles in THE TOWER.

THE TOWER grows grander and its messages deeper and sweeter. As the Lord makes me to grow in grace in spite of all those infirmities in my flesh which would hold me back, the uplift each succeeding number of THE TOWER gives me becomes more and more apparent, and my prayers are multiplied for you and your labor of love. We appreciate it, dear Brother, and better still the Lord appreciates it, too.

In the current number of THE WATCH TOWER you quote some views which Prof. Flinders Petrie has given expression to, and I feared that some might infer that you wished to give emphatic endorsement to the Professor's ideas. My first impression was that this was a wonderful truth, but when I went to compare it with the Bible the erroneousness of it was readily apparent. However, I know that you are too busily engaged to find time to look thoroughly into the many matters of secondary importance brought to your attention, and in addition it would be natural that in a thing of this kind we would suppose that Prof. Petrie would have gone carefully over it before putting forth such a theory. But I fear that he gave his views without sufficient study.

The extract from the July TOWER, page 216, is as follows:

''Prof. Flinders Petrie calls attention to the fact that the Hebrew word *alaf* is used in the Scriptures sometimes to mean a thousand, and at other times to signify a group, families, or tents, very much in the same way that we use the word regiment, as signifying a group of a thousand men, yet often far less in number, especially after a battle. Thus understood, the record, 'Judah 74,600,' would read, 'Judah, seventy-four families, or tents, with six hundred men in all'; 'so they set forward, every one after their families, according to the house of their fathers.'—Num. 2:34.''

Now it is true that the Hebrew word for a thousand is also sometimes used to signify a family or tribe, but it would be impossible to give it that application in the Pentateuch for the following reasons:

In the second chapter of Numbers we have the number of each of twelve tribes given, but there is also given the sum of the numbers of the three tribes on each side of the tabernacle. If you figure up these statements it will be found that they are figured on the basis of thousands. The following table will illustrate it:

	Tribe.	Thousands.	Hundreds.
Numbers 2:18, 19.	Ephriam	40	500
Numbers 2:20, 21.	Manasseh	32	200
Numbers 2:22, 23.	Benjamin	35	400
Numbers 2:24,	Total		108,100

But according to Professor Petrie the total ought to be 107 families of 1,100 persons.

Another passage will serve to futher illustrate it, viz., Num. 3:42-51. Here we are told that the number of the first-born are twenty-two thousand two hundred and seventy-three. Now it seems incredible that all the first-born were gathered together into twenty-two families; they must have been scattered all through the host of Israel. Then verses 46-50 indicate that there were 273 more first-born than Levites, but according to the interpretation of Prof. Flinders Petrie, 273 would be the whole number of the Israelites.

Other examples of this inconsistency are plentiful in the book of Numbers, but I believe these will suffice.

Please consider this not in the nature of an attempt at criticism, but merely as an humble effort to present facts which your busy life may have prevented you from following up.

The Lord continues very good to me in assisting me each day to glorify him in the pilgrim service. I realize that my efforts are very imperfect, but they are nothing like what they would be if I attempted this work in my own strength. Every day he is proving to me the faithfulness with which he keeps the promise that all things will be supervised by him to our good, and that his grace will be sufficient.

With much Christian love, and wishing you many spiritual joys even in the midst of your earthly trials, I remain,

Yours by His favor BENJ. H. BARTON.

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A RACE OF SLAVES

''For we know that the Law is spiritual; but I am carnal, sold under Sin.''—Romans 7:14.

The Apostle's statement that we are sold under sin implies that we as a race are slaves. And so elsewhere it is expressed that mankind are slaves of sin. (Rom. 6:16, 17. Diaglott) We look back to see when we became slaves and how this condition came about. We find that Adam sold himself and incidentally all his race. What price was paid by the purchaser? What did Adam get when he sold himself and all his posterity to become servants of sin? We reply, He got his own will. He got his choice of fellowship with his wife for a time in the course of disobedience, thus rejecting God and his will, his law. For this price, this self-gratification, this measure of joy, he sold himself to sin and was cut off from being a son of God. Then he became a slave of sin and, as a result, a slave of death.—Romans 5:12.

Sin, the great monarch ruling the world, has enslaved the entire human family. None can escape this bondage, except in one way. Under this bondage of sin they get disease, sorrow, disappointment, death. Death is the great climax of this great Monarch. And so we read, ''The wages of sin is death.'' ''The whole creation groaneth and traveleth in pain together.'' (Romans 6:23; 8:22) They are all traveling in this slavery, which was pictured in the oppression of the Israelites in Egypt under Pharaoh. The whole world is in alienation from God, banished from his favor and from everlasting life.

God's promise was that he would provide a ransom for the purchasing back of the slaves. He did this, in due time, by providing the Redeemer. Father Adam went into slavery of his own violation. His children—all mankind—were born slaves, born in sin and slavery, under the penalty of death. Christ appeared that he might redeem the one who sinned—that he might give a ransom-price, a corresponding price—his own life for the life of Father Adam. All these slaves may then be set free; may attain absolute freedom, if they will. All whom the Son shall set free will be free indeed.

MAN'S RELEASE PICTURED IN TYPE

This release of the slaves from sin and death was pictured in the law by the release of the fiftieth year Jubilee. When

the Jubilee arrived, the only ones who remained in slavery were those who preferred to remain thus. (Deut. 15:12-17; Lev. 25:39-41) So the thousand years of Christ's reign—the Millennium—is to be the great Jubilee time, in which all the slaves are to be freed from slavery to sin and the power of Satan, and are to be lifted up to freedom, if they will. But the legal setting free of the slaves will be one thing, and the getting back of their privileges will be quite another thing. Mankind will be judically free—they will then all have been bought with a price—taken from the taskmaster, sin, and put under the new Master, Christ Jesus, the great King of Glory.

Messiah's reign will be one in which mankind will be uplifted. All things that were lost will be recovered during the thousand years. And all will be set free, except those who prefer the bondage—and these will ultimately go into the second death, extinction, never after to be awakened to have the privilege of attaining everlasting life, or being of the family of God.

THE PRESENT MASTER OF MANKIND

Sin became the possessor of our race, which came under his control—sin being allegorically personified as a great monarch holding relentless sway over mankind. Satan is another name for sin. As he was called by our Lord the father of lies, and "a murderer from the beginning" (John 8:44), he very properly stands as the representative of sin, as the representative of all unrighteousness.

Jesus Christ laid down the ransom-price for all, that mankind might, in due time, be redeemed from slavery to Sin. The divine sentence upon Adam was death, and sin was the agent, or channel, on account of which this condemnation came. Christ was "made sin for us" (2 Cor. 5:21); that is to say, he was treated as the sinner, and received the punishment that properly belonged to the sinner. This he did that he might free us from this great slavery. The Apostle Paul declares that ultimately the whole creation shall be set free from the slavery of sin and death and shall become sons of God.—(Rom. 8:20, 21.—Diaglott.

When Adam yielded to self-gratification he became subject to this death penalty. It was God who imposed the penalty—it was God's penalty that must be met. In order for Christ to meet this penalty upon Adam, it was necessary for him to renounce all self-gratification and to become dead to self, that he might do the Father's will. And he gladly yielded himself to God's will—all that is "written in the Book."

We who have come into covenant relationship with God, have come through Christ. Having become voluntary servants of the Lord Jesus Christ we are still in slavery; but it is slavery to Christ instead of slavery to sin. The world are slaves of sin and not of Christ. Before Christ will make us free from sin, the Father requires that we shall give up our wills entirely to him. This constitutes us slaves in the most absolute sense. The most absolute slavery is slavery of the will to another. Ours is such a slavery, but it is one that is beneficial. Whether we eat or drink or sleep or work—whatever we do—it is done in harmony with the Lord's will and for his glory. Yes, ours is a most blessed slavery, and we would not become free from it for any consideration.

We see that unless we had this absolute submission of our wills to God, we could not be prepared for the glorious things to come, to be joint-heirs with our Redeemer in his glory, honor and immortality. We were, therefore, freed from the service of sin that we might become the bond-servants of another, even Christ. And we recognize that in getting free from sin, we are free indeed.—John 8:36.

It is true that we are still under a measure of bondage to sin—in our bodies—as long as we live. But the Apostle urges, "Let not sin . . . reign in your mortal body"—do not allow it to dominate you; refuse to obey sin. (Rom. 6:12) So then we are to exert ourselves. Whoever will not exert himself will remain a bond slave of sin. We are to resist determinedly and persistently the attempts of the old master, sin, to bring us again into captivity. We are to strive to maintain the liberty wherewith Christ has made us free. (Gal. 5:1) If we are half-hearted in this matter, we are only partially loyal, and shall fail to win the prize, unless we arouse ourselves. If we are fully loyal, his grace is sufficient, and he far more than compensates us for whatever of self-denial and sacrifice this loyalty may bring.

"THE SIN OF THE WORLD"

The sin of the world was Adam's sin. This original sin was disobedience, and this disobedience includes, not only the act by which sin got possession of the world and has ever since held possession, but it includes everything incident to its penalty. So Jesus came into the world that he might take away "the sin of the world." (John 1:29) And he made possible the release from sin by laying down his life, giving his life a corresponding price for Adam's.

Sin obtained possession of Adam at the very moment that he sinned. He became the slave of sin as soon as he obeyed sin. Here are shown two great principles—righteousness and sin. Sin presented the temptation and said, Take this course; and as soon as Adam yielded to the suggestion he became sin's slave; and God gave him over to the penalty. So the Scriptures represent that God merely took his hands off when Adam became the voluntary servant of sin.

PRINCIPLES OF GOOD AND EVIL ETERNAL

The great principles of good and evil have always been in existence, whether they have been in operation or not. Righteousness has always existed. There has always been a principle of righteousness, and there has always been a principle of unrighteousness. Since the creation of beings in God's image began, the wrong course has always been open. Satan might have taken that wrong course long before he did. Mankind will always be open to the privilege of sinning, if they choose. But God will so thoroughly teach what is the wages of Sin, that mankind and all created intelligences will learn that lesson fully. They will not take the wrong course—nor love it—they will know that it would be suicide. They will not choose the wrong, just as God would not choose the wrong. All will have learned to "love righteousness and hate iniquity."

But these two principles will continue to exist. If it is right to do one thing, it is wrong to do the opposite thing. God's just arrangement is that all who obey the principle of righteousness shall live everlastingly. Justice sees to it that any one who wanders from the right course pays the penalty. The sure consequence of sin will fall upon the sinner. This is a broad principle—"the wages of sin is death," and the wages of righteousness is everlasting life. Strictly speaking, however, everlasting life is a gift, no one could earn it: "The gift of God is eternal life, through Jesus Christ our Lord."

THE SELLING PRICE—THE PURCHASE PRICE

When Adam sinned, it was his life that he sold, and, as the Apostle Paul tells us, Adam was not overtaken unawares by this sin. He knew that the penalty was death if he should sin; hence when he ate the forbidden fruit he knew that he was selling his life. In other words, he gave his life for an apple—or rather for the woman for whom he ate the apple. Therefore, the self-gratification cost his life. He came wilfully under the penalty of death, into slavery to sin as the result of eating that apple—for he knew the penalty. The selling price was, we see, an apple. The purchase price, the corresponding price, was the giving of human life.

The divine plan is like a great building which may be viewed from different angles. We could take various pictures other than those of purchase and sale. But to our mind this illustration fits and dovetails.

The ransom is the foundation of this plan. There is no other phase of the divine plan that is more accurately set forth in the Scriptures, and no phase that is more fought against—either openly or with subtlety—than is the ransom. The ransom-price for Adam is to be paid to justice. Justice demanded that mankind be sentenced to death. Jesus himself has met this demand. Justice says, Give me the price and mankind shall go free. Justice remains with its hands full all the time. It never lets go of its hold. The penalty stands until the price is paid.

Sin is not a person. It is only the principle of evil personified and is sometimes used as a synonym of Satan, who is a person. Man sold himself to sin—justice did not sell him. But justice has recognized the transaction, the sale—so that under the condemnation, sin can have dominion over man. But divine love stepped in and provided the purchase price for the sinner. All those sold under sin shall be redeemed, or purchased back from sin and death. This transfer can be made only through Christ. He is the Purchaser and Mediator who will, in due time, lift all those who will out of the condemnation of sin and death, and put them into the realm of righteousness and life. And justice will stand by and agree that Jesus shall be privileged to restore mankind to life, through the merit of his sacrifice.

"Hail to the Lord's Anointed,
Jehovah's blessed Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captives free,
To take away transgression,
And rule in equity."

LITTLE WAYS OF DOING GOOD TO OTHERS

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of Faith." —Gal. 6:10.

The Apostle"s exhortation here is very comprehensive—to do good without limitation, whether it be in word or deed. Some can be more benefited by words than by any other service we could render them. One of the great needs of the world is more knowledge. And if any one can dispel the darkness of this ignorance and let in light, he will surely do great good. The implied thought of the Apostle, however, seems to be that the principles of right and wrong—good and evil—are to be discerned by the Lord's people. From our standpoint we should recognize what would be a good work and what would be an evil work. Many are not able to discern between what is good and what is evil. Those who do evil are, with very few exceptions, in more or less ignorance and blindness.

Saul of Tarsus, for instance, was doing an evil work when he was persecuting the church. But he did not realize this. Hence, the best service to Saul of Tarsus, or any one else under like conditions, would be to open the eyes of his understanding.

SOME GOOD WORKS ENUMERATED

Clothing the needy, feeding the hungry, taking care of the imbecile, are all good works—doing good to the world of mankind. As we look out into the world, we see many efforts being made to do good. Some of these efforts are wisely directed, and some unwisely. But we are not commissioned to set the world straight. We are not to interfere with anybody. Others have a right to their judgment, as we have a right to ours. But if any one were doing an evil work, thinking it to be a good work, we would be quite right to endeavor to stop him, using such means as might seem appropriate and wise—the law, or our own words, or the words of others. But even here we are to take heed lest we should be busybodying in other men's matters.

If we were to further enumerate some of the good works which ought to be done, we would say, to care for the blind, to organize or put into operation a method by which they might be enabled to read, or to get happiness; to care for the deaf and dumb would also be a very good work. As for slum work, we would not have much sympathy with a good deal of this, as reported. We should, however, be very much in sympathy with everything that aims for good, physical good, mental good, social good, good of any kind. There are, besides the foregoing, good arrangements provided for the sick, the incurable; such as hospitals, sanitariums, etc.

All who love their fellow men and have sympathy for those in distress should be in sympathy with efforts for the betterment of their condition, and neither manifest nor feel opposition to them. No child of God could feel in sympathy with anything evil. God is the representative of everything that is good. Satan is the representative of everything that is evil and injurious. If we would be children of God we must be out of harmony with everything not in line with his original provision for man, and out of harmony with everything that is in support of Satan.

Some of the efforts along the line of social uplift are not at all bad. Their promoters may be working in an illogical way, a way that we feel sure is not in harmony with the Bible way; but nevertheless we have sympathy with the Socialists. They are trying to do good. But we have no sympathy with those who are trying to do evil, injury. We have faith in God —that he purposes to bring about a great change shortly; but we believe that no efforts of humanity can bring about this change. Then there is a way of doing good along intellectual lines, the lines of instruction. It is a good thing to teach children how to sew, how to cook, how to learn the mechanical arts that will make them useful. Our public school teachers are doing a good work, as they give instructions to the youth, and especially if they give the right understanding in regard to that which they teach, that which is in harmony with God's Word—the proper instruction.

SPECIAL WORK OF THE LORD'S PEOPLE

But there is a higher work than all these. And we are to give our life and time to this, which we see is the most valuable of all. This is the instruction given for all who have the ear to hear, respecting the Almighty, his will, his purposes, his plan; for these are associated with every affair of life. This instruction, to those who receive it, becomes the best aid to proper thinking, proper living, proper acting, for this is God's way. And this way becomes the way of all who are consecrated to do his will, to walk in Jesus' footsteps.

As, therefore, we come more and more in harmony with God's plan, we perceive that no other work could be so grand as to make known to others God's character, God's plan and God's will concerning us. As this has brought great blessing and sanctification to us, we should have the desire to take the good tidings to others, refreshing them as we have been refreshed, comforting them as we have been comforted.

In doing this work we resort to every lawful means. And this is called in the Scriptures, preaching the Gospel—whether it is done by the printed page or orally or by pictorial representations, it is proclaiming the Gospel—that which will do the most good to all mankind. We labor under one difficulty in this respect; namely, that the world is not able to appreciate the good tidings, Satan having blinded their eyes, so that they cannot see the philosophy of God's Plan—it does not seem reasonable to them. Those in this condition are trying, as it were, to look around a corner, instead of coming to the corner and getting the right angle of vision. But whether people believe it or not, we believe preaching the Gospel to be the Lord's work and therefore the best. This does not hinder us, however, from having sympathy with others who are doing what they consider to be the best work, so long as the result is good. We should be in sympathy with everything that is in harmony with the truth—in sympathy with everything the influence of which is beneficial to mankind.

So then the Apostle is calling to our minds in a general way the opportunity of doing good to all men. But some may require assistance which we cannot give. For instance, we could not give up preaching the Gospel and go into the slum work, for the slum work is not preaching the Gospel. A godly physician might, however, in connection with his practise do good, not only along lines physical and mental, but also along spiritual lines. So we have opportunities every day with the butcher, the baker, the ice man, etc., all of whom are fellow creatures; for God made all mankind of one blood. As the Apostle enjoins, we should seek to do them good, seek to make them better, happier, more comfortable.

KIND WORDS AND SMILES POTENT FOR GOOD

It might be argued that in order to do good most widely, one's efforts should be associated with using money for the purpose. It is true that money represents an accumulation of time. It takes time to produce money; therefore whoever gives a dollar to any cause, gives what represents so much time; whoever donates one thousand dollars gives that which represents so much time, for the money will purchase time, comforts, etc. But not many of the Lord's people have much money to use. And if they had much money, they would feel that this is a talent, and that it should be used chiefly for the household of faith, for the Lord's brethren.

Since, then, we cannot do much in a material way for men as we meet them in the walks of life, day by day, how can we do them good? One of the easiest ways is to look happy ourselves and thus inspire happiness in others. A person who goes about looking miserable is not likely to make others feel happy. But if we cannot always look very happy, let us look as happy as we can, and thus we will be doing good to a great many people whom we meet throughout the day. This we can do even if we have no money with which to help others. Look happy, and try thus to make them happy. And secondly, if we have no money, we can give a kind word, a smile, a pleasant tone, a little civility, wherever proper.

All such little courtesies of life are means of doing good, and may bring a ray of sunshine into the lives of a great many people, the majority of whom are unfavorably situated. The light of the knowledge of the glory of God does not yet shine into their hearts. They are dark within, gloomy, foreboding, fearful. They know not God! and what they know of their fellow men is a knowledge of selfishness. They feel that they must be on their guard lest every one cheat them and get the better of them. Now, if our look, our manner, our tone, would be helpful, comforting, assuring, to these, then we would be doing them good—more good than if we should scatter dollar bills all along our pathway. "Kind words shall never die"; and the expressions that go with them are some of the ways of doing good unto all men as we have opportunity.

We have a special work and therefore have not the opportunity to walk the streets and smile all the time. Our life-work is for the great King. But as we go about our work, we should drop a smile or a kind word—something along the line of doing "good unto all men." Our work is to be especially for the household of faith in the sense that while we may be doing missionary work, and going among those who are not of the household of faith, yet our motive in doing thus is the hope that there may be some of these who are already of the faith household, or some who will be amenable to the message, and will wish to serve the Lord when they learn the way.

And if we would desire to go good to them, how much more would we wish to encourage those who belong to the Lord, who have become members of his spiritual family!

THE HOUSEHOLD OF FAITH

These words—household of faith—are broad enough to include not only those who are fully in the way, but also those who have made more or less of an approach unto the Lord and the truth. The very fact that any one is drawing near to the antitypical Tabernacle is a strong reason why we should wish to encourage him to press on. He has come a part of the way, even if he has not made a consecration.

In a strict sense, the household of faith, of course, includes only those who are consecrated. But the words of the Apostle justify us in believing that those who are considering the matter, counting the cost, would in a broad sense be counted as of the household of faith. And we are to give these special assistance—all in whom we see any prospect of consecration. Our constant desire and effort should be to point men directly or indirectly to the Lord. Thus we shall be showing "forth the praises of him who hath called us out of darkness into his marvelous light."

We are to do these things as we have opportunity. This would include the thought of times and seasons and ways and means of doing good. So far as we are concerned we are to "be instant in season, out of season." We are not to consider our own inclinations, tastes, etc., but we would be obliged to consider the interests of others. A husband must specially regard the interests of his wife, and the wife the interests of her husband and children.

SPIRIT OF A SOUND MIND NECESSARY

We should be willing to serve anybody in any way as we have opportunity. And if there are many opportunities for service, we must choose between them, exercising the spirit of a sound mind, as to which would be the will of the Lord for us. The Lord's people should so order their lives as to get the best results—get the most good possible out of them. In choosing a means of livelihood, if there is a choice of five trades, one would study as to which would be the most lucrative, which would be the cleanest, which the most honorable, which require the most labor, etc. This would be from the natural standpoint. But from the divine standpoint, the Christian's standpoint, the decisive question would be, In which of these avocations can I best serve the Lord? And this would mean, In which can I find the best opportunity for carrying out the good intentions of my heart as to the Lord's will respecting me?

If we have made some mistake in this respect and the Lord opens wide the door for us to enter in elsewhere, or if he makes our present place so tight that we cannot stay there, then let us arrange our affairs accordingly, in such a manner that we may have the most opportunities for doing "good unto all, especially to the household of faith."

There are some occupations which take us away from men, where we would have less opportunity of meeting people. No doubt it was the Lord's arrangement that Moses for a time should be away off in the land of Midian keeping sheep for his father-in-law, Jethro. But as soon as the Lord was ready, He called Moses out and gave him a place of great opportunity and responsibility. No doubt that work in the wilderness was a place of great opportunity also; and doubtless before that, while in the schools of Egypt, he had great opportunity for learning lessons of experience.

So the Lord's people are to watch for their opportunities. And day by day they are to seek, so far as possible, to be doing good to others, and especially to those of the Lord's household—giving these always the preference.

The Christian is to be ready to do good to all men at the expense of his own time and convenience, but he is to be ready to lay down his life for the brethren. He is to seek opportunities for laying down his life day after day, in the sense of giving his time to the communication of the truth, or helping the Lord's brethren in any manner to put on the "whole armor of God," that they may stand in the evil day.

"The world would be a desolate place,
But for one here and there,
Whose heart with self hath not been filled,
Whose love for God hath not been killed,
Whose thankful praise hath not been stilled—
There's one such here and there.

"But oh! the grandeur of the work,
For this one here and there,
To join in lifting up our race,
To wipe away of sin each trace,
To make of earth a perfect place,
Put glory everywhere!"

CHARACTER-LIKENESS TO THE LORD

"I pray for them . . . that they may be one, . . . that they may be made perfect in one, . . . that the world may know that thou hast . . . loved them as thou hast loved me."—John 17:9, 20-23.

These words, we remember, were uttered by our Lord on the night of his betrayal, supposedly while on the way from the "upper room" where the Memorial was observed to the Garden of Gethsemane. The ones he evidently prayed for were the twelve apostles, or rather the eleven, by this time; for in conjunction he says, "I have lost none of them, save the son of perdition." But the context shows that his prayer includes his faithful followers all the way down the age. He says, "Neither pray I for these alone, but for all those who shall believe on me through their word." He prayed that his followers might be one, even as he and his Father were one—the same kind of oneness, a oneness of mind.

This text is one of the best proofs that the Lord Jesus and the Father are not one in person. He could not have prayed for all of the church to be one in person. It is a oneness of will, a full harmony of will, a oneness of purpose. The Lord said, "Not my will, but thine be done." He thus came into full oneness, harmony with the Father—with the Father's will, the Father's plan. It is not a mutual concession, where each gives up some of his rights in order to become one.

His first work for dealing with the world of mankind—before he would become the world's Savior and the Mediator of the New Covenant—was the election of the church. This was the work which he had now begun, and he was committing to them the testimony. He desires that all the church have a oneness of purpose, a oneness of will with his will. And we can see that this could be obtained only in the one way—by fully surrendering our will. And this, the Scriptures declare, is done by becoming dead.

TWO CAUSES OF DISSENSION

A man or woman is merely what his will is and what that will can make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this he calls new creatures. He grants them the holy Spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist.

That which causes dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, they will gradually drift away. The Lord does not choose to force any of his family. He is choosing such as worship him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel age. This work of selecting has been in progress for nearly nineteen centuries. And this company will be a little flock. They will, evidently, be a very select class. They are required to walk by faith, not by sight.

Not many have the loyalty to God and to righteousness to walk that way and to count the world as loss and dross—as nothing, with all its projects. As the disloyal ones leave the ranks, more and more the loyal ones will find themselves drawn together, and more and more of oneness will be found among those who are faithful. This would necessarily be true in every time and in every country. All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service. And this desire would make them one.

FRICTION MINIMIZED WITH MATURITY

The Lord speaks of their being prefected in one. As each individual member makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the body becomes more efficacious. But the thought that our Lord here expresses is rather that of completeness. He is referring to the end of the age, when the work will be completed, perfected, when they will all be one. But the grand consummation will be effected by something which the

Lord will himself do. We find that, necessarily, because of the differences of our flesh, we cannot in everything see exactly alike. Now we can only see more or less obscurely.

At present we cannot see fully and completely. Consequently there will always be more or less friction, even amongst those who are fully consecrated to do the Father's will. This friction should become minimized, as we become mature. But we cannot see eye to eye until the glorious consummation, when we shall have experienced the resurrection change, "in a moment, in the twinkling of an eye." "Flesh and blood cannot inherit the kingdom of God." We are to have our trial in these imperfect bodies. And those who show their loyalty in fighting against the world, the flesh and the adversary, to the end, will be joint-heirs with Christ, sharers in his kingdom, executors of the divine program for the blessing of the world of mankind.

AN ASTOUNDING STATEMENT

At the epiphania, or bright shining, of the Lord's manifestation, God will have completed his present work of directing the church, and the world will be informed that they are under a different dispensation. When the world shall have come to understand the matter fully, they will know the truth of our Lord's words, in his last prayer with his disciples, that the Father loves the church as he loves the Lord Jesus Christ. This is a very astounding statement. It shows that there is nothing selfish in our Lord. He did not say, "They will always be inferior to me. They will never have the glory that I shall have."

On the contrary, the Lord Jesus knows that the heavenly Father will exercise his love along the lines of principle, character. And all who will be members of the same glorious company must have the same glorious character that our Lord had; that is to say, they must be loyal to the core. They must have demonstrated that they loved righteousness and hated iniquity. We read, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Hebrews 1:9) So he was anointed to be the Head of the church class. But the church class are declared in this Scripture to be his associates—not of inferiority, but of common fellowship, being on one plane. And the world will then know that the Father loved the church as he loved Jesus. We understand that the church will be on the same plane with her Lord Jesus. Nevertheless, we are to keep in mind that God "made him to be Head over all—God blessed forever!" The church will never be on an equality of position with Christ.

This is very wonderful to us, that our heavenly Father should love us as he loved Christ, that the Lord would love the jewel, in the mire or wherever it might be found! The Lord Jesus has been selecting these characters out of the mire of human sin. And those who prove to be of the "more than conqueror" class—loyal as the Lord Jesus was loyal—the Father will love as he loved the Lord Jesus, and will glorify them with his Son.

"'When thou passest through the waters,
I will be with thee!'
Sure and sweet and all-sufficient
Shall his presence be.
All God's billows overflowed him
In th' great Atoning day;
Now he only leads thee through them—
With thee all the way."

THE HEIGHTS AND DEPTHS OF DIVINE LAW

"Whosoever therefore shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matthew 5:19.

There is prevalent amongst Christian people quite an erroneous view respecting the divine law. It is generally considered that, because the Apostle said that we are not under the law, but under grace, he meant that the law is done away with. We believe that this thought is incorrect. Our Lord said that till heaven and earth pass away, not one jot or tittle of the law should pass away till all be fulfilled. All written therein shall be accomplished.

The divine law has always been in existence. It was plainly expressed in Adam; the various parts of his organism were expressions of the divine law. The law of God was written in his heart. He was in full harmony with the divine mind, and therefore in full harmony with the divine law. But when sin came in, the divine law in his being was measurably obliterated. There is still some of the divine law in all who are appreciative of right and wrong, but not sufficient to make right living possible.

In God's dealing with the nation of Israel he gave them a law. This law, written in the Ten Commandments, is a brief summary of man's obligations—a text, as it were, from which many lessons might be drawn. In our knowledge of the Ten Commandments, we are still aware of what is God's law. God never abrogated that law. It is still in force upon the Jews, as also is the Law Covenant. But Gentiles never were under the Law Covenant.

God offered the Jews everlasting life if they would keep the law. They were bound by the law; hence the Apostle points out that they would need first to die to the Law Covenant before they could come into Christ, the Life-Giver. (Rom. 7:4) This did not mean that they must die to the Law of God, but merely to the Law Covenant. It would mean to give up all hope of attaining everlasting life through keeping the Law Covenant.

The new hope into which Gentile Christians entered does not abrogate God's law, nor does it release them from the obligations of his law. But God has made a provision that notwithstanding our imperfection, our inability to keep the law perfectly, He will accept us in Christ, our imperfections being covered by Christ's merit. Of these the Apostle said, "The righteousness of the law is fulfilled in us, who walk, not after the flesh, but after the Spirit." We must needs be perfect beings to live up to the spirit of the divine law, it being the requirement for a perfect man.

PERFECTION THE CHRISTIAN'S STANDARD

This thought, then, is the key to our Lord's words in the text under consideration. He who would violate this Law of God, and teach others to do so, either by example or precept, should be considered as the least. And he that would keep the law of God, and by example or precept help others to keep this law, should be called greatest in the church, the incipient kingdom, the embryotic kingdom. Those who would be of this kingdom class must forsake father and mother and all things to take up their cross and follow Christ. In other words, Christ must be first. Amongst these followers of his there would be differences. Some through weaknesses of heredity, or what not, would be less faithful—others would be more faithful. Those who would keep the divine law most perfectly in heart and life would be most nearly copies of God's dear Son.

And so it is with us today. We esteem highly those most diligent in service, those most zealous. Those who walk somewhat disorderly, who are vacillating, we esteem less. We take notice of ignorance and weaknesses in the church. We must sympathize with these; nevertheless, one who would not overcome his weaknesses would not be so highly esteemed in the kingdom class as one who could, and who would, walk more closely in the Master's footsteps. In other words, we understand the Master to be teaching that the Gospel is not out of sympathy with the Jewish law. He said, "Be ye perfect, even as your Father which is in heaven is perfect." There is no lower standard than that of perfection. It would not do for the Lord to say, Be ye slightly like the Father, or, Be ye nearly like him. He must present the perfect standard.

The Jew is striving for perfection, striving to get everlasting life. The Christian is striving for perfection, and expecting to get eternal life—not by perfectly keeping the law, which he cannot do, but through the merit of Christ, which makes up for his deficiencies—covers his blemishes.

THE OUTER SHELL OF DEEPER SENTIMENTS

The divine law is briefly summed up, not only in the Old Testament, but also by our Lord himself in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18; Matt. 22:37-39) This is still more briefly summed up by the Apostle Paul: "Love is the fulfilling of the law." (Rom. 13:10) Love to God would lead us to do all those things which are inculcated in his Word; and love for our neighbor would lead us to fulfill all our obligations toward them, as inculcated.

If we come to apply the commands of the Law to ourselves as Christians, we can easily amplify them all. For

instance, our Lord's definition of adultery is much more searching than the statement as contained in the tables of the law. The New Testament definition of murder is much deeper than that commonly accepted. The Apostle John declared that to hate a brother is murder. God could see that there was murder in the heart of the hater of a brother. The All-Seeing Eye perceives if there is disloyalty present in any degree—or anything contrary to the divine will. From this standpoint, then, we see that the Ten Commandments are but the outer shell, as it were, of deeper sentiments.

It was the custom of the Jews to do nothing whatsoever on the seventh day of the week. We presume that the significance of this commandment is, to the new creature in Christ, that the rest of the seventh day typifies the perfect rest into which he has entered through Christ.

All new creatures in Christ are to keep Sabbath every day. And so the Apostle says, "We who have believed do enter into rest"—have entered into rest. It is not that our muscles or our brains are necessarily resting, but that we have the rest of heart, the rest of mind, the peace of God which passeth all understanding. It is important that we maintain this peace at all times, and do not let anything come in which would interfere with it and take us out of harmony with God. If it does, we should consider that we have broken the Sabbath command.

The new creature could not kill. It has no weapon except the Sword of the Spirit. Whoever hates his brother is a murderer. To cultivate a spirit of hatred would be a very serious matter. One who would do so should not be considered a true brother or sister in the body of Christ, which is the church.

EDITOR AT THE INTERNATIONAL PURITY CONGRESS

A few weeks ago, Governor Glynn, of New York, appointed the Editor of THE WATCH TOWER a delegate to represent New York State at the seventh International Purity Congress, to convene in Minneapolis, Minn., November 7th to 12th.

We attended the Purity Congress and there met a number of noble men and women, who are fighting valiantly to stamp out the various forms of disease and vice which are visiting mankind with alarming rapidity.

On Sunday, November 9th, we were appointed by the Purity Congress Arrangements Committee to speak at the Schubert Theatre, Minneapolis, under the auspices of the local class of the International Bible Students Association. The house was crowded. Our topic was, "The Wages of Sin and the Rewards of Purity," from the text: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord."—Romans 6:23.

ONLY GOD CAN GRANT THE VICTORY

We did not enter into statistics to prove that sin is in the world and manifesting itself in many forms—in political corruption, physical corruption, or disease, moral corruption, or impurity, and their various ramifications. We endeavored to probe deeper, to show why human beings are born into the world with sinful propensities or tendencies. After finding the cause, the source of sin, we discussed the remedy, and pointed out why all good people should be united in their opposition to sin and in their endeavor to stamp it out; although experience has proved that none of the world's panaceas really cure.

Humanity must continually combat, only to find that sin, impurity, breaks out in other places or in other forms. It is like fighting fire or a plague. To cease fighting is to be overwhelmed. However, in the midst of the battle for purity, while convinced that eternal vigilance is necessary, and then only partially effectual, it is interesting to know that all on the side of purity are fighting on God's side, and that in his own time and way he will come to our rescue and grant a complete victory. So complete will be the victory that there will be no more sighing or crying or dying; no more sorrow or pain, because there will be no more sin, no more impurity. Heavenly conditions will have come to earth, which then will be a world-wide Paradise.—Isaiah 35.

We admitted that this view of the situation is the very reverse of the popular theory of Evolution. Thinking people are more and more coming to realize that the wonderful blessings of our day, material and intellectual, do not uphold the theory of the survival of the fittest, and of general progress, physically and intellectually. The trend is downward. Imbecility, insanity and moral degeneracy are on the increase, and especially manifest in the families of the rich and the educated. The progress of our day must be accredited to God, and should be considered as making the inauguration of the new era, Messiah's kingdom, so long promised.

GOD IS NOT RESPONSIBLE

The Bible alone explains the present situation. It alone tells us why so many go astray. Children are born with evil, immoral instincts, against which themselves and society must continually war. In Psalm 51:5 we read, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Here is the explanation. We inherit our tendency toward sin, and some inherit more of it than others. Few have realized the sacredness and responsibility of parentage. Few parents have realized how much they have to do with the moral and physical status of their children, not merely in the training of them after they are born, but in the qualities which are given to them at the time of their begetting and during the period of gestation.

Let none get the thought from what we have said that any child can be born perfect, either physically, mentally or morally. The seeds of sin and degeneracy were implanted further back than our immediate parents. As physical likeness persists from grandparent to grandchild, so do moral traits and tendencies, impurities of blood and of ideals. The Bible takes us away back to the first man and the first woman, tells the story of their disobedience to God, and explains to us that when Adam and Eve became sinners, they thus cut themselves off from fellowship with God and came under the sentence, "Dying, thou shalt die." Then started the downward trend, which has been increasing in momentum ever since.

God created man perfect, in his own image and likeness, the Bible assures us, and everywhere we see corroboration of this fact. In nearly every human being a certain amount of moral character still persists, notwithstanding the 6,000 years since the fall. In some more and in some less the Creator's character likeness is observable; but all are sinners, all come short of the glory of God—short of the divine likeness originally granted to our race. God is not responsible; for as the Scriptures declare, all his work is perfect. (Deuteronomy 32:4) He was fully justified in separating from himself our disobedient first parents and sentencing them as unworthy of his favor and everlasting life, under the decree, "Dying, thou shalt die."

Ever since, the race has been under the reign of sin and death. More and more has sin gained control. And the natural tendency of all sin is death-ward. It has not been improper that mankind should seek through medicine and surgery and in every manner imaginable to relieve himself of the burdens of sin and death. The effort has developed noble characters in the world.

The fight against sin and death is still being prosecuted. Nevertheless, our physicians realize that the mental and physical ailments of the race are increasing, multiplying; and that their study, knowledge and skill are unable to keep pace. Our Purity Congress assures us of the same things along the lines of immorality. We must not relax our efforts for an instant. Every good man and every good woman should be alert to counteract as wisely and forcefully as possible, the influence of this reign of sin and death. As we contemplate the work which is being done in this direction, we rejoice to see so noble an army battling for the general good. We admire all sincere laborers for reform in any direction.

IS NOT GOD INTERESTED?

As we realize our own deep interest in the welfare of humanity, it would seem strange if our Almighty Creator were not himself interested in the race which he made and which he justly condemned to death. The Bible points out that God still loves the world; and that he has a great plan for human recovery from sin, sorrow and death. The perplexity of Christians in the past has arisen from not taking a sufficiently broad view of the divine character and plan. Once we wondered why God did not more particularly bless reformers and use his power for the overthrow of the vicious and the corrupting elements of society. But now the light of the Millennial morning is dawning. The Bible explains why God has permitted the reign of sin and death; and the understanding of this mystery is a blessing.

The Bible teaching concerning the penalty of sin is not what was taught us in the creeds of the dark ages. The teachings of the Bible show that there is indeed a terrible penalty

upon sin, but not the penalty of eternal torture, which we once supposed. The wages of sin is death; and everlasting life is a gift of God, to be bestowed only upon believers, through Christ. Hence the wicked cannot get everlasting life. "They shall perish;" "All the wicked will he destroy." But how many are really wicked? is the question. How many prefer sin to righteousness? How many would rather be right than wrong, were it not for the depraved tendency which prevails in themselves and the influence from others to which they are susceptible?

SATAN, SIN AND DEATH TO BE OVERTHROWN

With considerable elaboration of Scripture we pointed out that God loves his creatures deeply—not merely the church, but the world. He loved mankind "while we were yet sinners." God is proceeding with a great plan of salvation, which will reach every member of the race and bring to each an opportunity of full recovery from sin and death—either in this life or in the next. To this end Christ died for all. Since Pentecost the work of God has been the calling, testing, proving of a select class, a very loyal and very faithful class, to be joint-heirs with Jesus in a glorious kingdom of righteousness. This kingdom is to be established in the earth, and is not only to overthrow Satan, sin and death, but to restore to human perfection all who will prove willing and obedient, under the light and opportunity then to be granted.

In the meantime, the reign of sin and death has not been valueless. It has given most instructive lessons, both to angels and to men, respecting God's holiness and the reasonableness of his requirements. It has demonstrated that all of God's creatures must be holy, pure, in order to enjoy his blessings, which he provides for no others. Those who have some knowledge and appreciation of righteousness should be on the alert to serve righteousness, purity, truth, in proportion as they perceive these and see the terrible results of sin and impurity. The whole world should know that only the earnest followers of Christ will gain the great prize of joint-heirship with him in his kingdom. Nevertheless, of the whole world it is true that "Whatsoever a man soweth, that shall he also reap."

In other words, as any serve sin, and debauch themselves and others, they degrade themselves in proportion to their knowledge and wilfulness in the matter. And in proportion as any seek to live justly, purely, soberly, in the same degree do they benefit others, and prepare themselves for a more favorable condition in the resurrection. Although all fall asleep in death, each will come forth in the great day of resurrection, which will last a thousand years. They will come forth in more or in less favorable conditions, with more or with less shame and contempt, to receive few or many stripes, or punishments, according as they knew or did not know the Master's will—the way of righteousness.

URGES DILIGENCE IN BIBLE STUDY

If the Bible story were more fully understood, its reasonableness would appeal to larger numbers, and its influence would be a blessing, physically, morally, in every way. Let us be diligent in Bible study, along unsectarian lines. Getting near to God means to come in touch with the power of God, which gives the victory over sin in the heart, and which will fit and prepare true Christians for the great work of the future when they will be heirs of God and joint-heirs with Jesus Christ, their Lord, in that kingdom which is to bless all mankind, and for which we pray: "Thy kingdom come, thy will be done on earth, even as it is done in heaven."

In the meantime, those in preparation for the work of the future, and co-laboring with God in the work of grace in their own hearts at the present time, should be glad to participate according to their opportunities in all moral reforms of the present time, or at least sympathetically to uphold the hands of those who are engaged in these reforms; as, for instance, the International Purity Federation.

SEED-TIME AND HARVEST

We are sowing, ever sowing,
Something good or something ill
In the lives of those around us—
We are planting what we will.

Not a word we say falls fruitless,
Not a deed we do decays;
Every thought and word and action
Will be found in future days,

When perhaps the hand that sowed them
Shall itself have ceased to be;
Still the record of their being
Will live on eternally.

Grant, then, Lord of all the harvest,
That the seeds we daily sow
May refresh the hearts of others,
Spreading blessing as they grow.

May each thought and word and action
Be the growth of Christian love,
To be found in coming ages
In thy garner-house above!

Treasured there, in thine own keeping,
Just to prove our love was true;
For the motive gives the value
To the meanest thing we do.

CHARLOTTE MURRAY.

JESUS AND THE CHILDREN

JANUARY 4.—Mark 9:30-41; 10:13-16.

"Gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble."—1 Peter 5:5. R. V.

The Master knew that the time of his death drew near. He wished to break the information gently to his loving disciples. Therefore he passed hastily through Galilee, en route for Capernaum, as stated in our lesson, rather seeking to avoid the curious. He desired this opportunity for breaking to his disciples the news of his soon-to-be-completed sacrifice. While he had previously declared that none could touch him because his hour had not yet come, now he declared that he would be delivered up into the hands of men, and that they would kill him, and on the third day he would rise from the dead.

But the disciples understood not and feared to ask explanation. They were only natural men; for none were begotten of the holy Spirit until Pentecost. (John 7:39; Acts 1:8) As Jews, they had the thought of the Messianic kingdom uppermost in their minds. Jesus had authorized them to preach the kingdom at hand, and had promised them a share in the kingdom. Until now they were not ready for the further information that the Jewish nation would fail to accept him, and that thus the kingdom blessings would be put off for centuries.

The apostles had heard Jesus utter so many "dark sayings" and parables that they were bewildered, and wondered what interpretation to give to these words about his death and resurrection. But their minds naturally drifted to the great hopes that were before them—that Jesus would soon be the King, and they would then be in honored positions as his associates in the kingdom. They even went beyond this, and disputed amongst themselves as respects the honorable positions they would occupy and as to which would be greatest—the Lord's prime minister. So little did they understand the great trials and disappointments which were only a few days in advance!

Jesus gathered them about him and inquired respecting their dispute; but they were ashamed to tell the topic. Then he gave them advice to the effect that the selfishly ambitious who would be seeking honor rather than service would be disappointed. In his kingdom self-seekers would have the lowest place. As illustrating the matter he took a child and set him in their midst and said, "Whosoever shall receive one such little child in my name receiveth me, and whosoever receiveth me receiveth [not me alone, but] him that sent me."

By this the Master sought to show his disciples that it was not their own greatness that was to be considered, but God's favor. The humblest one amongst them, if favored by God, would have a high position. They were to have the spirit of sympathy and of appreciation of the divine work of grace in each other. They were to receive each other as representatives of Jesus; and more, as representatives of the Father. If they entertained such views of one another, surely they would be kind and gentle toward all, and would seek to be helpful—"in honor preferring one another."

BLESSING THE CHILDREN

The second part of our lesson recounts that the great Teacher was a lover of children even though, so far as the record shows, he did not generally give his time to them. When fond parents brought their children, desiring him to bless them, the disciples, feeling that the Lord's time was too valuable to be thus used, rebuked them. But Jesus very earnestly directed that the children should be allowed to come. He took them up in his arms and put his hands upon them and blessed them, thus exhibiting his own sympathetic love and humility of heart. He could preach to one Samaritan woman by the well or take time to fondle children, notwithstanding the weight of the work that was upon him and the fact that his course was nearly finished.

But as the subject of the kingdom was uppermost in his teachings and in the minds of his disciples, he took another opportunity of teaching them a lesson. They had, perhaps, been feeling too sure that they would be members of the kingdom class. They had not yet learned what crucial tests would be applied to those who would be counted worthy to sit with the Redeemer in his Messianic throne of glory and to participate with him in blessing all the families of the earth. He therefore said: "Permit the little children to come unto me, for of such is the kingdom of God."

We are not by these words to understand that the Master meant that his disciples, those whom he usually addressed in his discourses, would not be in the kingdom, and that all in the kingdom would be little children. Quite to the contrary. Little children will not be in the kingdom at all. Only developed, tried, perfected characters will constitute the overcomers who will sit with the Master in his throne.

The thought that the Lord would impress here, as elsewhere expressed, is that even his twelve apostles would not be in the kingdom unless they became child-like, teachable, plastic, trustful. The proper child, unspoiled by its elders, is disposed to be very trustful; and, until deceived, it is disposed to believe every word of the parent and to trust implicitly to the parent's wisdom and power. All who become children of God must reach this condition of heart as respects the heavenly Father. Whoever does not attain this condition will not be fit for the kingdom.

Impressing his subject still further, the Great Teacher said: "Whosoever shall not receive the kingdom of God as a little child, shall not enter therein." This expression clarified the subject. The followers of Jesus are not to be little children, but must be childlike, because only the childlike followers will ever participate in the kingdom. The receiving of the kingdom mentioned evidently means the receiving of the message of the kingdom; for manifestly none can receive a kingdom until the kingdom has come or has been offered.

Thus with the Jewish nation: The offer of the kingdom came at the close of Jesus' ministry, when, after the manner of the kings of Israel, he rode into Jerusalem upon the ass, thus offering himself as their King. The worldly scribes and Pharisees were too wise to receive Jesus, and plotted for his death. His disciples were as trustful as little children, and fully believed the message of God's Word that there would be a kingdom and the further message that Jesus was the appointed King, who in due time would take his power and reign for the blessing of the world.

This was illustrated when Jesus sat upon the ass. The multitude, crying "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!" treated him as the King. The disciples, fully acquiescing, as little children, doubted nothing. On the other hand, the "wise" scribes and Pharisees called out that multitude must be stopped from shouting. They should be told that Jesus was not the Messiah, that they were deceived. But Jesus merely answered that what they witnessed had been foretold by the Prophet Zechariah (9:9)—that there must be a shout. And the Lord declared that if the people did not shout the stones would be obliged to cry out, in order that the prophecy might be fulfilled.—Luke 19:40.

It seems remarkable that, after all the Bible has said respecting Messiah's kingdom and the work which it is to accomplish in the blessing of Israel and all the families of the earth, so few seem to believe the message, so few seem to be willing to receive it as little children. The majority today, like the scribes and Pharisees of old, are too "wise" to believe in the possibility of the establishment of Messiah's kingdom. They realize the need of the kingdom, but they have certain theories of their own which blind them to the truth.

Some mistakenly hold that the kingdom of Christ was set up at Pentecost and that he has been reigning ever since, conquering the world. Alas, how unreasonable this seems, when we know that even under the most favorable conditions the heathen of the world double every century! How strange that some Christians have prayed so long that God's kingdom would come and rule the world and put down the wicked and exalt the obedient, until finally the divine will would be done on earth as completely as it is now done in heaven—and yet all this without really, properly believing that the kingdom which was offered to Israel, and which they refused, is evidently to be established—at the second coming of Jesus and the resurrection change of his church!

Another large body of Christian brethren, Roman Catholics, hold still a different theory; namely, that Messiah's thousand-year-reign began in the days of Pope Leo III, A. D. 800; and that he has reigned in the world ever since. This view holds that it was most necessary for Jesus to come a second time to establish his kingdom; but that in the year 800 A. D., Jesus established his followers in kingly power, and made the pope at Rome his representative and vice-gerent. The word vice-gerent, as we all know, signifies one who reigns instead of another. The claim is that Christ has been reigning for now eleven hundred and thirteen years, fully and officially represented by the pope.

Neither of these views is satisfactory, and neither is Scriptural. Surely the conquest of the world has not been going on for the last eleven hundred years, as we might have hoped, if God's time had come for Messiah to take the long-promised kingdom. Surely what St. Paul said of his day is true now also: "The god of this world hath blinded the minds of them that believe not"—"the children of disobedience"—to hinder the light of the glorious Gospel of Christ!

The glorious Gospel of Christ is: "I will come again, and receive you unto myself." His glorious message further is that his church shall sit with him in his throne, a royal priesthood; and then in his day the righteous shall flourish and all the evil-doers shall be cut off in the second death. Well did the Apostle warn us not to depart from "the faith once delivered to the saints." Well were we told that many would depart from that faith, giving heed to spirits that would lead them astray and to doctrines of demons (1 Timothy 4:1), quite unlike the glorious, loving Gosepl of God's love, and his mercy that endureth forever!

Our Golden Text assures us that the church, now being called to sit with Christ in his throne in due time, must be girded with humility, as servants one of another; for God resisteth the proud and giveth grace to the humble. Therefore only the humble will receive the great gift of the kingdom honors and opportunities.

SEVENTY MINISTERS ORDAINED

JANUARY 11.—Luke 10:1-24.

"It is not ye that speak, but the Spirit of your Father that speaketh in you."—Matthew 10:20.

Ministerial ordination has for centuries been a bone of contention. Indirectly it has led to bloody persecutions in the past. Thank God! those days are gone, so far as the majority of Christians are concerned. And yet, because the masses do not clearly understand the subject of ordination, there is always danger of a recurrence of persecution along this line. Presbyterians, Baptists, Methodists, Lutherans, Episcopalians, all, have shared in these persecutions based upon misconceptions in ministerial ordination—in times past they persecuted each other along these lines.

The claim was that none could be a preacher or teacher unless he had a special ordination; that for the unordained to preach or teach was a rebellion against divine arrangement; and that all who followed his teaching or gave him support were heretics, and, as such, deserving of no sympathy, but rather of persecution.

Ordination does not relate to a ceremony, or form, as many suppose. It signifies an authorization, a commission to preach. The Baptists commission those who agree with their creed to preach it. The Presbyterians commission their disciples, as do the Lutherans, Methodists, etc. Roman Catholic and Episcopalians claim an ordination from God—that all their bishops are successors to the apostles and armed with apostolic authority; hence that any not commissioned,

or ordained, by their bishops have no right to preach, but are heretics. From their standpoint, all other Protestants are heretics, preaching without authority.

But the spirit of tolerance is growing; and within the last two years Episcopalians have lifted the embargo on other Protestants to the extent that an Episcopal minister may preach in the pulpit of another denomination, or a minister not ordained by the Episcopalians may be permitted to preach in their pulpits. But this is a very modern concession.

The right thought of ordination is presented in the Study for today. Jesus had already appointed twelve to be his special apostles; and now he ordained, or appointed, seventy more, not to be apostles, but to be general ministers or missionaries. There was no ceremony connected with their appointment, or ordination, so far as the record shows. Jesus simply sent them out, telling them what to say. Our Golden Text explains the matter saying, "It is not ye that speak, but the Spirit of your Father that speaketh in you."

Strictly speaking, the apostles had not yet received the Spirit of the Father directly. The Father's Spirit had been imparted to the Son, and it was the Son who shared that Spirit with those he sent out to preach in his name. The Father did not directly recognize, authorize or ordain any to preach the Gospel message, until Pentecost. St. Peter there explains that the holy Spirit shed forth upon the witnessing disciples was from the Father and by the Son.—Acts 2: 32, 33.

Elsewhere it is explained that the holy Spirit was not given previously because Jesus had not been glorified. It was necessary for Jesus to suffer, and to ascend on high and to present his merit on behalf of his disciples, before the heavenly Father recognized them as sons of the new order and gave them the begetting of the holy Spirit, the unction from the holy One, the authorization, or ordination, to be his ambassadors and representatives in the world and, if faithful, by and by to be associates with Jesus in the heavenly kingdom, which for a thousand years is to bless the earth and roll away the curse.

Only those whom God has ordained in the sense of giving them the holy Spirit of sonship are in any wise commissioned, or authorized, to preach in the Lord's name. All the ceremonies on earth and all the hands of all the bishops cannot give authority to anybody to speak in the name of God. Our Lord Jesus did not begin his ministry until he had received God's ordination. At the time of his consecration and baptism the holy Spirit came upon him, anointing him, consecrating him, authorizing him to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to proclaim the acceptable year of the Lord, to comfort those that mourn.—Isaiah 61:1, 2.

The same holy Spirit is authority for anybody who has received it to tell all that he understands respecting the plan of God to all who have an ear to hear—especially to the meek, the broken-hearted, those who are feeling after God. While the Apostle Paul intimates that the female members of the church are not to preach publicly, this does not interfere with the fact that all of them who have received the holy Spirit have the anointing to preach and to teach according to the limitations and opportunities of their sex. And sometimes the private teaching is equally as effective as the more public.

The forty years which closed the Jewish age, beginning with John the Baptist and ending A. D. 70 with the destruction of Jerusalem, was the harvest period for typical Israel. It witnessed the gathering into the Gospel garner of all true wheat and the entire setting aside of the remainder, the chaff, in a great time of trouble, symbolically called fire. The Lord, in Matthew 13, intimates that in the end of this Gospel age there will be a similar harvest. Many believe it began in 1874 and will end in 1915.

All of the Lord's faithful ones at the close of the Jewish age were to recognize the great privilege of being engaged in the harvest work, and the same must be true now. The Lord's followers are compared to gentle, inoffensive lambs and sheep, while the selfish, unregenerate world he pictures as wolves. In the Jewish harvest he would not have them beg their way from house to house, but inquire for the most worthy people in every village, and, if received, remain there until they had given their witness in that village. They were to depend wholly upon the Lord, and to make no attempt to provide for their needs. This was to be to them a lesson for their future benefit. Later, Jesus sent forth his disciples, telling them to provide for their wants to the best of their ability—implying that the first experience had been a special one, to give them confidence and reliance in the divine power that they represented.

The Master's spirit was given to them in such measure that they were enabled to do as he did—to heal the sick, cast out devils, etc. We are not to understand that there is such an authorization of the Lord's people today. Conditions have changed. The healing of spiritual sickness, blindness and deafness, greater works than those, is the privilege of the Lord's people today.

The one message of the disciples was that the kingdom of God had come nigh. Whoever could be influenced would be influenced by that message. God's kingdom had been waited for by the Israelites for many centuries. But alas, when it was presented, only a comparatively small number of the Jews were ready to receive it! Thereafter the kingdom offer was taken away from them, and has since been given throughout the whole world, gathering the elect class from every nation to be Messiah's Bride and Joint-heir, through whom shortly the kingdom will be established in the earth and its blessings be bestowed far and near upon all of the race.

The Master referred to his preaching and mighty works in Capernaum, Bethsaida and Chorazin. These cities were figuratively said to have been exalted in point of privilege; and, as having rejected the Lord's favors, they would be cast down to the grave. Examples were given of Sodom and Tyre, both of which then were in ruins—brought down to hades, down to the dust.

Our Lord intimates, however, that the trial, or testing, or judgment, which his preaching had given was not a finality—there would be a future judgment or trial. According to St. Paul the entire Millennial age is to be a thousand-year Judgment day, in which the whole world is to be brought to a knowledge of the truth, to a full opportunity of coming to a knowledge of God. (Acts 17:31) Nevertheless, those who heard Jesus unmoved had hardened their hearts, and would be correspondingly disadvantaged in the Judgment day. Jesus put the matter very strongly when he implied that it would be tolerable for those people, but more tolerable for Sodom, because its sin had been against less light and privilege. See also Ezekiel 16:48-63.

Concluding, the Master assured his messengers that whoever heard them and despised them despised Him and the Father. This same thing is true undoubtedly of all whom the Lord has ordained and sent forth as ministers of the Gospel—the truly ordained.

WILL THE EARTH BE BURNED?

We are obliged to antagonize, not only the Second Adventist views, but the teachings of all the orthodox creeds of Christendom when we declare that according to the Bible our world is never to be burned up—except in a figurative, symbolic sense. The Bible teaches that at the close of this age a great trouble will be precipitated, which will destroy, consume or figuratively burn up, present institutions—ecclesiastical, religious and social. The raging fire will be anarchy; and its horrible result will be, according to the Bible, the ashes of present institutions.

For six thousand years the world has had its ups and downs, individually and nationally. Christianity has influenced some, and churchianity has influenced more. The true Christianity has produced the true saints, who have followed in the Master's footsteps and, like Him, have been treated as the filth and offscouring of the earth—while they live—after death to be honored as saints and heroes. Churchianity has a form of godliness without its power. The form has in many respects helped along to influence and power in the world, leading often to the perpetration of horrible crimes in the name of Christ and his church.

Now, as the Gospel age is closing and the Messianic age is dawning, the lifting of the curtain of the new dispensation is producing wonderful results amongst men. Darkness, ignorance, superstition, are fleeing before the light of the new day. The world is awakening because it is morning. Human thought is quickened; and the wonderful inventions of our day—steam power and electricity—are carrying the thoughts of men to each other the world over. The printing press and the mail are potent factors in the awakening. Knowledge is filling the earth, as the Lord through his prophets declared would be the case at this time. Isa. 11:9; Hab. 2:14; Dan. 12:4.

But this knowledge is coming to people who at heart are unprepared for it. The hands of the ignorant and unlearned are stretched forth to grasp the throttle of power—political, social, religious and financial. Wrongs are recognized; but

those who seek to remedy them will only make a bad matter worse. All must yet learn that the world's only hope is in God's provision—Messiah's kingdom.

But before this lesson is learned, the spirit of discontent stirred up by knowledge will grasp the opportunities and ignorantly, unintentionally, will cause the great wreck of our present social, religious, political and financial institutions in "a time of trouble such as never was since there was a nation" —"no, nor ever shall be again."—Daniel 12:1; Matthew 24:21.

This great cataclysm of trouble, which all intelligent people perceive with more or less distinctness, is described in the Bible under various symbolic terms. Sometimes it is described as a whirlwind; at other times the description is that of a storm; again, of a great tidal wave—the sea (representing the masses) will swallow up the mountains (representing the kingdoms). (Psalm 46:2, 3) Again it is described as a fire, which will consume the whole earth. (Zephaniah 1:18; 3:8) Yet in each case there is connected with the symbol something to show that it is merely a symbol, and that the utter destruction of humanity is not meant. As, for instance, after describing the storm, the Lord through the Prophet declares that he will command the nations to be still and to recognize him as God, and that the result will be a great calm. (Psalm 46:8-10) In the case of the fire, we read that after it has consumed the whole earth (the social fabric), then the Lord will turn to the people a pure language, a pure message, that they may all call upon the name of the Lord to serve him with one consent.—Zephaniah 3:9.

Evidently, the fire which will consume the earth must be a symbolic fire of trouble, consuming the symbolic earth, or social conditions, because the people still remain and are to receive the Lord's blessing. The pure message that will then be given to the world will be in strong contrast with the confused messages of the contradictory creeds which for centuries have been given to the world, and which many of the world's thinking minds have been unable to appreciate or receive, and which have perplexed Christian minds.

Let us, therefore, take the Word of the Lord and reject the messages of all the creeds of Christendom. Let us not for a moment think that the literal earth is to be burned up at the second coming of Jesus; but, quite to the contrary, let us believe St. Peter's statement that at that time will begin "the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21) Let us remember the declaration of Scripture that "the earth abideth forever." (Ecclesiastes 1:4); that "God himself formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."—Isaiah 45:18.

Let us remember that the world has never yet been inhabited. Vast territories have not yet been explored by man. Let us remember that God's promise respecting the earth is that, as heaven is his throne, so "the earth is his footstool," and he **surely will make the place of his feet glorious.** (Isaiah 66:1; 60:13) Messiah's kingdom will not only uplift humanity, but will also bring blessings of perfection to the earth. Eden eventually will be world-wide. "The desert shall rejoice and blossom as the rose."

PROFITABLE BIBLE STUDY

From A. D. 325, the date of the making of the first general church creed, the Nicene Creed, down to the Reformation, a period of twelve hundred years, there was no Bible study except that which was done here and there in secret, for fear of persecution. The theory prevailed that the bishops were apostolic bishops, successors to the twelve apostles of the Lamb; and that to ignore them and go back to the teachings of the New Testament was heretical, a crime.

Following those twelve hundred years of no Bible study came two or three hundred years in which, under compulsion, the bishops allowed the people to have the Bible, but forbade them to read it for themselves without the interpretations and explanations of the supposed-to-be apostolic successors. Thus Bible study was handicapped; for the people were given to understand that misunderstanding of the Bible would mean heresy, and that heresy would mean everlasting torture.

Only now are Bible students beginning to emerge from under the great cloud of false doctrine which for fifteen hundred years has misrepresented God and the Bible, putting darkness for light. Only now can Bible study be prosecuted in its true spirit, without the fear of man, which brings a snare. Only now is there general education, which permits of Bible study in this true sense. Only now have we the convenient Bible, cheap and in every home. Only now have we more leisure and opportunity for Bible study. Only now have we good light by which to study.

But alas! now that we are ready and fully equipped for Bible study, we are handicapped, trammeled by wrong doctrines which have become lodged and fastened in memory. Some of these came from the creeds, some of them from hymn books, some of them from preaching and some from tracts. As a result, we are filled with misunderstandings and inconsistencies which cause the Bible to appear to be self-contradictory. So much is this the case that it is counted a fashionable thing in our day for intelligent people to laugh at the Bible and to deny its divine inspiration. But the Bible is consistent with itself, and is thoroughly opposed to the doctrines of the creeds. These facts, however, need to be thoroughly learned before we can have full confidence in the Bible and fully appreciate it. These blessings are the portion of the Lord's people more and more, especially during the last thirty-five years.

THREE EXCELLENT HELPS TO BIBLE STUDY

Under all these circumstances the question of how to study the Bible so as to get its true meaning and avoid the errors of the past is a problem. Many Bible students believe that God has come to the rescue of his people in a time of need in providing helps for Bible students—the six volumes of STUDIES IN THE SCRIPTURES.

These volumes make no pretense of being divinely inspired but, on the contrary, show from the Scriptures that no such divine inspiration beyond the twelve Apostles was ever intended. They show, however, that it is in full harmony with the Bible to expect that, from time to time as necessity demanded, the Lord would raise up pastors and teachers for the assistance of the faithful in the study of the Scriptures—in a special manner, the guidance and blessing of the holy Spirit, granted to all the church. It is the belief of many pointing them to the Scriptures and suggesting interpretations that God has used the STUDIES IN THE SCRIPTURES in the doing of such a teaching and pastoral work—guiding his people by teachers who, without having plenary inspiration, would have, which harmonize the Bible from Genesis to Revelation.

The next question is, How can these helps for Bible study best be used by the Lord's people? That is a question which, in its last analysis, belong to the individual Bible student or the classes of Bible students which desire to use them. There is no divine command on the subject. Each individual and each class is at liberty to make use of whatever will be of assistance in the study of God's Word. In every case, however, it is to be remembered that no teacher, or book, takes the place of the Bible, but merely points to and expounds it as the Word of God.

Many thousands of the Lord's people have testified to great blessings received from the use of these Bible keys in their own individual private reading and study. Hundreds of Bible students' classes in all parts of the world are using them, and, they claim, with great profit. We recommend them to all. The Watch Tower Bible and Tract Society has issued little booklets of questions on the different volumes of this series, and supplies them at very small cost. These are not generally necessary for individual study, but very helpful indeed in class study, because they pick the subject to pieces and stimulate the mind and memory in connection with the answers. The books are an assistance to the answers, supported by the Scriptures. These are styled Berean Bible Studies because it is the Bible that is being studied —not the question books nor the books that assist in giving the answers to the questions.

We have also suggested another style of Berean Bible Studies, provided in the back of a specially prepared Bible of the Common Version. These are topical studies, and a variety of citations of Scriptures bearing upon such subjects is furnished. These are helpful studies, but in our judgment not nearly so well adapted to the majority of Bible study classes as the first named, which are supplemented by the question books.

TWO METHODS CONTRASTED

Sometimes opponents seem to make light of these methods of Bible study, and tell us that in their Bible classes they take up a certain chapter in the Bible and have a general discussion on it. Our reply is that if they have gotten knowledge, light and truth in this way, it proves it to be a good method. If they, on the contrary, obtain no satisfactory results, but merely a wrangle and a veriety of expressions, none of which are very satisfactory, then this would appear not so very advantageous a course to pursue.

To decide the matter we suggest that a Bible study class which has been following the usual style of studying a chapter be brought in contest with a class which has been using our first described method of Berean Bible study. Let the two classes take up any Bible topic that may be suggested; and it will soon be ascertained that those who have been following our Berean Bible study plan know ten or twenty times as much about the Bible on every subject.

These STUDIES IN THE SCRIPTURES have not sought to follow any human creed or theory, but merely to bring together the various Scriptures on a subject and to find the harmonious view reflected from these various passages. The method has proved itself so satisfactory to those who have tried it, that they would not now think of using any other method of Bible study, considering that all other methods are of little value in comparison. Nevertheless, the matter is purely for the individual or the class to determine which is for its own best interests, which will serve its purpose best.

DEDICATION OF "THE TEMPLE"—NEW YORK CITY

The Contractors promise to have "The Temple" ready for our use on Sunday, December 7. The services for the opening day will be a little out of the ordinary. So far as the building is concerned it will be Dedication Day. As respects the Congregation it will be Thanksgiving Sunday. The program will include the entire day. The opening service will be at 10:30 a. m. The Pastor, Brother Russell, will give the address.

At 2 p. m. there will be a Symposium in which several Brethren of the Peoples Pulpit Association will participate, the topic being "Thankfulness." Its various phases will be considered.

At 4 p. m. there will be a general Praise and Testimony Meeting.

At 8 p. m. the Pastor, Brother Russell, will give an address, closing what, we trust, will be a very pleasant and very profitable day of spiritual refreshment.

As it is anticipated that numbers of THE WATCH TOWER readers will want to be present at these services, coming from surrounding cities and villages, it is proposed that no public advertising be done, so that we may have plenty of room for comfort and fellowship. Of course, the Brooklyn Tabernacle will be closed for the entire day.

All WATCH TOWER readers and their interested friends are cordially invited to this house-warming. "Seats free and no collection."

VOL. XXXIV BROOKLYN, N. Y., DECEMBER 15, 1913 No. 24

1913—ANNUAL REPORT—1913

WATCH TOWER BIBLE AND TRACT SOCIETY

DECEMBER 1, 1912—DECEMBER 1, 1913.

To permit the balancing of our accounts and the rendering of them before the first of the year, it is our custom to start each financial year on December 1st. The sum total of the work reported a year ago was so large for us that we doubted if it would not be our banner year. Additionally, the threats of our enemies were heard on every hand. They boasted that before another year our Society's work would be stopped. The basis of this threat was their intended and already started campaign of slander, abuse, misrepresentation—anything to stop us. In closing our last year's Report we said: "Let us not be fearful of the great adversary's roar, when like a roaring lion he would seek to intimidate us. 'Be of good courage, and the Lord shall strengthen thine heart.'"

Without judging the majority of the ministers of Christ of various denominations we may surely say that the experiences of the past year have abundantly demonstrated that some very mean men are wearing the livery of heaven, professing to to be the mouthpieces of the Lord Jesus Christ. Our kindest thought respecting them is that the great adversary is blinding them, much as he did the great Saul of Tarsus. And our hope for them is that, like Saul, they will ere long be smitten down by a great light from heaven, and hear in their consciences a voice saying, "I am Jesus, whom thou persecutest"; and that then some of these rabid foes of the truth may become its staunch servants.

OUR MOST SUCCESSFUL YEAR

We are sure that our readers are awaiting this report with keen interest. Wonderful as it may seem, it is our privilege to report that the past year has been in every way our most successful one. The more the Lord permitted our enemies to assail us, the more did he strengthen and comfort our hearts with evidences of his favor. He demonstrated that he who is on our part is mightier than all that be against us.

Indeed, we have had various evidences that the vicious attack of certain ministers has had an effect the very reverse of what they intended. The public have seen the adversary's spirit manifested; and even worldly people know the difference between the Spirit of Christ—the spirit of meekness, the spirit of love—and the contrary spirit of Satan—the spirit of malice, hatred, envy, evil-speaking, strife. If God sees best to awaken some of his children to thought by the wolfish growling of some who pose as representatives of the Great Shepherd, it is not for us to question the divine wisdom, but to say with the Master, "The cup which my Father hath poured, shall I not drink it?"

Nor is the Editor alone in these experiences. While he is the chief target, all identified with the work in a public way are also marks for those described by the Psalmist: "The wicked . . . shoot their arrows, even bitter words, that they may shoot in secret at the perfect." (Psalm 64:3, 4) Surely we may all rejoice in the privilege granted us of sharing in the sufferings of Christ. "For if we suffer with him, we shall also reign with him." And if our sufferings be the way by which the Lord would attract and bless others of his true sheep, we may surely, with the Apostle Paul, "glory in tribulations also."—Romans 5:3.

CLASS EXTENSION WORK

One of the most encouraging features of the work is the zeal manifested in various quarters in the Class Extension Work. Hundreds of dear brethren, backed by the classes with which they are associated, have gone forth as evangelists. They have held meetings in cities, towns and villages in the vicinity of the class home. They have broken a good deal of new ground in this way, have corrected misapprehension in respect to our Gospel message, and have brought a considerable number to full consecration to the Lord and to great joy and blessing in the knowledge of the truth.

It is now two years since this work started; and this year, for your encouragement, we must give some figures. The friends in thirty states have joined in this work. The average number of speakers per month throughout the twelve months was 105; 3,050 meetings were reported, with an attendance of 91,881. The cost of these meetings as reported by the classes was $8,546.61. This amount does not appear in our Report, except about 10 per cent. The classes rejoiced in the privilege of financing their meetings, and only in a few instances was the Society's help needed. Of course, the Society furnished the literature used at these meetings, which with freight and expressage was no small item.

We trust that this noble work will go on, and that the Lord's blessing will continue with it. We sometimes term it the "Layman's Home Missionary Movement." We observe that the classes participating in this work most vigorously are usually the most blessed of the Lord spiritually, as well as numerically. And undoubtedly all who thus serve as evangelists receive a great blessing in their hearts from the Lord. In the interests of those classes that feel that a repetition of the Class Extension Work would not be wise, or that feel that they have speakers or financial strength which they can furnish for Sunday work at greater distances from their homes, we have recently proposed an "Auxiliary Pilgrim Service." We trust that this may prove a means of blessing and furtherance of the work during the year just begun.

OUR CORRESPONDENCE DEPARTMENT

With literature in thirty different languages, distributed in large quantities, it is not surprising that we have a large correspondence. Our Brooklyn office keeps thirty typewriters busy, besides our multigraph machines.

Total letters received during the year.....	184,825
Total number of letters dispatched during the year	481,521

These figures do not represent the correspondence of the various branches. More and more the dear friends are learn-

ing to separate the business part of their letters, and so to write the letters that business items will be together, and separated from doctrinal questions, requests for pilgrim service, etc. This aids us greatly in handling the mail satisfactorily, because our work is divided into different departments, for its greater efficiency.

The Editor receives very many letters which he greatly enjoys, but does not answer. In the interest of the general work he seeks to confine his replies to matters and questions which seem really important. Please accept this excuse, and ordinarily, address all correspondence to the Watch Tower Bible & Tract Society. Where convenient, you may mark the envelope in care of whichever department your letter is especially concerned with; as, for instance, Pilgrim Department, Colporteur Department, etc. Ordinarily, mail respecting subscriptions and questions should be addressed to the Society merely. This applies to the various branch houses also.

Nevertheless, wherever there are questions of deep importance you are still welcome to address the Editor personally. Rest assured that he will do his best to give you a prompt reply.

THE COLPORTEUR DEPARTMENT

We still regard the sale of the STUDIES IN THE SCRIPTURES one of the best indications of the progress of the work. Our total sales of the six volumes for the year amounted to 692,598 copies. Only one year ever exceeded this number—1908—when our total was 718,474. However, the difference is probably fully offset, or more, by the fact that last year numerous editions were published in foreign lands for cheapness or convenience, and these do not show in this year's report.

We still continue to regard the dear colporteurs as amongst the most efficient servants in the harvest work. They are a noble band. Additionally, they are learning better how to do effective service—they are becoming more courageous. With the ripening of their own characters, they are enabled to speak the truth more forcefully than ever, and yet more gently, more lovingly. They are learning the meaning of the Apostle's words—"Speaking the truth in love, grow up into him."

Some of the dear colporteurs are so efficient that there is pretty sure to be a class of Bible students started, to meet regularly, in every town they canvass. They note, as they canvass, those who seem to indicate that they are true children of God, begotten of the Spirit, or hungry to know the Lord. These they nurse by repeatedly visting them, encouraging them to read the STUDIES IN THE SCRIPTURES, helping them over misunderstandings and counteracting the evil influence of those who seek by slander to hinder them from reading and from true Bible Study. May the Lord's blessing be richly with the dear colporteurs during the year beginning, encouraging, strengthening, blessing them!

THE YEAR'S PILGRIM SERVICE

No other year will at all compare with the one just closed in respect to the amount of pilgrim work done and the apparent results. You know the dear pilgrims—their devotion to the Lord and his cause, and their willingness to endure hardness and to spend their strength to the glory of God and the blessing of his people. Their services are free; and as nearly as we are able the Society responds to requests for public and private services of these pilgrims. Much, of course, must depend upon the size of the city from which the call comes, the convenience of reaching it, and the promises made in respect to a suitable auditorium.

The Society has found that it is a waste of time and money to send pilgrims to places where only second or third class auditoriums are promised. In our day, when churches, theatres and lodges are all bright, clean, attractive and comfortable, we must not expect the public to be attracted to very inferior places; for before hearing they do not know, they cannot realize, that we have for them a message transcendently superior to anything else they have ever heard.

Remember that the expenses of the pilgrims are all borne by the Society, and that donations or collections are neither requested nor expected. We do, however, expect that these servants of the Lord will be esteemed by those whom they serve as worthy of food and clean, comfortable lodging. They expect no feasting nor special preparation, however.

Incidentally, we advise all the brethren taking part in public meetings to give considerable attention to their apparel. Black clothing is always appropriate to the platform, and generally a skirted, or frock, coat. Only a white shirt and collar and a black or a white tie should be considered suitable. By this we do not mean that God is a respecter of persons and of clothing; but we believe that our message carries more weight if delivered by those who are plainly, modestly, but appropriately dressed. Everything loud, crude and commonplace should be eliminated. The truth should have a respectable presentation; for it attracts chiefly those of respectable mind.

A WORD TO THE WISE

Another thought: The introduction of the pilgrim should be considered so important that unless well done, it should not be done at all. It should be very brief and in well-chosen, grammatical language. The introductory prayer should also be very brief—merely an invocation—a request for the divine blessing upon the audience and the speaker, with thanks for the mercies of the occasion. All language implying a division of the audience should be avoided—"we" and "you." It should be taken for granted that all present are Bible students, and no suggestion to the contrary should be offered. The meeting to follow should be announced briefly before the speaker is introduced. Where announcement cards are used, they should be distributed with the hymn slips, while the audience is being seated.

The following summary of this branch of the work speaks for itself and needs no comment:

Total number of ministers serving	80
Cities and towns visited	7,491
Total number of public meetings	3,626
Total number of attendance	808,851
Semi-public meetings held	3,913
Total number in attendance	230,218
Parlor meetings held	9,373
Total number in attendance	213,884
Total number of miles traveled	882,713
Grand total meetings held	16,912
Grand total attendance	1,252,953

THE GOSPEL IN THE NEWSPAPERS

Divine providence is still favoring the presentation of the Gospel in the public press. The efforts of the enemies of the Gospel of the kingdom to misrepresent our teachings and to prejudice editors and publishers against them have not prevailed. In this also we perceive that He that is for us is mightier than all they that be against us. The day may come when the truth will be crushed to the earth by slander and misrepresentation, but that day has not come yet. Indeed, in quite a number of instances the editors, although worldly men, have appreciated the situation, despised the unjust principle manifested by some preachers in their opposition, and have given space and prominence to our message.

The latest figures given us by the Newspaper Syndicate which handles the Sermons and Bible Study Lessons in the United States and Canada show 1,424 papers publishing weekly. About 600 papers in Great Britain, South Africa and Australia publish weekly. This in round figures represents 2,000 newspapers. How many millions of readers are thus reached by these papers we know not, nor can we tell how many of those reached are reading and being influenced. We do know, however, that the whole world is waking up, and that the truths we are presenting are gaining adherents and exerting influence everywhere. We trust that the Lord's name is being glorified thus, and that many of his consecrated people are being ripened for the kingdom.

We still recommend that Bible Students support their home paper or the papers nearest them which publish the sermons, rather than those at a distance—even though the latter might be cheaper in price.

GOD'S MESSAGE FOR THE PEOPLE

Our papers for free circulation amongst the people are titled *Everybody's Paper, People's Pulpit,* and the *Bible Students' Monthly.* These have a subscription price of twelve cents a year, but our list is comparatively small. The vast majority are circulated as sample copies—free. On the average they contain three attractive sermons each. The January 1st issue is generally used volunteering—for a nation-wide free circulation. Other numbers through the year are used for the announcement of Pilgrim meetings, Class Extension meetings, etc. Many of them are used for circulation instead of tracts. They are more attractive than tracts.

The wise distribution of these on street cars, trains, boats, etc., as the friends go from place to place, is recommended. This is a form of service in which all can engage. And these little newspapers have all the rights and privileges of the larger newspapers devoted to politics, sports and advertisements. Quite a good many people come into a knowledge of the Truth through this ministry. The friends everywhere are invited to send for these free, in such quantities as they can and will use faithfully in three months. There should be no dead stock wasted in cupboards or garrets. As a part of the Gospel message each number should be considered too valuable to lie idle.

Out total output of these various papers, issued free, and express or freight or postage prepaid, is represented by such large figures as to be beyond the comprehension of the majority

of people; namely, 36,143,500 copies, representing approximately 100,000,000 of sermons or a thousand million tract pages. This does not represent the Society's work in foreign lands, but merely in America.

Of course, the Higher Critics are disturbed. Having lost all vital faith in the Bible themselves, they have been injecting the poison gradually into the minds of their hearers, and collecting salary for destroying the faith that they have been professing to conserve. To them it seems too bad that the public should be awakened, and that they should appear in the uncomplimentary role of deceivers. They are angry, because not only their incomes, but their reputations are at stake. If slander and misrepresentation will do anything to hinder us from giving the people the truth, many of these false shepherds are apparently ready to assist.

Let us go forward with good courage, remembering that God is at the helm, and that no weapon formed against his cause and the ministers of his truth shall prosper—eventually—even though they might seem to prosper for a time—just as when Jesus was crucified, when St. Stephen was stoned, etc.

THE WATCH TOWER SUBSCRIPTION LIST

The one discouraging feature to us is that THE WATCH TOWER subscription list seems to grow very slowly. We are obliged by the postal regulations to keep pruning off the addresses of those who do not renew their subscriptions, either in money or by request, as of the Lord's poor. We print forty-five thousand copies per issue; but, for the amount of interest which prevails, we should be printing at least one hundred thousand. However, we content ourselves with the thought that we are doing our best to set forth the message. The increase of the subscription list lies with our readers.

THE FINANCIAL SHOWING FOR THE YEAR

After reading the foregoing statement respecting the number of ministers engaged in the pilgrim service and the miles they have traveled, respecting the ten hundred millions of tract pages distributed free and express prepaid, and concerning the large amount of correspondence attended to, all with business experience would be inclined to expect that the cost of this work would run up to a million dollars. The one thousand million tract pages alone at ten pages for one cent would be a million dollars. Our office force of one hundred and fifty people, at one hundred dollars a month each, would amount to $180,000.00. And some of our helpers, before coming to us, have earned more than this amount and could obtain more now.

We have paid out for postage stamps, expressage and freightage $34,278.26. The pilgrim service cost the total of $77,559.10, and the foreign branches a total of $53,832.52. This work, which ordinarily would have cost a million and a half of dollars, has been accomplished for very little more than a quarter of a million dollars. The figures below speak for themselves. They are possible only because all of the dear brethren everywhere live economically and labor faithfully, giving time, energy—their best—to the service of the Lord, the brethren and the truth.

Financial statement follows:

Balance cash on hand from last year's report		$663.72
Good hopes		169,462.51
Tract Fund, etc., receipts		107,822.04
		$277,948.27

Expended for the work above mentioned:

In the United States and Canada	$221,566.89	
In Great Britain	23,422.69	
In Germany	4,709.25	
In India	2,394.35	
In South Africa	1,193.42	
In Scandinavia	2,705.17	
For the Polish	2,130.31	
In West Indies and South America	5,351.75	
In China, Japan and Korea	10,636.73	
For Spanish, Arabic, Italian, French, etc., etc.	2,503.76	
Cash balance on hand Dec. 1.	1,333.95	
		$277,948.27

The above figures do not include moneys expended in preparation for the *Photo-Drama of Creation*, which has been advanced by dear friends deeply interested in that work—the amount may appear in our accounts for 1914, should these friends turn over that work to our Association as a donation. Neither do the above figures include *The Temple*. Friends of the cause are financing that work in our interest, on a second mortgage.

Should it eventually be demonstrated, either that some mistake was made in the expiration of the Gentile times (October, 1914), or that we had expected more to happen at that date than was due, or that the fulfilment of our expectations beginning there would be consummated more slowly than we expected—no matter which—we all surely shall be glad if the fiscal year begun shall show a grand results for the enlightenment of God's people and for the honoring of God's name as this report witnesses for the year just closed.

The Editor wishes all of his readers a very joyous and a very prosperous New Year. The grace of our Lord Jesus Christ be with you all. Amen!

KNOWLEDGE AND FAITH REGARDING CHRONOLOGY

[By request we here republish an article from our issue of October 1st, 1907.]

A dear Brother inquires, Can we feel absolutely sure that the Chronology set forth in the DAWN-STUDIES is correct?—that the harvest began in A. D. 1874 and will end in A. D. 1914 in a world-wide trouble which will overthrow all present institutions and be followed by the reign of righteousness of the King of Glory and his bride, the church?

We answer, as we have frequently done before in the DAWNS and TOWERS and orally and by letter, that we have never claimed our calculations to be infallibly correct; we have never claimed that they were knowledge, nor based upon indisputable evidence, facts, knowledge; our claim has always been that they are based on faith. We have set forth the evidences as plainly as possible and stated the conclusions of faith we draw from them, and have invited others to accept as much or as little of them as their hearts and heads could endorse.

Many have examined these evidences and have accepted them; others equally bright do not endorse them. Those who have been able to accept them by faith seem to have received special blessings, not merely along the line of prophetic harmonies, but along all other lines of grace and truth. We have not condemned those who could not see, but have rejoiced with those whose exercise of faith has brought them special blessings —"Blessed are your eyes for they see, and your ears for they hear."

Possibly some who have read the DAWNS have presented our conclusions more strongly that we; but if so that is their own responsibility. We have urged and still urge that the dear children of God read studiously what we have presented—the Scriptures, the applications and interpretations—and then form their own judgments. We neither urge nor insist upon our views as infallible, nor do we smite or abuse those whose who disagree; but regard as "brethren" all sanctified believers in the precious blood.

On the contrary, it is those who differ who smite us and speak evil of us, because we do not welcome them as, with hammer and tongs, they seek to remove a mote which they think they see in our eye of understanding. They are our critics who always claim the infallibility. We go humbly onward, following the Apostle's example and words, "We believe and therefore speak," whether others hear or forbear to hear. Is not this in accord with the Spirit of Christ? Is it not in accord with our Lord's instructions also—"Forbid him not" (Mark 9:39); and again, "What is that to thee? Follow thou me."—John 21:22.

But some of those who come to a trifling point on which they disagree seem to imagine that the entire harvest work must be overthrown, or at least stopped, until they get their little jot or tittle satisfactorily adjusted. Such evidently make mountains out of mole hills, and forget that, if the present movement among the Lord's people is the harvest work or under the Lord's supervision at all, the Lord is responsible, and not they, and can be trusted to accomplish his own ends in his own best way without the violation of either the letter or spirit of his commands.

Recurring again to the query on Chronology we quote from DAWN-STUDIES, Vol. II., page 38, last paragraph, as follows:

"In starting with the question, How long is it since man's creation? we should and do feel confident that He who gave the prophecies, and said that in the time of the end they should be understood, has provided in his Word the data necessary to enable us accurately to locate those prophecies. However, any who expect to find these matters so plainly stated as to be

convincing to the mere surface reader, or the insincere skeptic, will be disappointed. God's times and seasons are given in such a way as to be convincing only to those who, by acquaintance with God, are able to recognize his characteristic methods. The evidence is given 'that the man of God may be thoroughly furnished.' (2 Tim. 3:17) These well know that in all the paths by which the Father leads they must walk by faith and not by sight. To all who are prepared to walk thus, we expect to be able to point out at every step solid statements of God's Word—a sure foundation for reasonable faith."

In the same chapter we proceed to point out that many of the links of chronology in sacred and profane history are "broken, lapped and tangled so much that we could arrive at no definite conclusion from them, and should be obliged to conclude, as others have done, that nothing positive could be known on the subject, were it not that the New Testament supplies the deficiency." (Page 49, first paragraph.) Thus we sought to prove that chronology cannot be built on facts, but can be received only on faith. But again we urge a fresh reading of Vol. II. entire. If with these suggestions some shall lose their faith in our chronology, others and many more, we believe, will have their faith in it strengthened greatly.

We remind you again that the weak points of chronology are supplemented by the various prophecies which interlace with it in so remarkable a manner that faith in the chronology almost becomes knowledge that it is correct. The changing of a single year would throw the beautiful parallels out of accord; because some of the prophecies measure from B. C., some from A. D., and some depend upon both. We believe that God meant those prophecies to be understood "in due time"; we believe that we do understand them now—and they speak to us through this chronology. Do they not thereby seal the chronology? They do to faith, but not otherwise.

Our Lord declared, "The wise shall understand"; and he told us to "Watch" that we might know; and it is this chronology which convinces us (who can and do receive it by faith) that the Parable of the Ten Virgins is now in process of fulfilment—that its first cry was heard in 1844 and its second cry, "Behold the Bridegroom"—present—was in 1874. It is this chronology and none other which awakened us to trim our lamps, in harmony with the Lord's promise through the Apostle, "Ye brethren are not in darkness, that that day should overtake you as a thief."

If our chronology is not reliable we have no idea where we are nor when the morning will come. Bishop Ussher's chronology, as we have pointed out (DAWN II., p. 51) puts the end of six thousand years nearly a century future and would destroy every prophetic application as we have seen and profited by it. And when we say "our" chronology we merely mean the one we use, the Bible chronology, which belongs to all of God's people who approve it. As a matter of fact it was used in practically the form we present it long before our day, just as various prophecies we use were used to a different purpose by Adventists, and just as various doctrines we hold and which seem so new and fresh and different were held in some form long ago: for instance—election, free grace, restitution, justification, sanctification, glorification, resurrection.

The work in which the Lord has been pleased to use our humble talents has been less a work of origination than of reconstruction, adjustment, harmonization. God's Word, the great harp from which now comes such wondrous music, was unstrung. One denomination had one string, another denomination had a different one—election, free grace, baptism, second coming of Christ, time prophecies, etc. They had twanged away, each on his own string, until all were disgusted at the discord and about ready to quit for relief—as they since have done, practically. Then came the Lord's time for putting the old harp in order again, for the use of his most faithful followers. To whatever extent the great Master has used any of us either in restringing and tuning the harp, or in calling to the attention of his "brethren" the harmony and the beauty of the melodious pæans therefrom in honor of the Almighty, let us praise him for the great privilege enjoyed, and use it.

The fact that we have reached this harmony just at the right time, according to our chronology—just at the time promised by our Lord when he declared that, to those who would be ready and open to his knock promptly, he should "come in and sup with them," that he would "gird himself [become their servant] and come forth and serve them" (Luke 12:37)—is an evidence to us that the time features of the prophecies as we understand them are correct. To this great chief servant of his church, then, we render thanks for the harmonious light of present truth—and are we not to consider that the chronology which has had so much to do with this light is also of him?

But let us suppose a case far from our expectations: Suppose that A. D. 1915 should pass with the world's affairs all serene and with evidence that the "very elect" had not all been "changed" and without the restoration of natural Israel to favor under the New Covenant. (Rom. 11:12, 15) What then? Would not that prove our chronology wrong? Yes, surely! And would not that prove a keen disappointment? Indeed it would! It would work irreparable wreck to the parallel dispensations and Israel's double, and to the Jubilee calculations, and to the prophecy of the 2300 days of Daniel, and to the epoch called "Gentile times," and to the 1260, 1290 and 1335 days, the latter of which marking the beginning of the harvest so well fulfilled its prediction, "Oh, the blessedness of him that waiteth and cometh unto the 1335 days!" None of these would be available longer. What a blow that would be! One of the strings of our "harp" would be quite broken!

However, dear friends, our harp would still have all the other strings in tune and that is what no other aggregation of God's people on earth could boast. We could still worship a God so great and grand that none other could compare with him. We should still see the grandeur of his salvation in Christ Jesus—"a ransom for all." We should still see the wonders of "the hidden mystery," our fellowship with our Redeemer in "his death" and also "in his resurrection" to "glory, honor and immortality"—"the divine nature."

If, therefore, dearly beloved, it should turn out that our chronology is all wrong, we may conclude that with it we have had much advantage everyway. If the attainment of our glorious hopes and present joys in the Lord should cost us such disappointment as our friends fear, we should rejoice and count it cheap! If the Lord sees it necessary for the arousing of the "virgins" to permit a false note upon the time bugle, let us take it joyfully as one of the "all things" working together for good to those who love him, to the called ones according to his purpose. But let us not forget that the parable shows that the second awakening of the virgins was no mistake! The Bridegroom came! The "wise virgins" had the necessary faith to follow; the others, too worldly-wise, lacked the faith and missed the high honors accorded to the bride class, though privileged later to be her companions at the "marriage supper of the Lamb."

The best medicine, the best antidote, for a poisoned faith in present truth, is a careful review of the presentations of the DAWN-STUDIES. If that fails we know nothing to recommend. But let us not forget that there were conditions precedent to our admission into this light, and that those conditions must be maintained if we would stay in the light. If, therefore, all or any portion of the light becomes darkened, our first query should be, "Am I living up to my covenant conditions—self-denial, self-sacrifice?" If we discover a coolness there we may know that we have found the real secret of our trouble and should at once "take it to the Lord in prayer."

"Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where his grapes of wrath are stored;
I see the flaming tempest of his swift descending sword:
Our King is marching on.

"The seventh trump is sounding, and our King knows no defeat.
He will sift out the hearts of men before his judgment seat.
O! be swift, my soul, to welcome him, be jubilant, my feet;
Our King is marching on."

LOVING RULES AND PARLIAMENTARY RULES

The dear friends of the I. B. S. A. properly feel a responsibility in respect to their voting for class elders and deacons and for everything that they do especially in the name of the Lord. We have already suggested that it would be unwise, perhaps unkind, to enforce parliamentary rules in respect to church meetings, when perhaps only a few are really acquainted with such rules. The rules are, of course, good, wise and generally profitable. The spirit of parliamentary rules should apply everywhere; for they are built on the Golden Rule basis of protecting the interests of all and getting through with the business with the least friction and delay.

With the Lord's people, however, love is always to have the first place. While love is always in accord with the Golden Rule, it is always at liberty to do more than even-handed justice. So all of the Lord's brethren should be quite willing to deny themselves a little preference in the interest of another where

no principle would be involved. Love, joy, peace, should prevail in every class. Everything tending toward these and in fullest harmony with loyalty toward God and his Word should be cherished.

Several recent letters make further inquiry respecting church elections, methods of nominating, etc., and inquire whether or not it would be improper to follow a little different method of nominating than that suggested in STUDIES IN THE SCRIPTURES, Vol. VI. We answer that in all such matters the will of the class is the law. The Lord left the matter in the hands of the church; and each little section, or part, of the church has fullest authority to follow the divine arrangement, according to its judgment.

In certain cases we believe it a very good plan to nominate elders and deacons by ballot, first deciding how many are desired for the term. Suppose that two elders and five deacons were considered a proper supply for the class. Then, in balloting, each consecrated person should consider the Lord's will in respect to the nomination he would make. He may write the names of two nominees for elder and five nominees for deacon. Or, unless there were objection to it, he may give his two votes for one elder and his five votes for one deacon, or divide those votes in any way that he may choose. In this way, minorities in the class would have an opportunity of being represented among the elders.

When the balloting is finished and the account made up, the two elders who have received the largest number of nominating ballots should be considered the choice of the class; and similarly the five deacons. Then it would be in order to have a vote. It is usually both pleasant and appropriate to make elections of those receiving the highest number of ballots unanimous by a vote with the outstretched hand.

Do not forget that the object always sought after is not how you can accomplish your will, but how you can give to every brother and sister the fullest opportunity for representation and have the same for yourself, especially with a view to doing the Lord's will. No matter how the results are reached, if they express satisfactorily the judgment of the majority, or all or nearly all of the class, the matter is thoroughly legal, and in harmony with the principles laid down in the Bible.

"Let brotherly love continue." Let us seek to lay down our lives for the brethren. We cannot serve the Lord directly, but can serve him indirectly, by serving the brethren and by manifesting our patience and sympathy and love for them.

THE GOOD SAMARITAN

JANUARY 18.—Luke 10:25-37.

"Thou shalt love thy neighbor as thyself."—Mark 12:31.

Our studies since the first of the year relate to the last six months of our Lord's ministry. He knew that his death was approaching—that he must, as the antitypical Passover Lamb, be put to death the following Spring, on the fourteenth day of the first month. His ministry had only begun to awaken the people.

The seventy, whose ordination or commission we considered a week ago, were sent across Jordan into the district known as Perea. And Jesus himself went thither shortly afterward. The purpose of his ministry was to thoroughly awaken all the Jews to a knowledge of the fact that the time of their visitation had come. We are informed by the Apostle Paul that at the time of the Lord's death there were about five hundred that could be called brethren. But besides these, the witnesses above mentioned subsequently bore other fruit—after Pentecost.

Later, the seventy returned expressing joy and confidence, and remarking that even the demons were subject to them in the Father's name. The Master took occasion to tell them that they were overlooking their chief cause of joy, saying, "Rejoice, rather, that your names are written in heaven"—than that demons are subject to your command. So it is with all of us. Salvation is a personal matter with us, and works and preaching are merely incidentals connected with that work of personal salvation. The great time for works will be future. Then, if faithful, we shall be privileged to be associated with the Redeemer in his work of regenerating the world of mankind, breaking the shackles of sin and death, granting deliverance to the captives, even as the prophets foretold.

No matter how praiseworthy are the social uplifts of the present time, they are as nothing compared with the great social and moral uplift which God has planned and which Messiah will institute with his kingdom. Hence the first work of all God's consecrated people is a personal one—the preparation of their own hearts and characters for divine approval, that they may have a share in the sufferings of the present time and in the glorious work of the future.

At this point our study for today opens. A lawyer thought to entrap the Master by asking the question: "Master, what shall I do to inherit eternal life?" In those days, when the only law of Israel was God's law, a lawyer was one well versed in the teaching of the books of Moses. Jesus therefore said to this theological doctor: 'How do you understand the matter? You know what is written in the law.' The lawyer replied: 'We shall love the Lord with all our heart, with all our soul, with all our strength, with all our mind; and our neighbor as ourselves.' Jesus approved this, saying that it was true. 'Do this—keep the law—and you shall live. You will never die.'

The lawyer was caught before he knew it. He knew that the people of Israel had been dying for centuries, notwithstanding the law; yet himself and others were outwardly claiming that they were keeping the law. Jesus showed him out of his own testimony that he was not keeping the law, as he pretended to do and as the Pharisees in general pretended to do. The fact is that no imperfect, fallen human being can keep the perfect law of God; for it is so comprehensive that only a perfect man could keep it thoroughly.

The lawyer sought to make the best of a bad argument and, instead of acknowledging his defeat, turned the question to Jesus again: "Who is my neighbor" whom I am to love as myself? This was one of the points which Jesus had particularly made against the Pharisees—that outwardly they were pious, religious, they prayed, fasted, etc.; yet in their hearts they were unjust and would take unjust advantage of widows and orphans—not loving them as themselves. The lawyer sought to imply that God's law did not include everybody as his neighbor, but only certain special ones.

Jesus, however, again out-generaled him, saying, 'I will give you a parable. A certain man went down to Jericho; and on that lonely mountain road he was beset by thieves, who striped him, wounded him and left him half dead. There happened that way a priest, one of the highest representatives of the law; and when he saw the man, he passed by on the other side. Likewise there passed by a Levite, next in relationship to the service of the law, the service of God. He went a little nearer and looked at the poor man, but did nothing. Then came along a Samaritan, an outsider, not a Jew at all; and he was filled with compassion. He bound up the wounds, put the man on his beast, brought him to an inn and took care of him, sacrificing his own time and strength in the wounded man's interest. He did more than this. He paid for the man's keep until he should return from Jerusalem.

'Now,' said Jesus to the lawyer, 'I put the question to you, Which of these men acted the part of the neighbor to this man who fell among the thieves? Which one of these treatments of the case would fulfill the requirements of the law, according to your judgment?' The lawyer answered that the one who showed mercy on the man was the one who had surely done the neighborly act. Jesus replied that this should be an example to the lawyer, that he should do likewise—that he should be kind, thoughtful, generous, toward any human being who was in affliction—in need of help.

LOVE FULFILS THE LAW

We do well to remember God's real object in giving laws, commandments, etc. He is not taking pleasure especially in the number of times that we bow the knee or bow the head, nor in the number of times that we attend divine worship, nor in anything that we can do along the lines of worship. The Lord especially delights to see us cultivate his own spirit of love and kindness and generosity. "God is love; and he that dwelleth in love dwelleth in God." (1 John 4:16) As the Apostle says, he that loveth not his brother whom he hath seen, how can he claim to love God whom he hath not seen? How could he know that he would love God? (1 John 4:20) Well does the Apostle Paul tell us that love is the fulfilling of the law.—Romans 13:10.

We are not to understand the Apostle to mean that simply to have love would fulfil God's law and give us everlasting life. No! It is only for those who have accepted Christ that love fulfils the Law. For all those who become disciples of Jesus, God has made a special arrangement, that the merit of Jesus' sacrifice shall cover their blemishes, so that if they cultivate and possess the heart quality of love (God-likeness) it will be acceptable—because Jesus' sacrifice makes good all

deficiency. We are "accepted in the Beloved." "The righteousness of the law is fulfilled in us who are walking, not after the flesh, but after the Spirit."

St. Paul remarks that love is the principal thing in our character in the divine estimation. He tells us that if we should give all of our goods to feed the poor or even if we should give our bodies to be burned in some worthy cause, and yet not have love—not do these things from the spirit or prompting of love—it would all count for nothing in God's sight. (1 Corinthians 13) Evidently the great lesson for Christian people to learn is to put away all these—anger, malice, envy, hatred, strife, and to put on all these—meekness, gentleness, long-suffering, brotherly kindness, love. St. Peter declares that if we do these things we shall never fall, but that an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be granted to us.—2 Peter 1:10, 11.

"BLESSED ARE THE MEEK"

"The meek will he guide in judgment; and the meek will he teach his way."—Psalm 25:9.

Even a perfect man would need divine guidance in respect to his judgment of matters, in respect to his decisions, in respect to his course, in respect to his ways. And if a perfect man would need divine guidance and oversight, in order to make no mistake from his limited degree of knowledge, because of not knowing fully the Father's will respecting him, much more would an imperfect man need this! The good and the bad, the wise and the foolish—all classes of mankind—need such instruction. But there is only one class now in the proper attitude of mind to receive it, and that class is Scripturally called the meek.

We cannot say that the meek are those who feel themselves inferior and that there are superiors to be looked up to, necessarily. Adam in that event could not have been meek; Jesus could not have been meek; the heavenly Father could not be meek. While it is not Scripturally stated that the heavenly Father is meek, yet Jesus was meek, and he was the express image of the Father's person in the flesh. Hence we would assume that the heavenly Father possesses meekness, in distinction from haughtiness.

GOD RESISTS THE PROUD

Our Lord said, "I am meek and lowly of heart." Our Lord was meek in that he was teachable. He realized that even in his perfection there were things to be learned; and he learned obedience through the things which he suffered. It was because he had this quality of meekness or teachableness that the offer was made to him to be our Savior. Without this he never would have been our Redeemer, we may assume. Without this quality he would have been self-assertive and proud, not ready to do the Father's will. And as with the Master, so with the church.

Even small talents that are rightly directed are more valuable than larger talents that are misdirected. The pathway of life shows much large talent misdirected for lack of proper knowledge and guidance. And this lack of guidance, we may assume, has resulted from the lack of the spirit of teachableness—the lack of desire to know the best way, the Father's way. We can see that even a heathen man, if he were meek, would have much more opportunity to learn about the Lord's will than would one who thinks that he is above instruction. Whoever knows it all to begin with, is not apt to be in a condition to receive any instruction.

The Lord declares that he resists the proud. Even if they become his children they would be kept at a distance. If the proud were permitted to come nearer to the Lord, it would make them more proud; whereas, if they are kept at a distance, they may become meek and teachable and humble. We see then that all need instruction. But the only ones who are in a position to receive it are those who recognize their need and who are in the attitude to avail themselves of the Lord's offer of guidance of their judgment, of their way, of their course in life. Such as avail themselves of the privilege get a proper estimate of everything—of the things of the life present, and also of the things of the life to come.

These are the ones whom the Lord is pleased to instruct and guide in the knowledge of his Son, and into all his blessings. If they continue to be meek, He is able to make of them heirs of God and joint-heirs with Jesus Christ their Lord. We read in the Scriptures that the meek shall inherit the earth. They will inherit it under the terms of the primary and original covenant. These will be the seed of Abraham. From these the blessing will go to all mankind who will be obedient during the Millennial reign. After the final test at the end of the Millennial age, the whole world will be teachable. They will have learned the great lesson that God is the Fountain of all Wisdom; and they will have profited by this instruction.

"HIS SERVANTS SHALL SERVE HIM"

JANUARY 25.—Luke 8:1-3; 9:57-62; 10:38-42.

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matthew 25:40. R. V.

The opening verse of this study furnishes us the key to all the preaching that Jesus did, so far as the record goes. His one message was the good tidings of the kingdom of God. This is still the good tidings, and any of the Lord's people who have not yet learned that the kingdom of God is the very center and essence of the hope of the church and the hope of the world, have not profitably read and believed the Bible. The Jews, not being ready for the kingdom, were as a nation rejected from being Messiah's associates in that kingdom. But not all were rejected; hence we read that to as many as received Jesus, to them gave he liberty to become sons of God—by the begetting and anointing of the holy Spirit, which first came at Pentecost.

SURELY THIS IS GOOD TIDINGS

Those sons of God, if faithful, are to be with Jesus by and by—heirs of God and joint-heirs with Jesus Christ their Lord in this heavenly kingdom. Their honor and blessing shall be great; for they shall be like their Master and see him as he is and share his glory. But this will not be all. If they develop this spirit of love, they will thereby be qualified for association with the Master in his great work of blessing mankind, rolling away the curse and uplifting humanity out of sin and death conditions.

Surely this is good tidings, as stated in this lesson! And the same good tidings were heralded by those angels who proclaimed the Master's birth, saying, "Behold, we bring you good tidings of great joy, which shall be unto all people!" Thus far it has been good tidings only to God's servants and handmaidens, the church. But it shall be good tidings to all when all the deaf ears shall be unstopped and when all the blind eyes shall be opened, and they shall see the glories of Messiah's kingdom.

While Jesus was thus declaring the kingdom, he was not begging his way. We have no suggestion that he ever took up a collection or in any manner solicited money. Many think that this is a suggestion that the followers of Christ should likewise make no appeals for money, but merely use of their own substance and such other moneys as shall voluntarily be given unto them. However, this is for each to decide for himself.

Amongst the healed ones was Mary of Magdala, out of whom the Lord had cast seven demons. In other words, the poor woman was in the condition in which many are who are in insane asylums. Her trouble was not organic, but caused by the harassing of the seven fallen angels who had taken possession of her. Whoever believes the Bible message must believe that there are fallen angels—spirit beings who have a malevolent influence upon humanity to the extent that they can gain control, and who must be resisted by the will. Mary, apparently, was a woman of wealth. Released from the power of the demons, she was so grateful to Jesus that she did her best to serve him on every occasion. Other honorable women are also mentioned as having contributed to the maintenance of the Lord.

"LET ME BURY MY FATHER"

Some were attracted to Jesus, evidently, with the thought that one so gifted and so well supplied with the necessities of life must be wealthy. One such said to the Lord, "I will follow thee whithersoever thou goest." But apparently his ardor was cooled when Jesus informed him that he had no property, no home of his own, although there were numerous homes to which he was welcome. Foxes have holes of their own and birds have nests of their own, but the Son of Man had no home that he could call his own. None but the very sincere would likely be attracted to follow a leader under such circumstances. Wealth attracts many, poverty few.

Another said to Jesus, in substance, Lord, you may count me as one of your disciples; but I have a father, and I feel as

though I must stay with him until his death. The reply of Jesus shows us the importance he attaches to every service we can render to the heavenly Father's cause. He said to him, "Let the dead bury their dead, but go thou and preach the kingdom of God."

IS IT NOT TIME TO AWAKE?

The whole world is already dead from the divine standpoint. The sentence of death that passed upon Adam involved all of his children. The only ones whom the Scriptures recognize as possessed of any life at the present time are those who become related to the Life-giver, Jesus. The Master intimates that all such should take a different view of life from others. There are plenty in the world who can attend to the earthly things; few who can attend to the greater and more important work of proclaiming the kingdom and gathering the kingdom class.

This is the most important work in the world, because it is God's work. And those who engage in it are co-laborers with God. Be it noticed again that it was the kingdom of God that was worthy of this preaching and this sacrifice. Alas, how strange it is that so little of the preaching of later times is along this line! In other words, the Gospel message that Jesus and his disciples delivered has been lost, forgotten, neglected. Is it not time for all Bible students to awaken to the great privilege of preaching the same message that the Master and his appointed ones at the first advent preached?

LESSONS TO BE LEARNED

Another came to Jesus, saying, 'I will follow you, but I wish first to go and bid farewell to those who are at home. I will spend a little time with them; and before long I will be with you in the work.' It was not heartlessness on Jesus' part that suggested the answer: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." According to these searching words, who then, even amongst the Lord's consecrated people of today, is fit for the kingdom?

We are not to judge others, but each to judge himself. And yet, in a general way, are we not confident that many not only are looking back and making special provisions for the social amenities of life, but additionally are plunging into many of the luxuries, pleasures and frivolities of the world? The question is a searching one. How many of us will the Lord consider fit for the kingdom—fit for a place with himself in that glorious Messianic empire, which we trust is nigh—at the door? There seems to be a principle involved. Those who are not absorbed with interest in the kingdom, desiring its blessings and desiring a share in conferring blessings upon others, would probably not be qualified by the resurrection change to accomplish the work which he has designed shall be done for humanity.

The story of Martha and Mary concludes the lesson. Both loved the Savior, but they manifested their love differently. Jesus did not disapprove of Martha and her carefulness as a cook in providing for his comfort; but he especially appreciated the spirit of Mary, which drew her to his feet to hear the wonderful words of life. Hers was the better part, Jesus said. So, then, in our service for the Master let us have this in mind, that he is especially pleased when we give earnest attention to his words and seek to be filled with and guided by his holy Spirit.

Today's study represents special services which were rendered at different times during our Lord's ministry. Acceptable service, like acceptable praise, must come as a fruitage of love to the Lord. He who loves much will serve much. Salaries cannot purchase this kind of service, and persecutions cannot hinder it.

Whoever was privileged to serve the Lord Jesus personally was certainly highly privileged. And yet we may be sure of the general principle laid down in our text, that whoever serves any whom the Lord classes as his brethren is really serving him. He accepts the same as service to himself. How precious this thought, and how valuable it is! What wonder that all who truly believe the Lord's Word should be zealous in their service of their brethren! As the Apostle suggests, we ought also to lay down our lives for the brethren, even as Christ died for all.

THE HOPE OF THE GOSPEL AGE

"To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life."—Romans 2:7.

The call of this Gospel age is a call to glory, honor and immortality. As the Apostle Peter says, God has "given unto us [the church] exceeding great and precious promises, that by these ye might become partakers of the divine nature." (2 Peter 1:4) St. Paul says that we were called in the "one hope of our calling"—this is the hope that is set before us. Shall we all get this great reward? No. Some will draw back. "But we are not of them who draw back unto perdition; but of them that believe [and go on] to the saving of our souls [our lives]." (Heb. 10:39) Those who draw back go into the second death. For them there is nothing reserved but everlasting destruction. They will perish as brute beasts.—2 Peter 2:12.

We have been redeemed from Sheol, the grave, the tomb. God will later deliver also all mankind, and give them an opportunity to come to a knowledge of the truth. Only a comparatively small portion have as yet been made partakers of the holy Spirit. Only the spirit-begotten ones are able to see these things now offered; therefore, "Blessed are your eyes, for they see; and your ears, for they hear." This is the only class with which God is dealing at the present time—those who have been begotten of the holy Spirit.

BOTH OVERCOMERS AND "MORE THAN CONQUERORS"

But there is a difference between these that have been begotten of the holy Spirit. Every man's work shall be tested "as by fire." The Apostle tells us that some will build with gold, silver and precious stones of the divine promises. He declares that others will build with wood, hay and stubble, and that this latter class will suffer loss, but will themselves be saved, "yet so as by fire." (1 Cor. 3:12-15) Eventually only those of the wise virgin class, who have copied the Lord's character, will be counted as "more than conquerors." The "more than conquerors" are those who go into this self-sacrifice voluntarily, as did our Savior. Others will not be counted as "more than conquerors." "To him that overcometh will I give power over the nations." These are more than merely overcomers—these that become the royal priesthood. These are the ones who will inherit immortality, who will receive the highest blessing.

We see two classes brought to our attention in Revelation 7:4, 9. In the first class are twelve thousand from each of the twelve tribes of Israel—one hundred and forty-four thousand in all. These are they "who follow the Lamb whithersoever he goeth." These are the ones who will stand with the Lamb on Mt. Zion, and who will sit with him in his throne. As many from the different tribes of Israel as were worthy at the first advent were received and given the begetting of the holy Spirit at Pentecost. But the full number were not found in natural Israel. "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. 11:7.

During this Gospel age God has been completing the elect, filling up the number lacking to complete the one hundred and forty-four thousand, and apportioning, to each of those that come in, one of the places that were vacant.

The Apostle says, "I would not have you to be ignorant, brethren, concerning this mystery, lest ye should be wise in your own conceits: that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in." "The Deliverer shall come out of Zion, and shall turn away ungodliness from Jacob," my people. (Rom. 11:25, 26) The Deliverer is Christ the Head and the church his body. And this Deliverer will be the one who will bless all who become Israelites.

The picture in Revelation 7:9 shows us the great company. And we read that John saw a great company, out of all nations and kindreds and peoples and tongues—not an elect number, not a fixed number, but one which no man could compute, being a number which no man knoweth. In the treatment that they must undergo, it is shown that these must wash their robes in the blood of the Lamb, and they will stand before the throne, instead of sitting in the throne. They will have everlasting life, but not immortality. Only the little flock, the bride class, will have immortality. The bride class will be counted worthy to escape the trouble coming on the world. They will keep their garments unspotted from the world. If there comes a spot or wrinkle, they go immediately to the throne of heavenly grace, and find mercy and help and cleansing in time of need.

TWO CLASSES IN THE CHURCH

Thus we see that there will be two classes—the little flock and the great company. All these were typified in the first-borns of Israel, who were spared, or passed over, in the night when Israel left Egypt. So all these will be of the church of the first-borns. But a part of these will attain the divine nature as the bride of Christ, and a part will attain everlasting life, similar to the everlasting life that the angels possess.

Only the Father originally had immortality. The first-begotten of the Father was the Logos. He was the beginning of the creation of God, the first-born of every creature, by

whom all things were made that were made. St. John tells us that "In the beginning was the Logos, and the Logos was with the God, and the Logos was a God. All things were made by him; and without him was not anything made that was made." Hence we understand that angels, principalities and powers, cherubim and seraphim, as well as man, were all the direct creation of this Logos, though not by his own power.—John 1:1-3.

All things are of the Father, and all things are by the Son, and we by him. First, Jehovah himself is of the divine nature; secondly, our Lord Jesus; and thirdly, the church, the Lamb's wife, will be of the divine nature. The great company will be on the spirit plane, because begotten of the Spirit.

IN EVERYTHING GIVE THANKS

Dear Lord, with sorrow, I confession make
That while with joy I suffer for thy sake,
Yet in the cares with which my days abound,
Where I should smile, I fear I often frown.
In days gone by I've murmured o'er and o'er
And unkind words have left me feeling sore;
Those whom I come in contact with each day,
Disturb me oft by things they do and say.

And thoughtless actions have left such a sting
I could not find it in my heart to sing.
Lord, I'll be honest with myself and thee,
I have not been as sweet as I should be.
And I have said, "Too hard the wind doth blow,
Too hot the day, too much rain or snow,"
And tho' at times I've checked the hasty word,
Still, in my heart rebellious murmurs stirred.

And I have thought that I could grow in grace
Much better, were I in another's place.
Lord, to this whole long list I guilty plead;
And I am grieved o'er it, I am indeed;
And I am come to make a vow to thee,
That in the coming year, whate'er shall be
My portion, trials, cares, vexations, pain,
Dear Lord, I will not murmur nor complain.

And I will say when I arise each morn,
This day my Lord wants me to overcome,
"In everything give thanks," this is his Word;
And I will school my heart to sweet accord.
I'll thank him for the sun, and for the rain;
I'll thank him for the sorrow and the pain;
And in the things which try my patience so
I'll thank him that I have a chance to show

How sweet and kind and loving I can be,
How much his holy Spirit dwells in me.
Relying on thy grace to see me through,
Dear Lord, I'll trust thee tho' I do not know
Why I should walk the path I'm called to go.
I'll give thee thanks whatever be the way
Which thou shalt lead me in from day to day;
Lord, this is what I've promised thee to do.

REBECCA FAIR DONEY.

SALVATION—UNIVERSAL AND LIMITED

"Who will have all men to be saved, and to come unto the knowledge of the truth."—1 Timothy 2:4.

While this Scripture teaches a universal salvation, yet there are other Scriptures which speak of the ultimate destruction of a certain class. In seeking to harmonize these Scriptures we note that there are various salvations. For illustration: A man might be saved from a burning building in the morning, and in the afternoon from drowning in a pond of water. The next day he might be saved from financial disaster, from bankruptcy, and later from something else.

There is one general trouble in the human family. The whole human race were sold under sin. St. Paul, writing on this subject, says: "By one man's disobedience Sin entered into the world and death and sin; and so Death passed upon all men, because all are sinners." This, then, is the great disaster. The Scriptures tell us that God has provided Jesus to be a life-giver to all mankind, and that he died, the just for the unjust. "Since by man came death, by man came also the resurrection of the dead." "The hour is coming when the dead shall hear the voice of the Son of God; and they that hear shall live. . . . The hour is coming when all that are in the graves shall hear his voice and shall come forth." (John 5:25, 28, 29) This awakening from death is what the Apostle had in mind, evidently, when he said that God is "the Savior of all men."

But if we should imagine the whole human family brought back to the same condition in which Adam was, it would not necessarily mean everlasting life. Adam was perfect, yet he fell into death; and his race, when fully recovered from the penalty, will be placed on trial as was he. And any one who will then be disobedient to God will not be granted everlasting life. The Scriptures show us that Christ, having redeemed the world, will at the beginning of the Millennial age establish his mediatorial kingdom, which will be for the very purpose of liberating man from the bondage of sin and death. Then whoever chooses sin will be choosing the wages of sin—death. And whoever chooses righteousness will be choosing the reward that goes with it—everlasting life. Each will be granted the opportunity of everlasting life, because saved by Christ from the condemnation upon Adam. But first he must be set free before having either a punishment of everlasting death, or a reward of everlasting life.

God "will have all men to be saved [recovered, out of the death state, the tomb], and to come to an accurate knowledge of the truth; for there is one God, and one Mediator between God and men; namely, the man Christ Jesus, who gave himself a ransom [corresponding price] for all, to be testified in due time." The due time for the world in general, here spoken of, will be during Messiah's reign. The knowledge of the Lord will cover the whole earth as the waters cover the great deep. But there is in this age a class being specially blessed—"Blessed are your eyes, for they see; and your ears, for they hear." Having this blessing now, we have the gracious opportunity of attaining joint-heirship with our Lord in glory, honor and immortality—the divine nature.

GOD'S WILL IS BEST

"God's will is best; faith's vision may be darkened,
And tangling influence our feet arrest;
Yet to our cry for guidance One has hearkened;
God's will is best.

"We raise our tear-dimmed eyes with eager longing,
To pierce the clouds that crown the mountain's crest;
And watch the chill mists round the pathway thronging,
With hearts distrest.

"God's will is best—oh! tired heart and weary;
Each footfall finds you nearer to your rest;
And God prints on your pathway, lone and dreary,
'God's will is best.'

"Why seek to know the secrets of the morrow;
Or what new dangers may your way infest?
'Tis Providence apportions joy or sorrow
To be your guest.

"God's will is best—seek not to do God's planning;
Nor of the future make untrusting quest;
He only of your whole life has the scanning;
God's will is best.

"Enough, for mortal feet, the step before them;
Enough, for mortal hands, life's next behest;
Enough to know Immortal Love is o'er them;
God's will is best.

"God's will is best—your first dawn may be over;
Life's noon be past, its sun low in the West,
And night full nigh; but heaven's morn will discover,
God's will is best."